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THE
AENEID OF VERGIL

BOOKS I-VI. SELECTIONS VII-XII

WITH AN INTRODUCTION, NOTES, INDEX AND VOCABULARY

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BY

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PREFACE

This book aims to supply the student of Vergil with materials out of which he may construct one consistent interpretation of the Aeneid, and from which he may gain an adequate appreciation of its purpose, its relation to the times in which it was composed, its merits and its demerits. The addition of selections from the latter half of the Aeneid is in line with the well-known recommendations of the Committee of Ten of the National Educational Association. These selections are confined closely to the story of the conflict between Aeneas and Turnus.

It is hoped that the selection of topics in the Introduction will commend itself to all students and teachers of Vergil. Certainly, a right understanding of all these subjects is of profound importance to the interpretation and appreciation of the poem. The Introduction is thus a vital part of the book. It should be repeatedly read in sequence by the student and should be constantly employed in detail by him as he works through the notes.

For convenience I have adopted the text of W. Klouček (second edition, Freytag, Leipzig, 1891), except in three or four places where this text seemed to me impossible. I have, however, declined to follow Klouček in bracketing certain verses and in making some transpositions of verses. I have also determined the punctuation throughout for myself. In matters of orthography I have followed the principles laid down in a report of a Committee on Latin Orthography of the American Philological Association, printed in the Proceedings of that body for July, 1896. In the marking of vowels I have in the main followed the system of Professor Bennett as laid down in the Appendix to his Latin Grammar. The marking of the

PREFACE

vowel quantities ought to commend itself without the need of argument. A marked text puts the modern boy in the position in which an intelligent Roman boy was when he began his study of Vergil. It is perfectly possible for any teacher who uses this book to drill his pupils as thoroughly as he pleases in the rules for quantity. In one particular, at least, i.e. the marking of the vowel before a mute and a liquid, the practice of this book ought to be most helpful in bringing out facts often imperfectly understood.

In the Commentary the references to parallel passages in Latin authors have been confined to passages from the Aeneid and such parts of Cicero and Caesar as have been read by all pupils. References within the Aeneid itself are made to parts already read by the student. In the Vocabulary I have tried to indicate the fundamental meanings of words and the line along which their meanings were developed.

In writing the Commentary my fundamental reliance has been upon my own study of the poem. The first draft of the notes was written out with little direct reference to other commentaries. This done, I compared my notes with those of all the more common English and German editions. American editions I have put aside entirely while preparing my book; any resemblances between them and this book are due to use of the same authorities, ancient or modern, or to the use of the texts in class work as a student or teacher during the past.

To Professor Harold W. Johnston, of Indiana University, I owe, in large measure, the selection of the topics treated in the Introduction. Again, Professor Johnston and Professor Edward Capps, of the University of Chicago, have read all the proofs and have made many important suggestions and criticisms. To my sister, Miss Adeline Knapp, A.B., I am under especial obligations for valuable help in all parts of the book.

CHARLES KNAPP.

BARNARD COLLEGE,
September 1, 1901.

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20. LAOCOÖN 182

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21. MINERVA 208

The original is now in the Vatican. It was formerly in the possession of the Giustiniani family, and so is known as the Pallas Giustiniani. It is probably a work of Roman art, modelled on a Greek original. The goddess wears a helmet and carries a spear. The *aegis* (cf. ii. 616, with notes) is plainly visible. A snake is coiled at the feet of the goddess (cf. ii. 227, with note).

22. APOLLO 226

This statue is known as the Apollo Citharoedus (the Harper) or *Musagetes* (Leader of the Muses). The god is *crīnītus*.

See § 281. In his right hand the god is holding a *pecten* or *plēctrum*, i.e. a pick or quill (see on *pectine*, vi. 647). The suspended figure on the right arm of the lyre represents Marsyas, who attempted to rival Apollo in musical skill, but was defeated and flayed alive by the god.

23. THE WRESTLERS 288

A copy of a Greek work of the fourth century B.C. The original is now in the Uffizi Gallery, in Florence, Italy. The cut well illustrates iii. 281, 282, *exercent . . . socii*.

24. MERCURY 279

A copy of a bronze statue now in the Naples Museum. This statue is a product of a famous Greek school of sculpture of the fourth century B.C. The god is for the moment resting. The cut will thus serve to illustrate iv. 252, 253, *hic . . . constitit*, though there the god is resting on balanced pinions. The cut shows the *tālāria*.

25. A BOXER 323

A copy of a bronze statue of a professional pugilist: the original is now in the Museum of the Baths of Diocletian, at Rome. The boxer is represented as resting after an encounter. Note the swollen ear (see on *auris*, v. 435), the *caestus* (of. *crūdō* . . . *caestū*, v. 69, with note; of. also v. 404-406, and see *caestus* in the Vocabulary). The massive limbs of the boxer represented by the cut will illustrate such passages as v. 368-377, and v. 421-423.

26. JUPITER 344

A copy of a very famous original, called the Jupiter of Otricoli, because it was found at Otricoli, north of Rome, at the end of the eighteenth century. The original is now in the Vatican Museum, Rome. This is the finest of all the extant representations of Jupiter; it conveys admirably that impression of calm and conscious power which one derives from passages like i. 229-296, or from the epithets so frequently used of Jupiter. See § 276.

27. AUGUSTUS 399

The original was found north of Rome in 1863; it is now in the Vatican Museum. Augustus is represented as a deity or at least as the world conqueror. The cut thus admirably illustrates such passages as vi. 792-805, and viii. 678-728. Observe the elaborate *lōrica* or breastplate. In the center is Mars (on the left) receiving a standard from a conquered

Panhian (see on *super* . . . *Indōs*, vi. 794, and cf. viii. 721, with notes). At the top of the breastplate Heaven is portrayed, with the Sun God riding in his chariot. At the right foot of Augustus is a Cupid riding on a dolphin; the Cupid is symbolical of Augustus's kinship with Venus, mother of the Aeneadae, and especially of the Julian line.

28. MARS 410

The original is known as the Mars Ludovisi, because it was formerly part of the collection in the Villa Ludovisi at Rome: it is now in the Museo Boncompagni at Rome. The statue originally formed one of a group, representing Venus with her right hand on the left shoulder of Mars and entreating him not to enter the battle (in some stories Venus was wife of Mars). The god is yielding to her entreaties. Note the sword in his left hand, with an animal's head forming the hilt, and the *clipeus* by his right side. At the feet of Mars is Cupid. The original group was a Greek work of the fourth century B.C.

TO VIRGIL

(A poem written by Tennyson, at the request of the people of Mantua, on the
Nineteenth Centenary of Vergil's death.)

Roman Virgil, thou that singest Ilion's lofty temples robed in fire,
Ilion falling, Rome arising, wars, and filial faith, and Dido's pyre ;

Landscape-lover, lord of language more than he that sang the Works
and Days,
All the chosen coin of fancy flashing out from many a golden phrase ;

Thou that singest wheat and woodland, tilth and vineyard, hive and
horse and herd,
All the charm of all the Muses often flowering in a lonely word ;

Poet of the happy Tityrus piping underneath his beechen bowers ;
Poet of the poet-satyr whom the laughing shepherd bound with flowers ;

Chanter of the Pollio, glorying in the blissful years again to be,
Summers of the snakeless meadow, unlaborious earth and oarless sea ;

Thou that seest Universal Nature moved by Universal Mind ;
Thou majestic in thy sadness at the doubtful doom of human kind ;

Light among the vanish'd ages ; star that gildest yet this phantom shore ;
Golden branch amid the shadows, kings and realms that pass to rise no
more ;

Now thy Forum roars no longer, fallen every purple Caesar's dome —
Tho' thine ocean-roll of rhythm sound for ever of Imperial Rome —

Now the Rome of slaves hath perish'd, and the Rome of freemen holds
her place,
I, from out the Northern Island sunder'd once from all the human race,

I salute thee, Mantovano, I that loved thee since my day began,
Wielder of the stateliest measure ever moulded by the lips of man.

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translate 1-49

INTRODUCTION

A. THE NEW EMPIRE

I. EVENTS FROM THE DEATH OF JULIUS CAESAR

The Aeneid and the Empire. — The Aeneid stands in most intimate relation to the new Rome which began with the supremacy of Octavianus and to the policies by which that supremacy was distinguished. A brief *résumé* of Roman history between the death of Caius Julius Caesar in 44¹ and the battle of Actium in 31, and an outline of the purposes of the administration ushered in by the latter event will therefore form a fitting beginning of this Introduction.

The Liberators. — The high hopes based by the conspirators on the death of Caesar were frustrated by Marcus Aemilius Lepidus, Caesar's *magister equitum*, and Marcus Antonius, better known as Mark Antony, a warm friend of Caesar and consul for 44. The Liberators — so the conspirators called themselves — were glad to make terms with the Senate whereby they were allowed to go free, and all appointments made by Caesar were confirmed. These included the assignment, for 43, of Macedonia to Marcus Brutus, of Gallia Cisalpina to Decimus Brutus, and of Syria to Cassius.

Octavianus. — When Caesar's will was read, it was found that he had adopted Caius Octavius, grandson of his younger sister, and had made him his chief heir. In March, 44,

¹ Unless otherwise stated, B. C. is to be understood with all dates in this book.

Octavius was at Apollonia in Illyricum, whither Caesar had sent him for training in military affairs. On hearing of Caesar's death Octavius set out at once for Italy. He was then in his nineteenth year, having been born September 23, 63. On his arrival in Italy, he received a copy of Caesar's will, and at once boldly called himself Caius Julius Caesar Octavianus.¹ He then notified all parties in Rome that he would claim to the full his inheritance. Moving slowly through Italy he constantly gained new adherents, and on reaching the city succeeded in winning the favor of the people, who had always been friendly to Caesar.

4 **The Situation in Rome.** — Meanwhile all power had come into Antony's hands. Determined to push his advantage, he obtained at first the province of Macedonia and the control of five out of the six legions gathered by Caesar for an attack upon Parthia. Later the people gave him the Gallic provinces instead of Macedonia and suffered him to transfer the Macedonian legions to Italy on the ground that they were needed against Decimus Brutus, who had gone to his province (§ 2), and was, so Antony declared, menacing the state.

5 **Cicero.** — The famous orator, Marcus Tullius Cicero, had hailed Caesar's death as the dawn of a new era of liberty, but when time revealed the incapacity of the Liberators and the real designs of Antony he began again to despair of the commonwealth. After some hesitation, however, he boldly opposed Antony and denounced him in the strongest terms. Popular opinion and the Senate both now turned against Antony; Decimus Brutus was declared the rightful claimant to the government of Cisalpine Gaul. As a further means of checking Antony all Octavianus's acts were, on Cicero's motion, approved by the Senate.

¹ Among the Romans a person adopted took the full name of his adopter, adding thereto a second cognomen formed out of the clan name of his natural father. When it is said that Caesar adopted Octavius, it is meant that Caesar made Octavius his heir, on condition that Octavius assumed his name.

The Rise of Octavianus. — By January, 43, Antony was ⁶ besieging Decimus Brutus at Mutina (Modena). The Senate sought to relieve Brutus, at first by diplomacy, later by force. Antony finally withdrew across the Alps, intending to meet Lepidus (who had been in Spain fighting Sextus Pompeius, a son of Pompey the Great), and to enlist him against the Senate. In this he was successful. Meanwhile Decimus Brutus, having assumed control in Cisalpine Gaul, had ordered Octavianus to oppose Antony. This Octavianus refused to do. The Senate in consequence turned against him, calling Sextus Pompeius to command all its naval forces, and directing all Roman officials between the Ionian Sea and the Euphrates to obey the orders of Marcus Brutus and Cassius. In self-defence Octavianus put himself in secret communication with Antony. Finally, when an order reached him to fight Antony and Lepidus, he moved with his army to Rome to demand for himself the consulship. Finding opposition useless the Senate made him guardian of Rome, with power to appoint any one he chose to represent him in this capacity whenever he was absent from the city. He was created consul also, with his cousin Quintus Pedius as his colleague.

The Second Triumvirate. — Octavianus, now supreme in ⁷ Italy, at once caused the Liberators and Sextus Pompeius to be condemned as criminals and outlaws. In September, leaving Pedius (§ 6) in charge of Rome, he went north, ostensibly to oppose Lepidus and Antony, but really to open negotiations with them. Presently, at the suggestion of Pedius, the Senate restored Antony and Lepidus to favor, and in October or November Octavianus, Antony, and Lepidus, after a conference of three days, came to an understanding. They called themselves henceforth *Triumviri Rei Publicae Constituendae*, i.e. a board of three commissioners for settling the affairs of the state, and claimed for themselves official standing, decreeing that their office should continue for five years and be equivalent to the consulship. Finally, they

divided among themselves all the provinces not actually in the possession of the Liberators (§ 2).

8 The Battles of Philippi. — Brutus and Cassius, who had established their authority in Macedonia and Syria, now met in Asia, to make preparations against the Triumvirs. The hostile forces met in two battles near Philippi in Macedonia, in November, 42. Brutus and Cassius were defeated and committed suicide. Most of their followers went over to the Triumvirs, but some fled to the forces of the Liberators in Asia. These Antony undertook to conquer, and Octavianus returned to Italy.

9 The Passing of Lepidus. — On reaching the East Antony came under the spell of Cleopatra's charms, and gave himself up to idleness and pleasure. In 40 Octavianus and Antony were on the point of open rupture, but a collision was averted by the treaty of Brundisium, by which the East, from the Adriatic to the Euphrates, was given to Antony, the West to Octavianus. The latter was to crush Sextus Pompeius, the former to subdue the Parthians. Antony married Octavia, sister to Octavianus. Lepidus received Africa. In 38 the Triumvirate (§ 7) was renewed for five years.

10 The defeat of Pompey was accomplished at last by Octavianus in 37, largely through the help of Marcus Vipsanius Agrippa, his school-companion and friend, who had been with him at Apollonia (§ 3). The victory had one very important result. While Lepidus and Agrippa were besieging Messana, held by Plennius, one of Pompey's lieutenants, Lepidus began to intrigue with the Pompeians, and finally set himself up against Octavianus. His own troops, however, deserted him and he was forced to beg for mercy. He was, of course, deprived of his share in the Triumvirate. Pompey fell into Antony's hands in 35, and was put to death.

11 The Overthrow of Antony. — Octavianus was now sole leader of the Caesarean party, and this party, by reason of Antony's relations with Cleopatra, had come to be regarded

as the champion of all that was for the best interests of Rome. Popular disgust at Antony's conduct was increased by the disastrous failure, in 36, of his expedition against the Parthians. Meanwhile Octavianus had won public esteem not only by establishing a firm government in Italy, but also by winning successes in defence of Roman soil, either personally or through his lieutenants, in Dalmatia, Illyria, and on the Alpine frontier.

By 33 it was plain that war between Octavianus and 12 Antony could not long be averted. When the second term of the Triumvirate (§ 9) expired the agreement was not renewed. Finally, when Titius and Plancus, officers of Antony, deserted him and revealed the fact that in his will he had bestowed upon Cleopatra and his children by her the treasures and the domain of Rome, popular feeling forced Octavianus into a declaration of war. With consummate skill, however, Octavianus caused this declaration to be made against Cleopatra, thus putting himself into the position of one defending his country against a foreign foe, and Antony into that of one supporting a foreigner against his fatherland. The opposing forces met at Actium, September 2, 31. The result of the naval fight there is well known. Antony and Cleopatra fled to Alexandria, and, finding resistance hopeless, shortly afterwards committed suicide. Octavianus reduced Egypt to the form of a province, which he kept under his own direct control. He was now undisputed master of the Roman world. He did not at once return to Rome, but spent nearly two years in the east, arranging its affairs, especially those of Judea.

II. AUGUSTUS'S¹ POLICY OF RECONCILIATION

Octavianus's Aims. — The problem now before Octavianus 13 was to make his power secure by reconciling all classes to the

¹ The name *Augustus* was not bestowed upon Octavianus until 27, but may be used here as having been his through nearly the whole of the period covered by this part of the Introduction.

new order of things. He had the faculty of making and keeping friends, and of using them to further his purposes. Working, then, partly himself, partly through others, he sought to commend his sovereignty by (a) satisfying the general craving for peace, (b) emphasizing the grandeur of Rome and the continuity of the state, (c) reviving the worship of the national gods, and (d) encouraging arts and literature.

- 14 Maecenas.** — His most efficient helper was Caius Cilnius Maecenas, a noble Etruscan, born about 70. Twice Maecenas had represented Octavianus in negotiations with Antony, and while Octavianus was in the East before and after the battle of Actium the administration of affairs in Italy had been in his hands. He was a man of consummate ability, tactful, resourceful, and farsighted. The success of Octavianus's administration, at least in the years immediately following Actium, was largely due to him.

1. Augustus Emphasizes Peace and Security

- 15 Octavianus's Clemency.** — The conduct of Octavianus after his victory at Actium had greatly strengthened his hold upon popular favor. He had, indeed, put some of his opponents to death, but the number of these was insignificant compared with the multitude proscribed before in similar cases, e.g. by Marius and Sulla. As time showed that the civil strife which had begun with the agitations of Tiberius Gracchus was at an end, honors without stint were conferred on Octavianus; it was even decreed that when the priests offered up prayers for the safety of the Senate and the people they should pray also for him.
- 16 The Temple of Janus Closed.** — In 29 a ceremony occurred which must have profoundly impressed the popular imagination. An old practice had decreed that the gates of the temple of Janus should be closed in times of 'peace won by victory', but stand wide open in times of war. Only twice before, so tradition said, had these gates been shut. In 29

the Senate ordered that since Octavianus had restored peace everywhere he should have the honor of closing the gates for the third time. Twice later he performed this ceremony.

His Rule of the Provinces. — The provinces especially 17 profited by the supremacy of Octavianus. Some he governed himself, others he left to the rule of the Senate, though even in these he exercised a general supervision, being a court of last resort to which any provincial who thought himself wronged could appeal. The opportunities for extortion and oppression in the provinces were thus small as compared with those of former days. The dream of years was a reality; peace and its blessings were universally enjoyed. Hence we need not be surprised that when, on January 1, 27, he offered to lay down his office and to retire to private life, the Senate implored him to retain the powers it had entrusted to him for the good of the commonwealth. His position thus became more secure than ever, and a new distinction — the title of Augustus — was conferred upon him.

2. Augustus Emphasizes the Grandeur of Rome

The Beautifying of Rome. — Augustus devoted much energy 18 and money to beautifying Rome by building or rebuilding numerous temples, and by erecting many public structures of great beauty and usefulness. Among the latter was a Forum, graced by semicircular colonnades and a splendid temple to Mars. In the colonnades he set up statues of the heroes who had made Rome the mistress of the world. The series began with Aeneas and ended with the time of Augustus himself. These statues he erected that the patriotism and high character of the heroes they represented might form the standard by which his own acts and those of all succeeding heads of the state should be judged. On the Palatine a magnificent temple, with libraries for Greek and Latin books, was built to Apollo, who was believed to have aided Augustus substantially at Actium, thereby indicating that to the gods

the cause of Augustus was the cause of Rome itself. The friends of Augustus followed his example. Thus, Agrippa (§ 10) erected numerous structures, among them the Pantheon, which still stands preëminent among the memorials of the bygone grandeur of Rome. Splendid private houses and palaces sprang up on every side. In every way the external aspects of the city became more beautiful and impressive; Augustus boasted that he had found Rome a city of brick, but left it a city of marble.

- 19 Revival of National Feeling.** — One important result of this policy was a revival of national feeling and a deeper consciousness of the true greatness of Rome. The patriotic mind dwelt with pride on the thought that never before had the Roman domain been so extensive or so well governed, never before had the city been so beautiful and so well fitted to impress the imagination. The very establishment of the Empire, by embodying visibly in a single person the majesty and greatness of the state, made men realize more fully that majesty and greatness. Pride of empire was far stronger in the poets of the Augustan age than it had been in their predecessors.

3. Augustus Revives the National Worship

- 20 The Religious Revival.** — In seeking to revive religious enthusiasm, Augustus restored numerous temples which had fallen into decay; others, destroyed by fire, he rebuilt. He increased the number of priests, and enlarged the rewards of their offices. Certain old rites and practices which had fallen into disuse he restored. He sought also to effect by legislation an improvement in morality, by restoring the simpler and better life of the olden times.
- 21 Literature and the Revival.** — To further this part of his policy he availed himself of the services of the literary leaders of the day, Vergil, Horace, and Ovid. In a certain ode Horace ascribes the degeneracy of the times to the neglect

of religion; he sees no hope for the state until religion is again honored as of old, and tottering temples and begrimed images of the gods are rebuilt or replaced. The ode stands in a series, perhaps written at the request of Augustus, in which the aims — social, political, moral, and religious — of an ideal government are reviewed, and the suggestion is made that these ends are all to be attained through the rule of Augustus.

4. *Augustus Encourages Letters*

Literature under the Republic. — Throughout the Republic literature played but a subordinate part; it might be a plaything for a man's leisure moments, or an addition to the solid employments of his serious hours, but it was not regarded as in itself of sufficient dignity to form the main business of a man of ability. Such a man had to seek a career in war, statecraft, or the law, all purely practical means of gaining substantial advantages; in fact, with agriculture, they formed the only occupations whose respectability was beyond question.

Literature under the Empire. — Under the Empire, however, there was no chance of a career in the army, in politics, or at the bar. The Emperor was commander-in-chief, and all successes were ascribed to him. The freedom of speech necessary to the development of the highest oratory was no longer possible, either in the Senate, the Forum, or the courts. A natural result was that higher honors were accorded to literary pursuits. Under an absolute monarchy, at least under a monarchy conducted by so wise and politic a ruler as Augustus, such pursuits constitute a reasonably safe form of activity; besides, they can be readily pressed into the service of the government.

This possibility Augustus and his advisers were quick to perceive. Augustus was a good orator and a writer of skill, both in prose and verse, and was thus qualified to be a

liberal and discriminating patron of men of letters. At a critical period Vergil received substantial help from him. In his patronage of men of letters, Augustus was ably seconded by Maecenas (§ 14), a man of culture, whose house was a gathering place for the leading writers of the day. Vergil, Horace, and others were deeply indebted to him; his name has ever since been a synonym for a generous patron and friend of letters. In those days a patron was more important than he would be at present, for then there were no copyright laws, and authors received little, if anything, from the sale of their works. Hence, one who devoted himself wholly to literary pursuits was bound to rely on some patron for support, unless he possessed an independent fortune. Another patron of letters was Marcus Valerius Messala, a member of an illustrious patrician family. Chief among those who gathered about him were Tibullus and Ovid.

- 25 The talents of all these men of letters were, in greater or less degree, at the service of the government. They helped to reconcile the people to the new order of things, by sounding the Emperor's praises, and by contrasting the existing peace and security with the civil strife and chaos of other days. It may well be that the encouragement given by Augustus to literature was due more to his perception of its practical utility to himself than to any regard for letters. He is not the only absolute monarch who has encouraged literature from somewhat mixed motives.

B. THE AUGUSTAN AGE AND VERGIL

I. POETRY AND THE EMPIRE

- 26 **The Decline of Prose.** — The very causes which gave greater prominence under the Empire to literary pursuits (§§ 23, 24) tended also to make poetry more prominent than prose. The Romans employed prose chiefly in connection

with oratory and the writing of history. The highest oratory was no longer possible (§ 23). Nor did the writing of history offer a safe or attractive field. Livy, an historian of the time of Augustus, refers to the danger attendant upon any attempt to write, under an absolute monarchy, the history of contemporaneous events. On the other hand the past history of Rome had been written so often that any one might well have hesitated to attempt the task again. During the whole reign of Augustus but one prose writer, Livy, gained any great degree of fame.

Poetry Favored by Augustus. — To poetry, however, con- 27
ditions under the Empire were distinctly favorable. The poet appeals primarily to the imagination; hence he could be made most useful in furthering the great object of Augustus, namely, to impress the imaginations of his subjects with the superiority of the new order of things to the conditions which had prevailed under the Republic. It was for this that he had sought to beautify the city (§ 18), to revive national feeling (§ 19), and to quicken the conscience of the people (§ 20). Though prose writing languished, save for the brilliant work of Livy (§ 26), thanks to the encouragement given by Augustus and Maecenas poetry flourished, and gave to the Augustan age its brightest distinction.

II. STYLES OF POETRY. LEADING POETS

Horace. — All departments of poetry were cultivated by 28
the Augustan poets. In lyrical poetry Quintus Horatius Flaccus (65-8), better known to-day as Horace, was without a rival. Born near Venusia in Apulia, he was early brought to Rome that he might attend the best schools there. He fought under Brutus at Philippi (§ 8), but took no further part in the war. On his return to Rome he gave himself up to literary pursuits and soon won the favor of Maecenas. He owes his fame chiefly to four books of odes, on a variety of subjects.

- 29 **Varius.** — In epic poetry Vergil was preëminent. Conspicuous also was Lucius Varius Rufus, a warm friend of Vergil, and later one of his literary executors. His tragedy called *Thyestēs* was highly praised in ancient times.
- 30 **Pollio.** — In tragic poetry Asinius Pollio gained distinction. Pollio was also a soldier, historian, orator, and statesman. He established the first public library at Rome, and introduced the practice whereby authors before publishing their works read them to a select circle of friends in order to profit by their criticisms. He was Vergil's first patron and life-long friend.
- 31 **Gallus; Tibullus; Propertius.** — Another form of poetry much cultivated in Vergil's day is the kind known as elegiac. Strictly, the term elegy denotes a short mournful song, accompanied by the flute. Later, it was applied to a wide variety of songs, grave or gay, written in a certain meter, and later still to sentimental love poems. Writers of elegies, in this last sense, in the Augustan age, were Cornelius Gallus, Albius Tibullus, and Sextus Propertius. Like Pollio, Gallus was a man of affairs as well as a poet; he served under Octavianus at Actium, and later was governor of Egypt, but lost the favor of Augustus and committed suicide. Tibullus lived from about 54 to 18. Four books of elegies are extant under his name, but some of the poems in them were certainly not written by him. Propertius, too, wrote four books of elegies.
- 32 **Ovid.** — Publius Ovidius Naso was born among the Paeligni, at Sulmo, in 43. He was well educated and early began to show his poetical powers. His chief works were *Metamorphōsēs*, 'Transformations', a long array of stories, especially such as involve a change or transformation from one form of existence to another, and *Fāstī*, in six books, a calendar in verse, describing the nature and origin of the festivals celebrated on various days. We have also a number of love poems written by him. He outlived Augustus, dying A.D. 18.

III. VERGIL

1. *His Life and Studies*

Sources of our Knowledge. — Vergil tells us little about 33 himself. Some information is derived from casual notices in other writers, especially Horace (§ 28). Horace makes clear, for instance, the depth of Vergil's devotion to his friends and his power of inspiring in his contemporaries a warm love for himself. We have also several biographies by later Roman writers, chief of which is that by Aelius Donatus, a grammarian of the fourth Christian century, and author of a commentary on Vergil's poems.

Donatus's Biography. — Donatus's narrative goes back, in 34 part at least, to authorities contemporary with Vergil himself, being based on a work entitled *Dē Virīs Illūstribus*, 'Lives of Famous Men', by Caius Suetonius Tranquillus, a noted biographer of the first century of the Christian era. Though portions of this work are extant, the account of Vergil has not come down to us. We know that there were authorities contemporary with Vergil himself to which Suetonius could appeal, had he so desired, in writing his life of the poet, and we know that he was careful to consult such contemporary records whenever they were accessible. We may feel sure, therefore, that Donatus's biography goes back through Suetonius to authorities of Vergil's own time and that it should rank high among our sources of information. Though short, it tells much of importance concerning the poet's parentage, his birth and death, his education, and his literary career.

Vergil's Birth. — Publius Vergilius Maro (*P. Vergilius 35 Marō*) was born October 15, 70; his birthplace was in the township of Andes, near Mantua, north of the Po. The names which stand out most prominently in the history of Latin literature are the names of provincials. Horace was born in Apulia, Gallus in Gallia Narbonensis, Ovid among

the Paeligni, and Propertius in Umbria. Gallia Transpadana did not obtain Roman citizenship until 49; hence Vergil was not by birth a member of the state whose praises he sang in the *Aeneid*. It was his good fortune to be born in a time of peace. The repose of his home near far-off Mantua was no doubt but little disturbed by the events which led to the struggle between Pompey and Caesar; at any rate there were no scenes of blood in Mantua or its neighborhood to leave their impress for evil on his sensitive spirit.

36 Influence of his Birthplace. — Passages in his poems show the deep influence upon Vergil's mind of the scenes amid which his boyhood was spent and demonstrate the affection with which he remembered his early home. His love of nature was fostered by the surroundings of his early years. To these he owed also the deep moral and religious temperament everywhere reflected in his writings; even at the end of the first century of the present era the austere, virtuous life of the people of Gallia Transpadana was proverbial.

37 His Parentage. — The poet's parents were obscure and humble. One story describes his father as a hired assistant of a certain Magius, a *viātor* or official courier of the magistrates. By his industry he gained the favor of his master, who gave him his daughter Magia Pollia in marriage. To increase his income he applied himself to buying up tracts of woodland and to the culture of bees. In his *Georgics* Vergil dwells on bee culture, and describes the husbandman's lot as the happiest assigned to man. We see here, probably, the effects of his father's occupations and the associations amid which he was reared. Vergil never lost a certain appearance of rusticity; his detractors often taunted him with his rural origin.

38 His Education. — Fortunately his parents, though humble, were keenly alive to the value of education. He studied at first either at home or in Mantua, later at Cremona, an old Latin colony about fifty miles west of Mantua. On his fif-

teenth birthday he assumed the *toga virilis*, or man's toga. About this time he went to Mediolanum (Milan), the capital of Gallia Transpadana, to prosecute his studies, remaining there until in 53 he removed to Rome. The educational curriculum of that day comprised three stages, in which grammar (including reading, writing, composition, and the study of literature), rhetoric, and philosophy were respectively the chief subjects of study. Vergil's training in grammar was obtained in Mantua, Cremona, and Milan. At Rome he studied rhetoric and philosophy; also mathematics, natural philosophy, and medicine. He attempted a lawyer's career, for which, however, he was ill-fitted, being slow of speech and without the physical vigor essential to success.

Early Poems. — Tradition declares that the fourteen poems 39 in the collection called *Catalepton*, 'Minor Poems', were written by Vergil in his youth; some, however, are certainly not from his hand. Ancient authorities mention four other poems as written by Vergil in his youth — the *Morētum*, 'the Salad'; the *Cōpa*, 'Mine Hostess'; the *Culex*, 'the Gnat'; and the *Ciris*. Poems bearing these names are extant, but scholars are divided in opinion as to whether they were written by Vergil or by some one who sought to imitate his style. It would seem that in his youth Vergil cherished an ambition to write an epic on Rome's career. If this is so, when at last he began his Aeneid he was but fulfilling his youthful ideal of his life work.

The Loss of his Farm. — In 42 Vergil was living in his 40 native district, busy with his Eclogues. The quiet of his home was, however, rudely interrupted. After their victory at Philippi (§ 8) Octavianus and Antony disbanded part of their armies and rewarded the soldiers by allotments of land, confiscating the domains of cities and districts which had taken sides against them. Cremona was thus treated, and, since its territory did not suffice, that of its neighbor Mantua (§ 35) was taken also, at least in part. Among the lands

forfeited was Vergil's estate. Vergil went to Rome, and, aided by Pollio (§ 30), Gallus, and Maecenas, obtained from Octavianus its restoration.

- 41 Vergil and Maecenas.** — These events led to the formation of a friendship between Vergil and Maecenas, or, if that relation already existed, they gave it a new impulse. By 39 Vergil's position in the favor of Maecenas was so secure that he was able successfully to recommend Horace to his kind consideration. In 38 Vergil, Horace, and others accompanied Maecenas part way on one of his missions to Antony (§ 14).
- 42 The Georgics; the Aeneid.** — After completing the Eclogues Vergil spent seven years (36-29) on the *Geōrgica*, 'The Georgics'. During this time he lived much in Campania, especially at Naples or in its neighborhood. He visited Tarentum, too, and perhaps also Greece. The last ten years of his life were devoted to the *Aenēis*, 'The Aeneid'. By 25 the work had assumed definite shape; in 23 parts were read by Vergil to Augustus and his sister Octavia. We know that Vergil was a splendid reader and so may believe the story that when he read the fine verses of Book VI (860-886) which recite the praises of the young Marcellus, son of Octavia, whose death had occurred but a short time before, Octavia was completely overcome by her emotions.
- 43 His Death.** — In 19, having worked out a draft of the whole Aeneid, the poet set out for Greece, intending to spend three years in polishing the poem, and then to devote his remaining days to philosophy. At Athens Augustus, then returning from a visit to the East, met him and persuaded him to return to Italy. On the journey he fell ill of a fever and died a few days after reaching Brundisium, September 21, 19. He was buried at Naples.
- 44 Personal Characteristics.** — Donatus (§ 34) describes Vergil as large-framed, with a swarthy complexion, and a certain air of rusticity (§ 37). He suffered much, too, so the same authority declares, from ill health, especially from

weakness of the throat and stomach, and from headaches. Partly out of regard for his health, partly that he might have leisure for his studies, he spent most of his time away from Rome, in Campania and in Sicily (§ 42). He was a gentle, lovable soul, modest, retiring, capable of warm affection, and fitted also to win in return enduring esteem (§ 33). To his love of ease and quiet and his bent for study is to be attributed the lack of stirring incidents in his career.

CHRONOLOGICAL TABLE

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| 70 Vergil born, near Mantua, October 15 (§ 35). | 45 |
| 65 Birth of Horace at Venusia. | |
| 63 Birth of Augustus. Catiline's conspiracy. Cicero's consulship. | |
| 60 Formation of the first Triumvirate. | |
| 59 First consulship of Caius Julius Caesar. | |
| 58 Vergil goes to Cremona, to study there (§ 38). | |
| 55 Vergil assumes the <i>toga virilis</i> (§ 38). | |
| 53 Vergil studies rhetoric and philosophy at Rome (§ 38). | |
| 43 Composition of the Eclogues begun (§ 40). | |
| 42 Battles of Philippi. Brutus and Cassius fall, Octavianus and Antony triumph. | |
| 41 Confiscations by the Triumvirs. Vergil evicted from his farm (§ 40); his friendship with Maecenas (§ 41). | |
| 40 Vergil's estate restored (§ 40). | |
| 39 Vergil commends Horace to Maecenas (§ 41). | |
| 38 Vergil accompanies Maecenas to Brundisium (§ 41). | |
| 37 Eclogues published. Georgics begun (§ 42). | |
| 31 The battle of Actium. | |
| 29 The Georgics published. The Aeneid begun (§ 42). | |
| 23 Death of Marcellus. Portions of Aeneid recited (§ 42). | |
| 19 Vergil's journey to Greece. His death (§ 43). | |

2. *His Works*

(1) THE ECLOGUES.

46 **Pastoral Poetry.** — The term *Eclogae*, Eclogues, usually applied to the ten pastoral poems, signifies merely 'Selections'; the other name often given to them, *Bucolica*, means 'Pastorals.' The poems belong to that department of poetry which professes to picture the life and ways of shepherds, goatherds, and the like. The Eclogues are a close imitation of the idyls of Theocritus, a Greek poet of Sicily in the third century B.C., who described in the main actual shepherd life. Vergil, however, does not write of real shepherds, but introduces himself and his friends in the guise of shepherds, talking of the matters which concerned them, not of the themes which would naturally form the conversation of real shepherds. In a word, the pastoral form is merely a picturesque setting for the poet's ideas, not a reality. The Eclogues have been much admired, in ancient and modern times alike, especially on account of the smoothness and grace of their language and the music of their verse. Pastoral poetry of the Vergilian type has often been attempted by English poets — e.g. by Spenser in his *Shepherd's Calendar*, by Milton in his *Lycidas*, and by Shelley in his *Adonais*, inspired by the death of Keats.

(2) THE GEORGICS

47 **Didactic Poetry.** — Vergil undertook the Georgics (§ 42) at the suggestion of Maecenas, in hope that the poem might rekindle the old Roman enthusiasm for agricultural pursuits. On this theme Vergil wrote not only with genuine interest, but with full knowledge, gained in part through practical experience in early life, in part through careful study of the numerous works, Greek and Latin, bearing on this subject. The poem is a sort of 'Farmer's Manual in Verse.' Among the topics treated in the four books are the cultivation of the

cereals, tree raising, especially the culture of the vine and the olive, the care of the domestic animals, and bee culture. Poetical digressions from the main theme abound. Thus, in treating of bee culture, Vergil tells how a certain Aristaeus produced bees by artificial processes, a feat of whose possibility the ancients were fully convinced. The telling of this story involves the telling also of the fable of Orpheus and Eurydice. The Georgics is Vergil's most finished production.

(3) THE AENEID

a. Its Composition and Publication

Its Composition. — Vergil was a slow and careful worker. **48** While he was composing the Georgics it was his habit to dictate a number of lines early in the morning to an amanuensis and then to spend the rest of the day in refining them and reducing them to the smallest possible compass. After devoting ten years to the Aeneid he intended to spend three more simply in revising it (§ 43). Another evidence of care is the fact that he was never engaged on more than one work at a time; he gave his undivided powers in turn to the Eclogues, the Georgics, and the Aeneid.

Donatus (§§ 33, 34) declares that Vergil, having drafted **49** the Aeneid in prose, and arranged the story so that it fell into twelve books, then worked out various parts of it in verse, as the fancy seized him, without regard to their order. This explains what might otherwise be a sore puzzle, that is, the presence in the Aeneid of numerous inconsistencies, especially between accounts of the same events. We have no data whereby to determine the order in which the books were composed. Donatus states also that, in order that the flow of his inspiration might not be hampered, Vergil was wont to leave parts of his work unfinished, inserting temporarily the best verses at his command, however unsatisfactory. These stop-gap verses he jokingly described as 'slender props designed

to bear the weight of the poem until the solid columns should arrive.' It has been thought that the numerous half-verses are examples of such stop-gaps, though as a matter of fact these half-verses are usually in no way defective.

- 50 **Its Publication.** — There is a story that before Vergil left Italy in 19 (§ 43), he begged Varius (§ 29) to destroy the Aeneid, if harm should befall its author. This request arose out of his consciousness of the incompleteness of the poem. In his last illness he called for the manuscript of the poem, intending to commit it to the flames, but his attendants, of course, gave no heed to his wish. He then bequeathed all his writings to Varius and another friend, the poet Plotius Tucca, begging them not to publish anything save what he had himself given to the world. With the endorsement of Augustus, however, Varius and Tucca published the Aeneid, leaving it, save for slight corrections, as it had come from Vergil's hand.

b. Its Story

- 51 **Troy and Aeneas.** — In the twelfth century before Christ there was in northwestern Asia Minor, close to the shore of the Hellespont, the powerful city of Troy. Its ruler was the aged king Priam. One of his fifty sons, Paris by name, while on a visit to Greece, made love to Helen, wife of Menelaus, king of Sparta, and carried her off to Troy. To punish this breach of hospitality forces gathered from various parts of the Greek world at the port of Aulis on the east coast of Boeotia. Thence they sailed to Troy, and after a siege of ten years captured and destroyed the city, and either killed its
- 52 inhabitants or carried them off into captivity. Among those who escaped was Aeneas, son of the goddess Venus and the Trojan prince Anchises; with him went comrades enough to fill twenty vessels. Long they wandered about the Aegean and the Mediterranean seas, seeking a new home. Oracles and warnings from heaven made it plain at last that in Italy was to be the abode fixed by the Fates, and so to that coun-

try they pressed on, spite of all discouragements. After spending the winter of the sixth year in western Sicily they set sail again for Italy, which they might reasonably have hoped to reach, if all went well, within a day or two at most.

Aeneas and Dido. — It is at this point that the Aeneid 53 begins. The prows of the Trojan ships are pointed toward Italy, and the hearts of Aeneas and his followers beat high with hope. This hope, however, is destined to cruel disappointment. Juno, the wife of Jupiter and queen of the gods, had long hated the Trojans, for reasons which may be briefly stated. Some time before the siege of Troy began, a dispute arose between three goddesses, Juno, Minerva, and Venus, as to which was the fairest. The gods, cautiously declining to decide the question, referred it to Paris (§ 51), then dwelling as a shepherd on Mt. Ida, near Troy. Before him, therefore, the goddesses appeared, each seeking to enhance the charm of her beauty by dazzling promises of favors to come if he would decide in her favor. Minerva offered him wisdom, Juno wealth and power, and Venus the most beautiful woman in the world as his wife. He decided in favor of Venus and received his reward in Helen. Juno, angered by her defeat, 54 henceforth pursued the whole Trojan race with relentless hatred. She gave the Greeks substantial aid in the siege of Troy. Now she induces Aeolus, king of the winds, to cause a mighty storm, which destroys one of Aeneas's ships and scatters the others far and wide. Aeneas with seven vessels finds refuge at last in an unknown harbor. Learning that he is within the realm of Dido, queen of Carthage, he sets out to seek an audience with her. On reaching Carthage he finds there messengers from the missing ships, bound on the same errand as himself. Dido welcomes the Trojans, offers them a home in her city, and entertains them at a splendid banquet.

Venus's Plot. — Venus, mother of Aeneas (§ 52), fearful 55 that harm may come to Aeneas in Carthage, a city dear to Juno, persuades her son Cupid to overwhelm Dido with love

of Aeneas. This result is readily achieved at the banquet already mentioned, which the queen, out of her growing interest in Aeneas, uses every means to prolong. Finally she begs him to give her an account of the fall of Troy and of his subsequent wanderings. He consents, and his narrative occupies the whole of the second and the third books.

56 Aeneas leaves Carthage; Visits the Underworld.—As Aeneas lingers in Carthage, the queen's infatuation increases, and he in some measure returns her love. At last, at the command of Jupiter, Aeneas prepares to continue his journey toward Italy, the promised land, and departs, spite of Dido's tears and entreaties. As he sails away he sees the flames of a funeral pyre on which Dido had slain herself with a sword which he had given her. Her last prayer is that there shall be lasting enmity between her people and Aeneas's descendants. Aeneas makes his way to Sicily again, and keeps there with appropriate ceremonies the anniversary of his father's death. These performed, he sets sail once more and comes to anchor at Cumae in Campania, whither his father had bidden him go to propitiate the Sibyl, or priestess of Apollo, and through her to gain admission to the world of spirits. This he was to do that he might hold converse with his dead father and learn from him the future of the Trojan race. This object he accomplishes. The story of Dido's love and pathetic death occupies the fourth book. The fifth describes the ceremonies commemorative of the death of Anchises; the sixth narrates Aeneas's appeal to the Sibyl and his visit to the underworld.

57 Turnus.—The seventh book opens with an account of Aeneas's peaceful voyage from Cumae to the mouth of the Tiber, and his arrival at the shores of the promised land. The prophecy that this land would not be gained without a struggle is speedily fulfilled. Latinus, king of the adjoining territory, does indeed greet Aeneas in friendly fashion, going so far even as to form an alliance with him and to promise him

his daughter Lavinia in marriage. But Lavinia's hand had been earnestly sought by Turnus, king of the Rutuli, who now in wrath prepares to make war on the Trojans. Juno again interferes and involves the Trojans in a war with the Latins, the people of Latinus. Latinus, finding himself overruled by his people, surrenders the government and shuts himself up in his palace. Turnus now organizes a powerful confederacy against the Trojans. The latter secure the aid of king Evander, an Arcadian who had founded a city called Pallanteum on the site afterwards occupied by Rome. The fortunes of the war vary, but at last the Trojans prevail, and Turnus is slain by Aeneas. These events occupy the last six books, the twelfth appropriately closing with the triumph of Aeneas and the death of his rival Turnus.

c. Its Purpose

General Remarks. — In the policy of Augustus (§§ 13-25) 33 three main elements were distinguished: (1) the personal, seen in the Emperor's efforts to satisfy in his own career the general craving for peace (§§ 15-17); (2) the national (§§ 18, 19); and (3) the religious (§§ 20, 21). In the Aeneid the same three elements appear, and form the very essence of the poem. We shall consider them in the order of their importance.

1. THE NATIONAL ELEMENT

The Aeneid a Glorification of Rome. — In §§ 51-57 was out- 59 lined the simple story whose narration forms the ostensible purpose of the Aeneid. The real purpose is revealed by what the telling of that story involves. Everywhere Aeneas is represented as the destined founder of a mighty empire, Rome itself; everywhere the Romans are described as the lineal descendants of Aeneas and his comrades. In Book I Jupiter foreshadows the history of Aeneas and his descendants in terms of the history of Rome. The crowning moment of that history is the coming of 'Trojan Caesar of goodly lineage',

i.e. Augustus. He is to conquer the East, revive the virtues of the golden age of the world, and after his death to dwell in heaven as a god. In Book VI Anchises unfolds the glorious career of Aeneas's descendants by naming prophetically the great men who, in Vergil's day, had places on the muster roll of Rome's heroes. Dido's last prayer (§ 56) supplies a poetical explanation of the long feud between Rome and Carthage.

- 60 In Book VIII we have a description of a shield made for Aeneas by the god Vulcan. On it is wrought in detail the story of Rome; one might see there Romulus and Remus, nursed by the wolf, the rape of the Sabine women, Horatius at the bridge, the Gauls working their way up the steep of the Capitol until their presence is revealed to Manlius by the cackling goose, and, to crown all, the great fight at Actium and the gorgeous threefold triumph Octavianus had celebrated at Rome after his return from that war. In the last six books especially the poet dwells lovingly on countless names of mountains, lakes, rivers, cities, and districts famous in the history of Rome and Italy. In Book VIII Aeneas is escorted over ground where later were the sacred places of Rome itself. Many of these names were laden with rich reminiscences of the glories of Rome; all spoke, with varying voices, of the one theme, the steps by which Rome had become the mistress of the world. Thus, in a multitude of ways, Vergil brings the story which forms the groundwork of his poem into vital connection with the career of Rome; he reminds his countrymen of the glorious past, emphasizes the blessed present, and hints of a richer development yet to come. His poem is an expression, in an imaginative and idealized form, of one great aim of the policy of Augustus. His contemporaries recognized this national and representative character of the Aeneid by calling it the *Gesta Populi Rōmānī*.

- 62 Aeneas an Embodiment of the Spirit of Rome. — To illustrate further what has just been said let us consider Vergil's

conception of the character of his hero Aeneas. The term *pius*, so frequently applied to him, suggests the careful performance of duty in all the walks of life. As an individual Aeneas shows his *pietās* in his devotion to the gods and his obedience to their commands, in his care for his aged father and his youthful son, and in his solicitude for his comrades. But Aeneas has also a representative capacity; he is a type of the future Roman race, embodying in himself, like that race, the qualities of a warrior, a ruler, and a civilizer of men. In Book I Jupiter speaks of Aeneas in terms identical with those in which, in Book VI, Anchises apostrophizes the coming Roman race. In a word, Vergil pictures Aeneas as accomplishing the very things which the Roman race is destined to achieve, and as earning immortality by the very qualities which made Rome herself illustrious.

Turnus as the Foil to Aeneas. — Aeneas is a man with a ⁶³ mission, namely, the conquest and civilization of the rude tribes of Italy. The opposition to the fulfilment of this mission centers in Turnus (§ 57), whom Vergil describes as *violēns*, 'headstrong,' 'ill-balanced.' He laughs at an aged priestess, calling her a dotard incapable of telling the truth. His chief associates are the Etruscan king Mezentius, a *contemptor divum*, and Messapus, who seeks to break a truce between Aeneas's forces and those of Turnus. In a word, Aeneas typifies the higher civilization of Rome, before which the semibarbarous tribes of Italy, represented by Turnus, Mezentius, and Messapus, are constrained to give way.

2. THE PERSONAL ELEMENT

The Aeneid a Glorification of Augustus. — The personal and ⁶⁴ the national elements of the Aeneid are very closely interwoven; side by side with the glorification of Rome runs another theme, the greatness of Augustus. Jupiter himself (§ 59) describes the coming of Augustus, 'Trojan Caesar of goodly lineage,' as the consummation of all the glorious

destiny of Aeneas and his descendants, in other words, of Rome. The Julian race, be it remembered, claimed direct descent from *Iulus*,¹ the son of Aeneas. In the account of Aeneas's shield (§ 60) everything leads up to the story of the victory at Actium and the triumph subsequently celebrated by Augustus. Anchises prophesies (§ 59) that Augustus will restore the Golden Age of the world, and by his conquests will compass a wider expanse of earth than was covered even by the wanderings of Hercules. After death Augustus, like Romulus of old, is to dwell in heaven as a god.

- 65 Since Vergil's object was to praise the whole glorious career of Rome (§ 61) it was inevitable that he should dwell with especial emphasis on the age of Augustus, an age which to many must have seemed the brightest epoch in that career. In the twelve years between the battle of Actium and the death of Vergil Italy and the provinces had abundantly experienced the benefits of the rule of Augustus (§§ 16, 17). When we remember that for a hundred years civil war, with its attendant horrors of bloodshed and proscriptions, had been almost incessant, we can readily forgive Vergil and his contemporaries for characterizing as more than human the man through whose masterful rule war had been replaced by peace, and chaos by law and order. In their inmost hearts, no doubt, there was no small measure of true feeling back of the language of adulation in which they so often address Augustus.

3. THE RELIGIOUS ELEMENT

- 66 **The Aeneid and the Religious Revival.** — Vergil's religious temperament (§ 36) led him to support most heartily the Emperor's attempt to revive religious enthusiasm (§§ 20, 21); hence, the religious element of the Aeneid is all-pervasive. It shows itself, for instance, in the emphasis everywhere laid on the thought that in all his wanderings, sufferings, and wars

¹ Vergil calls this son *Ascanius*, but gives him a *cognomen* *Iulus* (originally *Iulus*).

Aeneas is under the guidance of the gods and of the fates. The opening verses of the poem tell us that Aeneas's purpose was to bring his country's gods into Latium and to lay the foundations of the Roman state. Aeneas ever seeks by prayer and sacrifice to appease the gods and to learn their will. From first to last the destinies of Rome are moulded by the gods. Nowhere does this religious element manifest **67** itself more strikingly than in the description of the shield of Aeneas (§ 60). Augustus is pictured there as leading to battle not only all classes of Rome's loyal subjects, but the gods as well; Apollo especially fights for him (§ 18). On Antony's side fight 'monstrous forms of gods of every birth.' The battle thus has a double meaning as a struggle not merely for the preservation of the Roman state but for the defence of the Roman gods as well. At his triumph Augustus consecrates to the gods 'a votive tribute of deathless gratitude, three hundred fanes the city through.' The allusion to the Emperor's activity in building and restoring temples (§ 20) is plain. In every temple, continues Vergil, one sees blazing incense, sacrifices of thanksgiving, and rich presents, offered by all the nations of the earth to Apollo. The spirit of the whole description is identical with that pervading the ode of Horace referred to above (§ 21).

— Important, too, in this connection are the constant refer- **68** ences to religious customs, sacred places, and the like. Vergil is fond of tracing Roman rites and ceremonies back to ancient and impressive origins. Thus, Aeneas's visit to the Sibyl, made in accordance with a warning from supernatural sources, supplies an effective poetical explanation of the importance ascribed in Roman history to the famous Sibylline books.

d. Its Sources

Epic Poetry. — No intelligent account of the sources of the **69** Aeneid can be given until we have defined epic poetry, the department of literature to which the Aeneid belongs, and have

very briefly traced its history among the Greeks and the Romans. An epic poem is a narrative poem, one that tells a story, usually of considerable length. The story must be dignified in character, and must be told in noble, impressive language, and in sonorous, majestic verse. An epic poem ought to possess unity, that is, the events of the story should form a connected series and conduce to a common end. An epic thus differs from a history, whose business it is to include all the events of a given period, even though many of them are in no way related to one another. Originally, epic poems were concerned only with the gods, praising their power, reciting their exploits, and relating various myths concerning them. Later, their scope was broadened so as to include the deeds of demigods, and finally those even of mortals.

70 **The Homeric Poems.** — At once the earliest and the most perfect specimens of Greek epic poetry are the so-called Homeric poems, the *Iliad* and the *Odyssey*. The former deals with certain events of the last year of the siege of Troy (§ 51), but does not describe the capture of the city. In the *Odyssey* the capture is taken for granted, and the Greek chieftains are on their way home. The only leader, however, whose fortunes are followed in detail is Odysseus (or Ulixes, as the Romans called him); everything has to do with his safe return to his home and his restoration to his kingdom.

71 **The Cyclic Poets; Apollonius Rhodius.** — Next in importance among the epic poets of Greece are the cyclic poets, so called because their works, being introductions to the Homeric poems or supplements thereto, formed, with the *Iliad* and the *Odyssey*, a complete cycle of the legends connected with the siege of Troy and the events following the capture of the city. These poets lived in the eighth to the sixth centuries before Christ. Of the later Greek epic poets the most important was Apollonius Rhodius, born at Alexandria about 260. His *Argonautica* described the expedition of the Argonauts in

search of the Golden Fleece, and included the story of the love of their leader Jason and Medea, daughter of the king in whose territory the Golden Fleece was treasured. This poem was very popular with the Romans.

Livius Andronicus; Naevius; Ennius.—The first epic poet of Rome was Livius Andronicus (about 240), a Greek prisoner of war brought to Rome after the war with Pyrrhus. After gaining his freedom he became teacher, actor, and author; besides tragedies he wrote a very rude translation of the *Odyssey*. Cnaeus Naevius, a Campanian by birth, dealt in his *Bellum Pūnicum* with the First Punic War. By way of preface there was an account of the early history of Rome, the starting-point of which was Aeneas's flight from Troy. But the greatest epic poet of Rome prior to Vergil was Quintus Ennius (239–169). His *Annālēs*, in eighteen books, traced the history of Rome from the days of Aeneas down at least to 181. It was the first Latin poem of any considerable length to be written in hexameter verse, the meter of the Homeric poems and of the *Aeneid*. Though very popular among the Romans, the poem has come down to us only in fragments.

Sources of the *Aeneid*.—To nearly all the writings mentioned in §§ 70–72, as well as to others not there named, Vergil was more or less deeply indebted while composing his *Aeneid*. His heaviest obligations are to the Homeric poems; to them he owes the general groundwork of his poem and many of its details. The first six books of the *Aeneid* recount the wanderings of Aeneas, and so correspond to the *Odyssey*, the story of the wanderings of Odysseus (§ 70); the last six books, like the *Iliad*, deal chiefly with war. In many places Vergil is doing little more than translate Homer. To his Roman predecessors in epic poetry Vergil owed much. Naevius and Ennius had established the mythical connection of Rome with Troy, and had originated the idea of making Rome itself . . . the central interest, one might almost say,

the central figure of the story.' In the *Iliad* Achilles, in the *Odyssey* Odysseus—in a word a man—is the central thought; in the *Aeneid*, on the contrary, it is not in Aeneas as a man, but in the Rome that he represents that interest is concentrated. This altered point of view Vergil owes to Naevius and Ennius.

- 74 Vergil as an Imitator.**—Whenever we think of Vergil's indebtedness to preceding writers we should keep certain considerations firmly in mind. First, in Vergil's time the close study of all existing models, especially Greek models, was the fundamental law of poetical composition. Secondly, many of the resemblances between the verses of Vergil and those of this or that Greek or Roman predecessor were probably accidental or due to unconscious reminiscence. We may compare the fact that more than once critics and reviewers pointed out resemblances between what Tennyson had written and works which, as it happened, he had never read. Tennyson is said to have complained that there were critics who seemed to imagine that the same idea could not occur independently to
- 75** two men looking on the same aspects of nature. Thirdly, the statement that Vergil imitated the writings of others is not of itself a condemnation or a reproach. If it were, we should have to condemn much that is best in modern literatures. No one, however, refuses to acknowledge the greatness or the originality of Shakspere or Milton, even though he knows that both poets borrowed freely from writers in more than one language. Vergil borrowed much, it is true, but, like Shakspere, he gave in many cases a new and more splendid form to what he had borrowed. We may recall with profit, also, the declaration of Lowell that those are entitled to borrow who are able to lend. If this is so, then surely the poet of the *Aeneid*, who has lent so much—e.g. to Milton and to Tennyson—was himself entitled to levy tribute upon others. Finally, we might apply to Vergil the comment made by Dryden on Ben Jonson's tragedies: 'He invaded authors like

a monarch, and what would be piracy in others was only victory in him.'

c. The Aeneid as an Epic Poem

General Remarks. — It is time now to consider the character of the Aeneid as an epic poem. It conforms closely to the definition given above (§ 69); it is impressive by its very length, its story is lofty, and its language and verse reach imposing heights of dignity and grandeur. Tennyson called Vergil the

Wielder of the stateliest measure ever moulded by the lips of man.

The unity of the story is, in general, faithfully preserved.

The Two Types of Epic Poetry. — There are two distinct types of epic poetry, the one primitive and original, the other late in origin, artificial and imitative, the result of an attempt to apply the primitive epic to changed conditions. To the former type belong the Homeric poems, to the latter the Aeneid. In the primitive epic the story is told for its own sake; there is no trace of any moral, of any one idea as the thought of the poem, no hint of any special purpose for the advancement of which the story is told. In the imitative epic, on the contrary, the story is merely a means to an end; so in the Aeneid the story of Aeneas is a means of glorifying Rome (§§ 59–63) and Augustus (§§ 64, 65). Again, the primitive epic belongs to an early and simple age of the world; the imitative epic is the product of an advanced civilization, the work of a learned poet. Lastly, the two types differ widely in language and style. In the primitive epic these are simple and straightforward; the imitative epic is apt to be learnedly elaborate, prone to suggest ideas by allusions more or less definite instead of saying plain things in a plain way. Its language is often artificially subtle. Even a superficial acquaintance with *Paradise Lost* will suffice to illustrate these points.

f. Merits of the Aeneid

78 Appreciation of poetry, like appreciation and enjoyment of the masterpieces of music, painting, or of sculpture, to be deep and valuable, must be instinctive. If this instinctive power of appreciation be lacking in a reader, no amount of fine writing about a great poem will supply its place. On the other hand this faculty of appreciation may be strengthened. It is with this thought in mind that a hint of the merits of the Aeneid is here given. Prominent among those merits is the fidelity with which the Aeneid embodies the spirit of the times and reflects the attitude of Vergil's contemporaries towards their fatherland — in a word, the profoundly patriotic spirit which pervades the poem. The other special merits of Vergil — his mastery of language and meter, his power of minting

All the chosen coin of fancy flashing out from many a golden phrase, the majestic 'ocean-roll' of his rhythm, are finely set forth by Tennyson, his profound admirer and frequent imitator, in the poem printed (p. 9) before this Introduction.

g. Its Fame

79 **The Success of the Aeneid Immediate.** — The success of the Aeneid was immediate and lasting; there are few discordant notes in the chorus of admiration with which, in all ages, Vergil's poem has been greeted. Within a decade of his death the Aeneid was quoted by Latin writers as familiarly as acknowledged masterpieces of our own literature, like the plays of Shakspeare, are quoted to-day. Three inscriptions on the walls of Pompeii (destroyed in 79 A.D.) give part of the first verse of the poem; on yet another wall we find part of the first verse of the second book.

80 **The Success of the Aeneid Permanent.** — With the lapse of time Vergil's fame became ever more secure. His writings

were imitated by numerous poets; they influenced profoundly, also, the whole subsequent development of Latin prose. Almost at once the *Aeneid* became the leading textbook in Roman schools of grammar and rhetoric. Through this use of his poem Vergil gained in time a reputation for profound learning and as a final authority in all departments of human wisdom. This conception soon caused his works to be regarded not simply as a storehouse of information concerning the past but as a depository of the secrets of the future. A natural development of this view is seen in the *Sortes Vergilianae* (§ 82) and in the stories of the Middle Ages which picture Vergil as a marvelous magician. Nor was the enthusiastic study of his works confined to heathen writers; his poems were more read and loved by the leading men of the Church than those of any other non-ecclesiastical writer. There were Church dignitaries who knew Vergil better than they did the Bible.

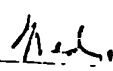
Vergil after the Revival of Learning. — With the revival of learning Vergil's place in the world of culture, instead of becoming narrower or less secure, became, if possible, larger and firmer. In the *Divina Commedia* Dante takes Vergil as his Master and his Guide through the *Inferno* and the *Purgatorio*; the *Inferno* shows careful study of *Aeneid* VI. Ariosto, in his *Orlando Furioso*, and Tasso, in his *Jerusalem Delivered*, both show deep traces of Vergilian influence. The Portuguese poet Camoëns, in writing a history of Portugal in epic form, took Vergil as his model. In Germany, to take but a single example, Schiller was a profound admirer and close student of Vergil and translated parts of the *Aeneid*. In France and England the poet's fame has ever been secure. One of the publications of Caxton, the first English printer, was a translation of Vergil. Since that time there have been innumerable translations into English both in prose and verse. From the time of Chaucer to the present day it would be hard to name an English poet whose writings have not

been more or less influenced by Vergil. In this connection Spenser, Shakspeare, Milton, and Tennyson deserve special mention.

- 82 The *Sortēs Vergiliānae*.** — One curious testimony to the unique position of Vergil in Roman estimation is to be found in the so-called *Sortēs Vergiliānae*, i.e. the practice, in vogue as early as Hadrian's time, of seeking to learn the future by opening at random a volume of Vergil and taking the first line on which the eyes fell as an omen of coming events. Even emperors consulted Vergil in this way and the custom lasted many centuries. Aside from the famous Sibylline books only two other books — the Homeric poems and the Bible — have been thus venerated. It is said that Charles I. of England once experimented with the *Sortēs Vergiliānae*, opening at the passage in Aeneid IV (615–621) in which Dido is praying that wars, defeat, and death may be the lot of Aeneas.
- 83 Vergil as Magician and Prophet.** — In the thirteenth to the sixteenth centuries there gathered round the name of Vergil an array of legends which pictured him in part as a magician, in part as a prophet who had foretold the birth of Christ. The traditions concerning his magical powers revolve about Naples and Rome. For example, it was believed that he had set up on one of the gates of Naples a bronze fly which, while it lasted, drove all other flies away from the city. The idea that Vergil had foretold the birth of Christ was due in part to his fourth Eclogue, in part to his association with the Sibyl (§ 56), who was also believed to have predicted this event. In the fourth Eclogue Vergil predicts the birth of a child under whose reign the world is to be regenerated and the virtues of the Golden Age are to flourish anew. It is impossible now to determine with certainty what child Vergil had in mind, but as early as the fourth century Christian writers identified this child with Christ. In the religious plays of the Middle Ages and in ecclesiastical art Vergil often appears in this character of prophet of Christ.

Recent Criticism. — It has been said (§ 79) that there have **84** been few discordant notes in the chorus of praise which has welcomed the Aeneid. As a matter of fact the poem, on its publication, was severely assailed by certain critics, but these attacks were speedily silenced. Thereafter, down to the beginning of the present century, the world's admiration for Vergil went practically unchallenged. Since that time, however, numerous critics, especially in Germany, have sharply attacked the Aeneid. The main charge brought against it is lack of originality. The answer to this is contained in §§ 74, 75.

It remains to notice very briefly one reason for this modern **85** depreciation of Vergil. The writers and scholars of the Middle Ages and those of the first centuries of the revival of learning knew no Greek. The spread of Greek learning, opening up as it did such marvels of creative power as the Iliad and the Odyssey, was certain ultimately to work unfavorably to a poem so largely imitative as the Aeneid. It was natural that the palm should be given to the older and more original work. But even German criticism is coming once more to do Vergil justice, by recognizing the fact that the Homeric poems and the Aeneid cannot be directly compared, since they are types of different forms of art (§ 77), and that therefore the attempt to compare them is unscientific and sure to lead to wrong results, and finally that the Aeneid is as easily supreme in its sphere as are the Homeric poems in theirs.



C. THE GRAMMAR AND STYLE OF VERGIL

General Remarks. — The aim of the following pages is **86** to group together the most striking characteristics of the grammar and style of Vergil, and to illustrate those points by appropriate examples from the Aeneid. The presentation does not claim to be in any sense exhaustive; considerations

of space forbid even an attempt to cover the whole subject. Under the head of grammar attention is called chiefly to those points in which Vergil's usage differs from that of the best prose. The student should not think that the points here noticed are peculiar to Vergil; most of them find illustration in the usage of other poets and even in the works of post-classical¹ prose writers, whose style resembles that of Vergil and the poets in general (cf. § 80). Matters of style are proverbially difficult of treatment, yet it is believed that the student who thoroughly masters these pages will have a good working knowledge of the style of Vergil and of the technique of Latin poetry in general.

I. INFLECTIONAL FORMS

- 7 **Archaisms; Grecisms.** — The differences between the inflectional forms used by Vergil and other poets and those current among prose writers of the best period fall under two main heads, archaisms and Grecisms. Archaisms are reproductions of forms (and idioms) once in vogue, but no longer current. Poets of all ages have employed archaisms freely to give an air of stateliness and dignity to their verses; the unusual always arrests attention. Grecisms are imitations of Greek usage. These are to be expected in Latin poets, in view of their close study of the works of the Greek masters (§ 74).

1. *Forms of Declension*

- 88 **First Declension.** — The genitive singular occasionally ends in *-āi*, an archaism; *aulāi* iii. 354; *aurāi* vi. 747; *pictāi* ix. 26. This form had disappeared from speech a century before Vergil's time. The genitive plural at times ends in *-um* instead of *-ārum*; *Aeneadum* i. 565; *Dardanidum* ii. 242. This form is made on the analogy of that next considered.

¹ The post-classical period of Latin literature begins with the death of Augustus in 14 A.D.

Second Declension. — The genitive plural is made in *-um*, 89 not *-ōrum*, very frequently in nouns, rarely in adjectives; *deum* i. 9; *Danaum* i. 30; *Argivum* i. 40; *superum* i. 4; *magnanimum* vi. 307. The form in *-um* is the older; that in *-ōrum* was made after the pattern of forms in *-ārum* in the first declension, and did not win general acceptance until Cicero's time. In fact, in some words, chiefly words connected with trade, like *nummus*, it never displaced the older form in *-um*.

Third Declension. — The accusative singular of certain common nouns borrowed from the Greek ends in *-a*, the accusative plural in *-as*; *āera* i. 300; *aethera* i. 379; *crātēra* iii. 525; *lebētas* iii. 466. These forms are Grecisms, being modeled on the normal forms of the accusative in the Greek consonantal declension.

Fourth Declension. — The dative singular ends in *-ū* instead 91 of *-ui*; *metū* i. 257; *portū* iii. 292; *currū* iii. 541. — The genitive plural ends in *-um* instead of *-uum*; *currum* vi. 653.

Pronouns. — In pronouns a few forms deserve notice: (1) 92 *ollī, ollīs* for *illī, illīs*, an archaism, i. 254, iv. 105, vi. 730; (2) *quīs = quibus*, i. 95, v. 511. This form is not uncommon in poetry, but in prose belongs to early or colloquial style; (3) *mī = mihi*, vi. 104, 123.

GREEK PROPER NAMES

General Statement. — The proper names in the Aeneid are 93 mostly Greek in origin. In Latin prose such names are usually declined after Latin models; the poets, however, frequently prefer Greek modes of declining such words. In Vergil, on the whole, the Latin forms predominate. For a general survey of the declension of Greek words and names see A. 44, 52, 81-83; B. 22, 27, 47; G. 65, 66; H. 81, 89, 109, 110. Some one of these accounts should be carefully studied; that in G. is especially convenient. A few points may be emphasized here.

94 Greek Names of the First Declension. — Feminines make the nominative singular both in *-a* and *-ē*; *Dēiopēa* i. 72; *Cŷmothoē* i. 144. Those in *-ē* make the accusative singular in *-ēn*; *Hermionēn* iii. 328; *Barcēn* iv. 632. In the other cases the forms, in both classes, are like those of *mēnsa*. — Masculines make the nominative singular both in *-ās* and *-ēs*; *Peliās* ii. 436; *Alētēs* i. 121. Both classes show *-ae* in the genitive and the dative singular. In the accusative *-ēn* and *-ān* are found, the former more frequently; *Gyān* i. 222; *Acestēn* i. 558; *Achātēn* i. 644. In the vocative and ablative singular both *-ē* and *-ā* are found; *Tŷdēdē* i. 97 (voc.); *Achātē* i. 459 (voc.), i. 312 (abl.); *Aenēā* iii. 41 (voc.), vii. 310 (abl.).

NOTE. — See § 97, Note.

95 Greek Names of the Second Declension. — These usually show true Latin forms. Occasionally in the nominative and the accusative singular we find Greek forms in *-os*, *-on*; *Tenedos* ii. 21; *Tityon* vi. 595.

96 Greek Names of the Third Declension. — Names which show an increment in the oblique cases often make the accusative singular in *-a*, the nominative plural in *-es*, and the accusative plural in *-as* (cf. § 90); *Hectora* i. 483; *Sidōna* i. 619; *Thrāces* iii. 14; *Trōas* i. 30; *Cyclōpas* xi. 263.

97 Third declension names in *-ēs* make the genitive singular in *-is* or *-ī*, the accusative singular in *-ēn*, the latter form being a Grecism. For the genitive in *-ī* cf. *Achillī* i. 30; *Ulixī* ii. 7; for the accusative in *-ēn* cf. *Darēn* v. 456.

NOTE. — Some names in *-ēs* of the first declension sometimes make the genitive in *-ī*; *Orontī* i. 220. — *Darēs* makes also a genitive *Darētis*, an accusative *Darēta*; see v. 483, 460. Cf. § 100.

98 Third declension names with the nominative singular in *-is* usually make the accusative singular in *-im*; *Īrim* iv. 694; *Pristim* v. 116. Those in *-ys* make the accusative singular in *-yn*; *Capyn* i. 183.

99 Greek Names in *-eus*. — Names in *-eus* usually make the genitive singular in *-ēi* (or *-ī*), the dative in *-ēi*, the accusative in

-*ā* or -*ea*, the vocative in -*eu*; *Oilei* i. 41; *Īlionei* i. 120; *Mnēstheī* (dat.) v. 184; *Īlionēa* i. 611; *Īdomenēa* iii. 122; *Anthea* i. 181; *Mnēsthea* iv. 288. These forms are for the most part Greek. A Latin ablative in -*eō* occurs; *Eurystheō* viii. 292; *Mnēstheō* x. 129.

Varying Declensions of Greek Names. — That the poet allowed himself great freedom in the treatment of Greek names will be seen by comparing, e.g. *Darēta* v. 460 with *Darēn* v. 456; *Paridem* v. 370 with *Parim* x. 705.

2. Forms of Conjugation

We have to note here:

(1) Transfers of conjugation, usually from the second to the third; this is an archaism, the third conjugation being the most ancient of the four. Cf. *strīdunt* ii. 418; *fervēre* iv. 40., 567; *fulgēre* vi. 326. Considerations of metrical convenience prompted the use of this archaism. In i. 436 we have *fervet*, a second conjugation form.

(2) Archaic forms in present infinitive passive; *accingier* iv. 493; *dominārier* vii. 70.

(3) Archaic forms in -*ibat*, -*ibant*, instead of -*iēbat*, -*iēbant*, in conjugation four; *lēnibat* vi. 468; *nūtrībant* vii. 485.

(4) The third person plural, perfect indicative active, often ends in -*ēre*; *tenuēre* i. 12; *latuēre* i. 130; etc. This was the plebeian form, found chiefly in old Latin, the poets, and post-classical prose. Vergil, of course, frequently uses the form in -*ērunt*.

(5) Certain short forms, of uncertain origin, in the perfect and pluperfect; *acceſtis* (= *accessistis*) i. 201; *exstīnxī* (= *exstīnxistī*) iv. 682; *exstīnxēm* (= *exstīnxissem*) iv. 606; *trāxe* (= *trāxisse*) v. 786. — Similar are two forms which count as future perfects, *faxō* ix. 154, xii. 316; and *iussō* xi. 467.

3. *Miscellaneous Forms*

106 Here again (cf. § 101) metrical considerations were at work. We note:

(1) Forms like *vinculum* i. 54, *ōrāclum* iii. 143, *perīclum* ii. 709, instead of the familiar *vinculum*, *ōrāculum*, *perīculum*. Vergil is using the older forms; the *u* in *vinculum*, etc., is a late insertion for phonetic reasons.

107 (2) Syncopated, i.e. abbreviated, forms, due to the loss of a short vowel after an accented syllable; *repostum* (= *repositum*) i. 26; *compostus* (= *compositus*) i. 249; *supposta* vi. 24; *aspris* (= *asperis*) ii. 379.

108 (3) Contracted forms like *taenis* (= *taenūs*) v. 269.

109 (4) *ast*, an archaic form of *at*, occurs several times, i. 46, 116, ii. 467, etc., always, except in one place, before a vowel. In these cases *ast* is metrically convenient, since it gives the required heavy (§ 228) syllable.

110 (5) *suscipiō* appears occasionally as *succipiō*; *succēpit* i. 175. These are the older and more correct forms; *sub* is usually assimilated before *c*, as in *succēdō*, *succendō*, *succēneō*, etc.

II. SYNTAX

1. *The Noun*

(1) THE GENITIVE

111 **Genitive of Definition.** — This genitive, instead of some form of appositional expression, is more freely used than in prose. It is found:

(1) In general expressions; i. 27 *sprētae iniūria fōrmæ*, 'the wrong done in the slighting of her beauty'; i. 399 *pūbēs tuōrum* (= the prose *pūbēs tua*), 'the warrior company formed by your people'; vi. 408 *venerābile dōnum fātālis virgæ*, 'the awe-inspiring gift formed by (consisting of) the fateful branch.'

112 (2) With geographical names: i. 247 *urbem Patavī*; vii.

714 *flūmen Himellae* ; viii. 231 *Aventīnī montem*. In prose we should have *urbem Patavium, Aventīnum montem*, etc.

With Adjectives. — The genitive is very freely used with 113 adjectives and with participles having the force of adjectives ; in many cases the genitive becomes practically one of specification. The usage is in part a Grecism, in part an extension of certain Latin constructions, common in prose, especially the objective genitive. We may distinguish :

(1) Objective genitives, dependent on adjectives or parti- 114 ciples suggestive of a transitive verb ; ii. 427 *servantissimus aequi* ; x. 610 *patiēns pericli*.

(2) Genitives of reference with adjectives or participles 115 expressing knowledge, skill, mastery, or the opposite ; i. 80 *nimbōrum . . . tempestātum . . . potentem* ; x. 225 *fandī decissima*.

(3) Genitives of reference with adjectives of plenty and 116 want ; i. 14 *dīves opum* ; i. 178 *fessī rērum*, 'having had too much of trouble' ; i. 343 *dītissimus agrī* ; v. 73 *aevi mātūrus*.

(4) Genitives of reference with other adjectives ; ii. 638 117 *integer aevi*.

Genitive with Verbs. — By analogy with the use noted in 118 § 116 verbs of plenty and want are construed with the genitive ; i. 215 *implentur veteris Bacchī* ; ii. 586 *animum . . . explēsse . . . ultrīcis flammae*.

Objective Genitive with Nouns. — The objective genitive is 119 rather freely used with nouns ; i. 28 *Ganymēdis honōrēs*, 'honors paid to Ganymede' ; iv. 178 *irā deōrum*, 'anger at the gods.'

NOTE. — Both in prose and verse the objective genitive is not infrequently used with adjectives and nouns whose corresponding verbs govern some case other than the accusative or govern no case at all : *irāscor*, for instance, corresponding to *irā*, takes the dative.

(2) THE DATIVE

The Dative of Personal Interest stands at times where we 120 should expect a possessive genitive. This is especially true in

connection with the pronouns; Roman writers regarded the genitive of these words as prosaic. For this dative cf. i. 429 *scaenīs . . . futurīs*; i. 448 *aerea cui gradibus surgēbant līmina*; i. 477 *huic cervīque comaeque trahuntur per terram*.

121 Dative of the Agent. — The poets couple this dative freely with any passive form; i. 39 *quippe vetor Fātīs*; i. 440 *neque cernitur ūllī*.

122 Dative of Limit. — A construction found only in verse (at least in classical times) is the use of the dative to denote a person or place towards which motion is directed. Some call this an extension of the dative of personal interest, others regard it as the fundamental meaning of the dative. It is very common in Vergil; i. 6 *Latiō* (= *in Latium*); ii. 398 *Orcō* (= *ad Orcum*); i. 112 *vadīs* (= *in vada*); i. 377 *ōrīs* (= *ad ōrās*); v. 451 *it clāmor caelō* (= *ūsque ad caelum*).

123 Dative of Purpose. — A natural outcome of the dative of limit is the dative of purpose; a man's purpose is the end or limit toward which his activities are directed. This dative is found in prose, e.g. in military expressions, and in the double dative construction (cf. *militēs oppidō auxiliō misit*). It is much more freely used in verse; i. 425 *optāre locum tētō*, iii. 540 *bellō armantur equī*; vii. 482 *bellō animōs incendit*.

124 Dative of Association. — In poetry the dative is freely used with verbs meaning to mix, unite, compare, resemble, or the opposite. Prose usually has some prepositional form, *ā*, *ab*, or *cum* with the ablative, *in* or *contrā* with the accusative. For Vergil's usage cf. i. 107 *furit* ('struggles furiously with') *aestus harēnīs*; i. 408 *dextrae iungere dextram*; i. 440 *miscet virīs*.

125 The dative of association is freely used with adjectives corresponding to the verbs considered in § 124, i.e. with adjectives of likeness, fitness, nearness, friendliness, etc., and their opposites; ii. 794 *par levibus ventīs*; iii. 621 *nec vīsū facilis nec dictū adfābilis ūllī*; v. 320 *proximus huic*; vi. 602 *cadentī . . . adsimilis*.

Dative with Compound Verbs. — The dative is more freely 126 used with compound verbs than in prose. In prose, in local relations, the preposition which forms the prefix to the verb is usually repeated with the appropriate case, but in poetry the dative is used even here; i. 45 *scopulō . . . infixit* (= *in scopulō infixit*); i. 112 *inlūditque vadis* (= *in vada*; cf. also § 122); i. 49 *arīs inponit*; i. 84 *incubūre marī*.

(3) THE ACCUSATIVE

Accusative of Limit. — For the accusative of limit of mo- 127 tion in prose see A. 258, b; B. 182, 1, 2; G. 337; H. 418, 419, 1, 2. The poets employ this construction even with names of countries and persons, and with many common nouns denoting places. The usage is an archaism. Cf. i. 2 *Italiam . . . litora*; i. 512 *aliās . . . orās*; ii. 742 *tumulum . . . sēdemque sacrātam*; iii. 440 *finīs Italōs*. In these cases a prose writer would have used a preposition (*in* or *ad*) with the accusative.

Accusative of 'Affect' and 'Effect.' — Two types of the 128 accusative of the direct object are to be recognized: (1) that of the person or thing *affected*, (2) that of the thing *effected* by the action of the verb. In the former case the person or thing exists before the action begins, in the latter the thing has no existence till the action of the verb is finished. Most accusatives are accusatives of affect. Examples of the accusative of effect are 'I tore a rent in my coat,' 'I broke a hole in the ice.' The accusative of effect is more freely used in poetry than in prose. A good example is i. 328 *nec vōx hominem sonat*, 'nor does your voice send forth a mortal sound.'

Accusative with Verbs properly Intransitive. — Largely as 129 the result of this use of the accusative of effect (§ 128), many verbs properly intransitive come to take an accusative, especially in poetry. These verbs are hard to classify, but we may distinguish:

- (1) Verbs denoting vocal expression, emotion and its utter- 130

ance, such as *sonō*, *flēō*, *gemō*, *tremō*, *horrēscō*, *ērubescō*; i. 328, *nec vōx hominem sonat*; i. 465 *multa gemēns*; ii. 541 *iūra fidemque supplicis ērubuit*; vi. 50 *mortāle sonāns*; v. 614 *Anchīsēn flēbant*; vii. 451 *verberaque insonuit*; viii. 296 *tē Stygiū tremuere lacūs*; ix. 632 *horrendum stridēns*.

- 131** (2) Verbs expressive of haste, strife, and energetic action in general, such as *celerō*, *festinō*, *properō*; i. 137 *mātūrāte fugam*; i. 357 *celerāre fugam*; iv. 575 *festināre fugam*; viii. 454 *haec pater properat*.

- 132** (3) Verbs denoting some physical act or state: (a) in figurative connections; i. 44 *expīrantem trānsfixō pectore flammās*; i. 403 *odōrem . . . spīrāvēre*; (b) in literal sense; i. 67 *nāvigat aequor*; i. 524 *maria omnia vectī*; iii. 191 *currimus aequor*; iv. 468 *ire viam*; v. 235 *aequora currō*.

NOTE. — The accusative with *vectī* and *currō* might be explained also, (1) as an imitation of a Greek use of the accusative to denote the route over which motion proceeds, or (2) as an extension of the Latin accusative of extent of space.

- 133** (4) Verbs which become transitive in the process of composition; i. 201 *accestis scopulōs*; iii. 282 *iuvat ēvāsisse tot urbēs*; ii. 730 *vidēbar ēvāsisse viam*; v. 438 *tēla . . . exit*; vi. 134 *bis Stygiōs innāre lacūs*; vi. 563 *nullī fās (est) . . . insistere līmen*.

- 134** **Adverbial Accusative.** — The neuter forms of adjectives, singular and plural, are freely used in adverbial senses. Sometimes the construction is akin to the accusative of extent of space; i. 3 *multum . . . iactātus*; vi. 481 *multum flētī*; iii. 610 *haud multa morātus*; vi. 401 *aeternum lātrāns*. Sometimes this adverbial accusative is really an accusative of effect (§ 128); vi. 467 *torva tuentem*; ix. 632 *horrendum stridēns*.

- 135** **Greek Accusative of Specification.** — By a Grecism the accusative is often coupled with an adjective or a verb to denote the particular point in which the quality denoted by the adjective or the act expressed by the verb holds good. The Latin construction here is the ablative. For the accusative

in Vergil cf. i. 320 *nūda genū*; i. 589 *ōs umerōsque deō similis*; v. 97 *nigrantis terga iuencōs*.

Accusative with the 'Middle' Voice. — (1) An accusative 136 is often coupled with a perfect passive participle which is construed, plainly, as a middle voice (§ 152) with a direct object; i. 228 *lacrimis oculōs suffūsa*, 'having dyed her eyes with tears'; i. 320 *sinūs collēcta fluentis*, 'having gathered her streaming robes'; i. 481 *tūnsae pectora palmis*, 'beating their breasts.' (2) In the preceding cases the expressions 137 describe an act voluntarily performed by the subject, i.e. they are substantially transitive. For the first two an ablative absolute might be substituted. In a few passages, however, this form of expression is used to denote that the subject, against his will, suffers some act to be performed on himself; ii. 273 *per pedēs trāiectus lōra tumentis*, 'having had thongs passed through,' etc.; ii. 57 *manūs . . . post terga revinctum*. (3) A similar accusative is found with finite forms of the 138 passive, especially of verbs meaning to clothe; ii. 392 *clipei insigne decōrum induitur*, 'he puts on his shield with its fair device'; ii. 510 *inūtile ferrum cingitur*; ii. 721 *umerōs . . . insternor pelle leōnis*, 'I spread o'er my shoulders,' etc.

Ellipsis of Accusative. — The poets and later prose writers 139 often apparently treat as intransitive certain verbs which in the best prose are transitive. This phenomenon is due to the ellipsis of a pronoun, usually the reflexive *sē*; i. 104 *āvertit*; i. 402 *āvertēs*; ii. 235 *accingunt omnēs operī* (but i. 210 *illī sē praedae accingunt*).

(4) THE ABLATIVE

Ablative of Separation and Place from Which. — The poets 140 use the ablative very freely to denote the source or starting-point of motion, as well as separation in general. For the prose use see A. 400-403, 427; B. 214, 229; G. 390, 391; H. 461-465. For the 'ablative of the place whence' in Vergil cf. i. 31 *arcēbat . . . Latiō* (= *ā Latiō*); i. 38 *Italiā* (= *ab Italiā*) . . . *āvertere*; i. 44 *expīrantem . . . pectore* (= *ex*

pectore); i. 126 *imīs stāgna refūsa vadīs* (= *ab imīs vadīs*); i. 223 *aethere summō* (= *dē aethere summō*).

NOTE.—This construction is used with verbs signifying hang, tie, fasten; i. 318 *umeris . . . suspenderit arcum*; ii. 236 *vincula collō intendunt*. The nature of the construction is proved by iii. 75 *quam (tellūrem) . . . Myconō ē celō . . . reviarit*.

- 141 Local Ablative.**—The poets use the ablative very freely to denote place where, disregarding entirely the limitations to the use of this ablative observed by prose writers, for which see A. 426, 427; B. 228; G. 385–389; H. 483, 484. In Vergil we have the simple ablative:
- 142** (1) In literal, physical expressions of locality; i. 3 *terrīs et altō*; i. 52 *vāstō . . . antrō*; i. 56 *celā . . . arce*; i. 97 *Ũiacīs campīs*. In many places, however, the ablative is instrumental rather than local; i. 40 *submergere pontō*; i. 60 *spēluncīs ātrīs*.
- 143** (2) In figurative expressions of locality; i. 26 *altā mente*; i. 50 *flammātō . . . corde*; i. 227 *tālīs iactantem pectore cūrās*.
- 144** (3) This ablative sometimes carries with it the accessory idea of extent of space; i. 29 *aequore tōtō*; i. 70 *disice corpora pontō*.
- 145 Modal Ablative.**—The simple ablative, without either an adjective or a qualifying genitive, denotes manner, with the force of an adverbial expression; outside of a limited number of words the usage belongs only to poetry. Cf. i. 83 *turbine perflant*; i. 105 *cumulō*; i. 320 *nōdō sinūs collēcta fluentīs*.
- 146 Ablative of the Route.**—Vergil often uses the ablative to denote the way or route by which action or motion proceeds; i. 155 *caelō . . . invectus apertō flectit equōs*; i. 363 *portantur . . . opēs pelagō*; i. 394 *apertō turbābat caelō*. The construction appears in prose, though more often *per* or *trāns* with the accusative is used.
- 147 Ablative of Attendant Circumstance.**—An ablative phrase, consisting of adjective and noun or genitive and noun, sometimes without *cum*, sometimes with this preposition, is effectively used to picture some circumstance that attends or

accompanies the main action; i. 55 *māgnō cum murmure montis circum claustra fremunt*. The echo of the mountain (see note) accompanies the furious roaring of the winds.

The Locative. — In the first declension the locative is found 148 even in names of countries, a poetic use; iii. 162 *Crētae*; iv. 36 *nōn Libyae, nōn ante Tyrō* (note locative and ablative together). — *animī*, an old locative, is found several times with an adjective, twice with a verb; ii. 61 *fīdēns animī*; iv. 203 *āmēns animī*; x. 686 *iuvenemque animī miserāta repressit*.

2. The Verb

(1) IN GENERAL

The Tenses. — (1) The ordinary tense of narration in Latin 149 poetry is 'the present of vivid narration,' a natural result of the poet's effort to impress as profoundly as possible the imaginations of his readers. For examples see i. 83–94. —

(2) The perfect of instantaneous action suggests that an 150 action takes place so quickly that we merely note its occurrence without forming any idea of its duration. We can not view the act in process of accomplishment (it passes too rapidly); we can only look back on it after it is past. Cf. i. 84 *incubuēre*; i. 90 *intonuēre*; i. 130 *latuēre*. Our translation uses the present or the perfect definite. — (3) Sometimes 151 the present of vivid narration and the instantaneous perfect are effectively combined; see i. 83–94.

The Middle Voice. — The voices picture the relation of the 152 subject to the verb; the active represents him as doer, actor, the passive as the recipient of the action of the verb, sufferer. 'The Greeks had a third voice, the middle, whose proper function was to represent the subject as both doer and sufferer, i.e. as acting on himself. 'He killed himself' could be expressed in Greek by one word, a verb in the middle voice. In Latin prose we should say *occidit sē*. Latin poets, however, often use passive forms as middles:

- 153 (1) With reflexive force, i.e. as equivalent to the corresponding active with a pronoun object, or to an active with omitted object accusative (see § 139); i. 158 *vertuntur* = *vertunt sē* or simply *vertunt*; i. 215 *implentur* = *implent sē*; ii. 749 *cingor* = *cingō mē*.
- 154 (2) In verbs meaning to clothe; see § 138.
- 155 (3) In perfect passive participles; see §§ 136, 137.

NOTE.—In the cases belonging under §§ 154, 155, the middle, as very often in Greek, is virtually a deponent verb, capable of taking a direct object. The middle in Greek not only represents the subject as acting directly on himself, but as acting for his own interest or on something belonging to himself. For another deponent middle cf. i. 713 *explēri mentem nequit*.

- 156 **The Imperative.**—Contrary to the best prose usage the imperative with *nē* occurs in prohibitions; ii. 48 *equō nē crēdite*; vi. 544 *nē saevī*. The best prose form in such prohibitions would be *nōlīte crēdere*, *nōlī saevīre*, or *ōrō (obsecrō) nē crēdātis (saevīds)*.

(2) THE INFINITIVE

- 157 **Historical Infinitive.**—The historical infinitive (A. 463; B. 335; G. 647; H. 610) is common; ii. 97–99 *Ulixēs . . . terrēre . . . spargere . . . quaerere*. It is frequently coupled with indicative forms; iii. 140–142 *linguēbant . . . trahēbant . . . sterilīs exūrere Sīrius agrōs, ārēbant . . . negābat*; iii. 666–668.
- 158 **Infinitive in Exclamations.**—The infinitive occurs at times in exclamations, in passages expressive of deep emotion; i. 37 *mēne inceptō dēsistere . . . nec posse?* ‘shall I yield my purpose and be unable?’; i. 97 *mēne . . . occumbere nōn potuisse*, ‘why could I not have fallen?’

NOTE.—An enclitic *-ne*, perhaps interrogative, is usually found in this construction, which was perhaps originally that of a wondering question.

- 159 **Infinitive of Purpose.**—This construction is not infrequent in early Latin, especially after verbs of motion, but is virtually unknown in classical prose. The poets employ it to some extent, following Greek usage; i. 527 *nōn nōs aut . . .*

populāre . . . vēnimus aut . . . vertere ; i. 319 *dederatque comam diffundere ventis*. The prose constructions in these cases would be *nōn vēnimus . . . ut populēmus ; dederatque comam diffundendam ventis*.

NOTE. — The complementary infinitive often virtually expresses purpose, especially in the cases grouped under §§ 162, 164.

The Complementary Infinitive. — Even in prose many verbs take an infinitive to complete their meaning. Such are (1) verbs expressing power, duty, inclination, purpose, effort, beginning, and their opposites (*possum, queō, nequeō, volō, nōlō, cōnor, incipiō, coepī, dēbeō*), and (2) verbs denoting willingness and permission, or the opposite ideas of hindrance, prevention (*patior, sinō, iubeō, cōgō, vetō, prohibeō*). The poets go much further, making the infinitive depend on many verbs which do not properly require any complement, or which, if in a given instance they should require one, would naturally find it in some form of expression other than the infinitive. The poets were here in part extending constructions familiar in prose, in part imitating Greek syntax, in which the infinitive was more freely used than in Latin. Even in prose, equivalent expressions take the same construction ; when *dicō* = ‘to command’ (cf. *imperō, hortor*) it is followed by the subjunctive. So in poetry, when *ardeō* = *vehementer volō*, it is followed by the infinitive. The verbs used in Vergil with the complementary infinitive in a way to require attention may be roughly classified as follows :

a. Expressions of Will, Desire, Effort, or the Opposite

(1) Willingness or unwillingness ; i. 66 *mulcāre dedit fluctūs* ; ii. 637 *abnegat* (‘refuses’) . . . *vītam prōducere . . . exiliumque pati* ; iv. 192 *cui sē . . . dignētur* (‘condescends’) *iungere Dīdō* ; vii. 433 *nī dare coniugium et dictō pārēre fatētur* (‘agrees,’ ‘consents’).

(2) Preference, concern, desire, passion, and the opposite ; i. 514 *avidū coniungere dextrās ardēbant* ; ii. 105 *ardēmus*

scītārī et quaerere causās ; iii. 451 *nec revocāre sītūs aut iungere carmīna cūrat* ; ii. 451 *īnstaūrātī animī* ('our hearts were fired anew with eagerness to'). . . *succurrere tēctīs*.

- 163 (3) Delight, pain, regret, fear ; ii. 239 *fīnemque manū contingere gaudent* ; ii. 12 *animus meminisse horret* ('is loath') ; vi. 613 *nec veritī (sunt) dominōrum fallere dextrās*.

- 164 (4) Effort, struggle ; i. 17 *hōc rēgnū . . . esse . . . iam tum tendit* ; ii. 220 *tendit dīvellere nōdōs* ; iii. 31 *convellere . . . īnsequor et . . . temptāre* ; v. 194 *neque vincere certō*. In prose some form of purpose clause, e.g. *ut* with the subjunctive, would replace these infinitives.

b. Expressions of Power, Mastery, Capacity

- 165 (1) Power ; ii. 491 *nec ipsī cūstōdēs sufferre valent* ; iii. 415 *tantum . . . valet mūtāre vetustās* ; v. 21 *nec nōs obnītī contrā . . . sufficimus (= possumus)*.

- 166 (2) Skill, knowledge, or the opposite ; i. 62 *quī . . . et premere et laxās scīret dare iussus habēnās* ; i. 630 *miserīs succurrere discō* ; viii. 316 *nec iungere taurōs aut compōnere opēs nōrant aut parcere partō*.

NOTE. — The complementary infinitive is often virtually the direct object of the verb on which it depends. This is especially the case with *dare* ; cf. i. 66 *mulcēre dedit fluctūs et tollere* ; i. 79 *dās . . . accumbere* ; v. 247 *ternōs optāre iuvenōs . . . dās*, 'he gives them the right to choose.'

- 267 **Other Uses of the Infinitive.** — The infinitive is used also with certain other classes of verbs, which follow the analogy of *cōgō, doceō, iubeō*. These are :

(1) Verbs signifying to ask, encourage, advise, bid ; i. 357 *celerāre fugam patriāque excēdere suādet* ; ii. 33 *dūcī intrā mūrōs hortātur et arce locārī* ; v. 342 *reddī sibi poscīt honōrem*.

- 168 (2) Verbs signifying to command, require, compel ; i. 9 *tot volvere cāsūs . . . tot adīre labōrēs . . . impulerit* ; iv. 575 *festīnāre fugam tortōsque incīdere fūntīs . . . stimulat* ; iii. 682 *metus ācer agit quōcumque rudentīs excutere*.

Infinitives with Adjectives. — In prose but one adjective, 169 *parātus*, is freely used with the infinitive. In verse, largely again as the result of Greek influence, the infinitive is freely used with the participles of the verbs considered in §§ 161–168, with adjectives derived from those verbs, and, lastly, with any adjective expressing will, desire, capacity, skill, fitness, or the opposite. The infinitive is often virtually an ablative of specification with the participle or adjective. Cf. vii. 806 *adsuēta . . . proelia virgō dura patī cursūque pedum praevertēre ventōs*; vi. 164 *quō nōn praestantior alter aere ciēre virōs (erat)*; ix. 772 *quō nōn fēlicior* ('more skillful') *alter unguere tēla manū ferrumque armāre venēnō*; xii. 527 *nescia vincī pectora*.

Infinitive with Nouns. — Vergil freely uses the infinitive 170 with nouns, especially with verbal nouns of meanings akin to those of the verbs with which the complementary infinitive is joined; ii. 10 *sī tantus amor (est) cāsūs cognōscere nostrōs*; ii. 575 *subit ira cadentem ulcīscī patriam*, 'the angry desire sweeps o'er me,' etc. So with *amor* iii. 298; *potestās* iii. 670; *cūra* vi. 654, 655; *spēs* v. 183; *cupīdō* vi. 133. Prose would have used the genitive of the gerund instead of the infinitive.

(3) THE PARTICIPLE

Past Participles with Present Force. — Vergil at times 171 seems to use the past passive participle, especially of deponent verbs, with the force of a present, i.e. as expressive of contemporaneous, not antecedent, time and action. This use seems in part an imitation of the Greek present participle middle (§ 152), in part the result of an attempt to replace the missing present participle passive. Cf. i. 155 *invectus*, 'riding'; i. 481 *tūnsae*, 'beating'; v. 766 *complexī inter sē*, 'embracing one another'; vi. 335 *vectōs*, 'as they were sailing'; v. 708 *sōlātus*, 'comforting.' Some prose formulas approach this use, e. g. *servōs allocūtus dixit*.

III. STYLE

1. *The Use of Words*

(1) Nouns

172 Collective Singular. — Words which in themselves denote but a single thing are at times used as collective nouns, with plural force; i. 449 *foribus cardō strīdēbat aēnīs*; i. 400 *plēnō subit ōstia vēlō*. This singular occurs especially in proper names; vi. 851 *Rōmāne*; viii. 706 *omnis Arabs*, side by side with *omnēs* . . . *Sabaeī*.

173 Plural for Singular. — Much more common is the use of the plural where in prose we should have the singular. This is often a matter of metrical convenience or due to a striving for rhetorical effect. Often, too, the plural is used because the idea is essentially plural, as suggestive of parts, or of separate units making up a whole (cf. the familiar *arma, castra*), or of repetition. We may note:

174 (1) Plural for metrical convenience; i. 61 *montīs insuper altōs*; i. 730 *silentia*; ii. 706 *incendia*; vi. 377 *sōlācia*. In these cases the singular would not scan.

175 (2) Plural for rhetorical effect; i. 78 *scēptra* (§ 174 also applies here); i. 206 *rēgna*; i. 348–350 *Sychaeum impius ante ārās* . . . *superat*. So especially *bella, certāmina, proelia*. The plural magnifies and so emphasizes the importance of the single thing spoken of.

176 (3) Plural of abstract nouns; i. 11 *īrae*, ‘angry passions’; i. 41 *furiās*, ‘mad deeds’; iv. 623 *odia*, ‘consuming hatred.’ These uses are closely akin to that in § 175, since the plural emphasizes by giving the idea of repetition, abundance, or intensity.

In some cases the idea, though represented in Latin prose as in English by a singular, is after all essentially plural. Thus Vergil uses the plural:

177 (4) In local names and words designating places, to describe

the places with all their accessories, or in words denoting things consisting of many parts; i. 14 *ostia*; i. 466 *Pergama*; iii. 61 *classibus*; iii. 84 *templa*. So, often, *tēcta*, e. g. iii. 83, i. 627.

(5) To express repetition; ii. 163 *auxiliis*, 'aid often 178 given'; iv. 407 *morās*; ii. 118 *reditūs* (returns of individual chiefs); iv. 454, 455 *laticēs . . . vīna* (of repeated sacrifices).

(6) To express distribution into parts; i. 195 *vīna* (we 179 think of the wine in various vessels); i. 432 *mella* (we think of separate cells of honey).

(7) Generalizing plural, used in common nouns where Eng- 180 lish would use the singular and the indefinite article; i. 183 in *puppibus . . . Caicī*; ii. 626 *montibus*; ii. 631 *ingīs*.

Love of Variety. — Like all poets (and the more artistic 181 prose writers) Vergil is fond of using varying words and expressions to denote one and the same thing or to present the same idea. This feature of his style is best seen in the different names employed to denote the Greeks and the Trojans; i. 30 *Trōas*; i. 38 *Teucrōrum*; i. 157 *Aeneadae*; i. 30 *Danaum*; i. 40 *Argivum*. The poet uses these names without distinction of meaning, simply to avoid monotony.

Epic Fullness of Expression. — Epic (§ 69) style, both 182 Greek and Latin, was always marked by a certain fullness of expression. In Vergil this shows itself:

(1) In the use of synonyms, at times with alliteration; vii. 238 *et petiēre sibi et voluēre adiungere gentēs*; ii. 169 *fluere ac retrō sublāpsa referrī*; iii. 236 *tēctōsque per herbam dispōnunt ēnsēs et scūta latentia condunt*.

(2) In the addition of *ōre*, *vōce*, *manū*, *oculīs*, *animō*, or 183 *mente* to verbs capable by themselves of expressing the required idea of action, speech, or thought; i. 559 *ōre fremēbant*; iv. 680 *vocāvī vōce deōs*.

Metonymy. — By the figure of speech called metonymy, there 184 is substituted for a given word another of closely kindred

meaning. The figure is common in all speech, but is used with special effectiveness in poetry. The examples in Vergil involve the substitution of:

- 185** (1) Cause for effect; iv. 120 *nimbus* (properly 'storm-clouds') = *imbrem*, 'rain'; viii. 196 *caede* ('slaughter' for the blood shed thereby).
- 186** (2) Effect for cause; i. 25 *dolōrēs*, 'affronts'; i. 49 *honōrem*, 'that which confers honor,' a sacrifice; i. 461 *laudī*, 'praise-worthy conduct'; i. 92 *frīgore*, 'chilling fear'; v. 433 *vulnera*, 'wound-dealing blows.'
- 187** (3) Material for thing made; so *aes* = a brazen prow, i. 35; a shield, ii. 545; brazen weapons, ii. 734; brazen cymbals, iii. 111; a trumpet, iii. 240.
- 188** (4) Part for whole or conversely; so *puppis* = *nāvis*, *līmīna* = *domus*.
- 189** (5) The name of a deity is often substituted for a common noun denoting the particular element or sphere in which the activity of the god is chiefly manifested or the thing which is most closely associated with the god; i. 177 *Cererem* = *frūmentum*; i. 215 *Bacchī* = *vīnī*; ii. 311 *Vulcānō* = *ignī*; viii. 123 *Penātibus* = *tēctīs*. — Poetry gains by substituting for the colorless common noun the deity name with its wealth of suggestions and memories.
- 190** **Localization.** — Poets appeal primarily to the imagination, and so seek to present pictures as vivid and clear cut as possible. Hence, instead of using general terms like *mare*, *ventus*, or *tignum*, they commonly name some particular sea or wind or specify some one kind of wood. In this way a concrete picture is substituted for an abstract conception or a name rich in suggestions is presented to the reader's thought. This usage, common in all Latin poets, we may call localization. In i. 51 instead of the prosaic *ventīs* we have *Austrīs* (strictly 'south winds'); cf. *Aquilōnibus* i. 391; *Eurō* i. 383.

(2) ADJECTIVES

Adjective instead of Genitive of Noun. — An adjective, especially one derived from a proper name, is sometimes used instead of the genitive of a noun or instead of some phrase or clause; i. 665 *tēla Typhōia*, 'the weapons wherewith Typhoeus was slain'; i. 200 *Scyllaeam* (= *Scyllae*) *rabiem*; vii. 1 *Aenēia* (= *Aenēae*) *nūtrix*.

Formulaic Epithets. — In imitation of the Homeric usage certain standing epithets are attached to the names of certain persons; thus Aeneas is *pius* or *māgnanimus*; Iulus is *pulcher*; Achates is *fidus*; Messapus is *ecum* (= *equōrum* *domitor*).

Proleptic Epithets. — An epithet attached to a substantive sometimes anticipates the action of the verb with which the substantive is associated as subject or object; the epithet really gives the result of the action of the verb. Such epithets are called proleptic, 'anticipating.' Cf. i. 658–660 *ut . . . furem incendat rēginam*, 'that he may fire the queen to mad passion'; ii. 135 *obscurus . . . dēlituī*, 'I hid myself and remained screened from view'; iii. 141 *sterilis exūrere . . . agrōs*, 'burned the fields to barrenness.' In none of these passages is the adjective or participle in place till the action of the verb is completed.

Transferred Epithets. — Instead of appending an epithet to a word denoting a person or thing poets often attach it to a word denoting some part of that person or thing, or something intimately associated therewith, or some act of the person which exhibits the quality in question. Sometimes an epithet is applied to an object which denotes not any quality of the thing itself but rather the effect it produces in other things or in persons. In *studiis asperima bellī* i. 14, *asperima* belongs in thought with *studiis*, not with *Carthāgō*; in i. 224 *mare vōlivolum*, the adjective is one properly applied to ships, not to the sea; in iii. 44 *crūdēlis terrās . . . litus*

avārum, the cruelty and the greed are really those of Poly-mestor. So in i. 202 *maestum timōrem*, the *timor* is not itself sad; it is so called because it saddens the Trojans.

- 195 **Adjective in Adverbial Sense.** — Adjectives are freely used in the predicate of a sentence where English employs an adverb or adverbial phrase. Cf. i. 296 *fremet horridus ōre cruentō*; iii. 529 *spīrāte secundī*. — Vergil is especially fond of using an adjective in this way in connection with an attributive participle; iii. 70 *lēnis crepitāns* . . . *Auster*; v. 278 *sībila colla arduus attollēns*; v. 764 *crēber* . . . *adspīrāns* . . . *Auster*; viii. 559 *inexplētus lacrimāns*.

- 196 **Participles and Adjectives as Nouns.** — (1) Vergil often uses the neuter of the perfect passive participle as a noun; i. 37 *inceptō*; i. 136 *commissa*; i. 142 *dictō*; i. 302 *iussa*. This use belongs chiefly to poetry and post-classical prose. (2) The substantival use of neuter adjectives is far commoner in prose than that of participles, but even here the poets go beyond the limits kept by prose; i. 308 *inculta*, 'wastes'; i. 110 *ab altō in brevīa*; i. 219 *extrēma*; iii. 422 *in abruptum*, 'into the abyss'; vi. 241 *supera convexa*, 'the vaulted heavens o'erhead.'

- 197 The poets often couple a partitive genitive with neuter participles or adjectives thus used as nouns; i. 422 *strāta viārum*; ii. 332 *angusta viārum*; ii. 725 *opāca locōrum*; v. 695 *ardua terrārum*; vi. 633 *opāca viārum*; i. 384 *Libyae dēserta*. Often by this device the characteristic quality of an object is brought into greater prominence; *strāta viārum*, *opāca locōrum*, *angusta viārum* are more effective phrases than the prosaic *strātās viās*, *opāca loca*, *angustās viās*.

- 198 **Et, -que, ac, atque.** — Three uses of these conjunctions deserve attention. These are:

(1) The explicative or explanatory use; in this the particles introduce some particular or detail illustrative of a general word or statement, and may be rendered, 'and in particular.' Cf. i. 2 *Italiam* . . . *Lāvīniaque litora*; i. 30 *Danaum atque immītis Achillī*.

(2) The consecutive use, 'and as a result.' Here the particles add the result of a preceding act or statement; i. 31 *multōque per annōs errābant*; i. 143 *sōlemque reducit*; i. 211 *et viscera nūdant*.

(3) The temporal use, 'and lo,' 'and forthwith.' Here the particles show that a given act or state is intimately associated with that described in the preceding clause or phrase; i. 82 *impulit . . . ac ventī . . . ruunt* (the two acts are virtually simultaneous); i. 227 *atque illum . . . adloquitur*; i. 302 *pōnuntque*; iv. 663 *dixerat atque illam . . . conlāpsam aspicunt*.

(3) VERBS

Simple Verbs for Compound.—Like other poets Vergil very often uses a simple verb instead of the compound current in prose. This is in part an archaism, in part the result of the avoidance of exact, prosaic expressions which the poets show in many ways. Further, the reader has room for the play of his imagination, supplying for himself what in prose is presented to him ready-made, so to speak. Cf. i. 9 *volvere* = *ēvolvere*; i. 35 *ruēbant* = *ēruēbant*; i. 83 *ruunt* = *prōruunt*; i. 85 *ruunt* = *ēruunt*; i. 173 *pōnunt* = *dēpōnunt*; i. 203 *mittite* = *dīmittite*; i. 246 *it* = *exit*.

Dare, in Periphrases.—Vergil often uses periphrastic expressions consisting of some part of *dare* and a noun, the phrase being usually a substitute for a verb of kindred meaning with the noun; i. 485 *gemitum dat* = *gemit*; i. 398 *cantūs . . . aedēre* = *cantāvēre*; ii. 243 *sonitum . . . dedēre* = *resonuēre*; iv. 370 *lacrimās . . . dedit* = *lacrimāvit*; iii. 566 *clāmōrem . . . dedēre* = *clāmāvere*, *resonuēre*. A favorite phrase is *dare ruīnari*, 'to fall in ruins.'

(4) MISCELLANEOUS

Vergil's Love of Elaborate Language.—A very important trait of Vergil's style is his love of elaborate language. He avoids commonplace and familiar words of everyday life; for

frumentum he writes *Cererem* i. 177; for *pānem* he uses *Cererem* again, i. 701 (cf. § 189). For *aqua* he writes *lymp̄ha* i. 701, *latex* iv. 512, *unda* vi. 229. A mill for grinding corn he calls *Cereālia arma* i. 177; 'to strike a fire' is *sēm̄ina flammae abstrūsa in vēnīs silicis quaerere* (cf. vi. 6).—Vergil loves, also, to substitute for familiar phrases, modes of expression, and constructions, more or less obvious modifications or inversions thereof. So in i. 195 we have *vīna . . . quae . . . cadīs onerārat* instead of the prose *vīna quibus cadōs onerārat*. Cf. also i. 314 *sēsē tulit obviam*; i. 562 *solvite corde metum*; vi. 229 *sociōs circumtulit undā*. The prose phrases here would be *sēsē tulit obviam*, *solvite corda metū*, *sociōs circumtulit aquam*. Examples are very numerous; many will be discussed in the notes.

2. The Order of Words

204 Free Order of Words in Poetry.—Everywhere in Latin the order of words is less stereotyped than that which is usual in English sentences, partly because a Latin sentence is a word picture, in which the meaning is developed stroke by stroke, the various parts being introduced in the order of their importance, partly because Latin loves to keep the meaning in suspense until the very end, so that the last word completes both the form and the meaning of the sentence. The inflectional system, which alone makes this freedom possible, helps to relieve the very difficulty it creates, since a competent knowledge of inflectional forms usually suffices to tell us what words belong together. In verse the order of words is often more intricate even than that of prose; the poets, by artistic placing and grouping of words, secure the happiest effects. The most emphatic places in a verse are the beginning (except for the subject, unless this precedes an introductory particle) and the end (except for the verb). In general, any wide departure from the normal order arrests attention and gives emphasis to the word not in its normal place. In Vergil's usage we may note the following points:

(1) A noun and its modifier or a verb and its object are **205** set at opposite ends of the verse, the emphatic places; i. 50 *Talia . . . volūtāns*; i. 74 *omnīs . . . annōs*; i. 353 *ipsa . . . imāgō*.

(2) The word bearing the chief emphasis is often set at the **206** end of its clause and the beginning of a verse; this is especially true of verb forms. Cf. i. 11 *impulerit*; i. 20 *audierat*; i. 49 *praetereā*; i. 62 *inposuit*; i. 493 *bellātrix*. Examples occur on almost every page.

(3) Special cases. — A good example of the effect to be **207** gained by placing words out of their normal positions is i. 195 *vīna bonus quae . . . onerārat Acestēs . . . dederatque . . . hērōs*; the separation of *bonus*, *Acestēs*, and *hērōs* gives each word unusual weight by forcing the mind to dwell on each to determine its function. Cf. the place of *dea* i. 412, and of *improba* ii. 80.

(4) In prose an attribute of two or more substantives usu- **208** ally stands before or after them all; in verse it is often set between the nouns; iv. 588 *litora et vacuōs sēnsit . . . portūs*; vii. 332 *nē noster honōs infrāctave cēdat fāma locō* (here the idea of *noster* and of *infrācta* belongs with both nouns).

Postposition of Conjunctions. — In prose a connecting par- **209** ticle or conjunction usually stands first in its phrase or clause. In poetry the striving for emphasis is more constant and so we frequently find such words postponed; *et* especially is often so treated. Cf. i. 262 *longius et volvēns*; i. 413 *cernere nē quis posset*; i. 195 *vīna bonus quae deinde*, etc.

Position of Prepositions. — The preposition, especially if **210** dissyllabic, frequently follows its noun in poetry; in prose this use is confined to certain prepositions and certain combinations. Cf. i. 32 *maria omnia circum*; i. 466 *Pergama circum*. Unrelated words sometimes stand between the preposition and its noun; ii. 278 *circum plūrima mūrōs*; iv. 233 *super ipse suā mōlitur laude labōrem*. — A preposition having two or more objects is sometimes set between them; i. 13 *Italiam contrā Tiberīnaquā longē ostia*.

- 211 Tmesis.** — Compound words are sometimes resolved into their elements, which are then separated by an intervening word or words; i. 610 *quae mē cumque vocant terrae*; v. 603 *hāc celebrāta tenus . . . certāmina*; x. 794 *pedem referēns* ('dragging') *et inūtilis inque ligātus cēdēbat*. Cf. 'the love of God to us ward.'
- 212 Juxtaposition.** — Words which express contrasted ideas (less often those expressing related ideas) are frequently set side by side; i. 184 *nūllam, trīs*; i. 243 *penetrāre . . . intima tūtus rēgna*; i. 349 *impius ante ārās*.

3. Miscellaneous

- 213 Ellipsis.** — Ellipsis, i.e. the omission of words necessary to the grammatical structure of the sentence, is common in Vergil, partly out of considerations of metrical convenience, partly because the good taste and fine aesthetic sense of the poet led him to omit words in themselves slight and unemphatic and easily supplied from the context. Note:
- 214** (1) The omission of pronoun forms, especially from *is*, *ea*, *id*. The omission occurs (a) in the predicate; i. 12 *Tyrī tenuēre colōnī* (sc. *eam*); i. 63 *premere* (sc. *eōs*); i. 62 *inposuit* (sc. *eīs*); i. 79 *tū dās* (sc. *mihi*); i. 80 *facis* (sc. *mē*) *potentem*. — (b) in the subject, before an infinitive; i. 218 *seu* (sc. *eōs*) *vīvere crēdant*.
- 215** (2) The omission of parts of *esse*, whether this verb is used independently or as an auxiliary. Even in prose *est*, *sunt*, and *esse* (especially with the future infinitive) are freely omitted and examples of such omission in Vergil need not be given. The poets, however, even omit *sum*, *sumus*, *es*, *estis*, and the parts of *eram*; i. 558 *advectī* (*sumus*); ii. 651 *effūsī* (*sumus*); i. 237 *pollicitus* (*es*); v. 192 *ūsī* (*estis*). A striking case is the ellipsis of *es* in a question, i. 329 *an Phoebī soror? an nymphārum sanguinis ūna?*
- 216** (3) The omission of verbs of speaking or answering (*ait*, *dicīt*, *respondet*), common in all poetry; i. 37 *haec sēcum* (*ait*, *dicīt*); i. 76 *Aeolus haec contrā* (*ait* or *respondet*).

(4 For the ellipsis of the reflexive pronoun and its results 217
see § 39.

Parataxis. — In the earlier and less artificial stages of a 218
language clauses are arranged side by side either without
conjunctions or with coördinating conjunctions, no attempt
being made to indicate their logical relations. This arrange-
ment is called parataxis (coördination). Latin prose in the
main prefers hypotaxis or subordination, clause being subor-
dinated to clause in such a way as to bring out with the nicest
care their logical relations. The poets, partly as a matter of
convenience, partly from love of the archaic, often use para-
tactic forms. In Vergil we recognize several forms, effected:

(1) By the use of parenthetical sentences; i. 12 *Urbs antiqua* 219
fuit — *Tyrū tenuēre colōnī* (instead of *quam Tyrū*, etc.); i.
150 *iamque facēs et saxa volant* — *furor arma ministrat* (instead
of *furōre arma ministrante*, or *cum arma furor ministret*); i. 530.

(2) By the use of clauses arranged asyndetically, i. e. with- 220
out conjunctions; i. 159 *est . . . locus: insula portum efficit*
(instead of *locus ubi insula*, etc.); ii. 172 *Vix positum castris*
simulacrum: arsēre . . . flammae (instead of *cum . . .*
flammae).

(3) By the use of clauses closely connected by *et*, *-que*, *ac*, 221
atque (cf. §§ 199, 200); ii. 692 *Vix ea fātus erat subitōque*
. . . intonuit (for *cum subitō*, etc.); iii. 8 *Vix prīma incēperat*
aestās et pater . . . iubēbat (for *cum pater . . . iubēbat*).

Parallelism. — Vergil frequently expresses an idea twice 222
within the limits of a single verse or of adjacent verses.
using slightly varying forms of expression. Such parallelism
is characteristic of Hebrew poetry, e.g. the Book of Proverbs
and the Psalms. Cf. 'Rebuke me not in thy wrath, neither
chasten me in thy hot displeasure.' In Vergil the use is
probably an outgrowth of his love of epic fullness of expres-
sion (see §§ 182, 183). For examples see i. 19–22, 27, 41,
201, 216, 219, 282, iii. 718.

Alliteration. — Alliteration, i. e. the repetition of the same 223

letter, usually a consonant, at the beginning of successive or adjacent words or syllables, is highly characteristic of the native Italian poetry. That poetry was fond of jingles and assonances of all sorts; to some extent it employed rhyme. In some prose writers, too, alliteration is not uncommon. The Augustan poets, however, following Greek practice, use alliteration sparingly. Many good examples, nevertheless, are to be found in Vergil; i. 55 *māgnō cum murmure montis*; i. 81 *cavum conversā cuspide montem impulit*; i. 124 *māgnō miscērī murmure*; i. 214 *tum victū revocant virīs*.

224 Onomatopoesia. — Like all true poets Vergil repeatedly acts in the spirit of the rule that in poetry the sound should seem an echo of the sense, for often he is plainly seeking by the sound of the words he employs to impress an idea more forcefully upon the reader's mind. We must not forget that Latin poetry, thanks largely to the practice of public recitations (§ 30), was addressed as much to the ear as to the eye. Onomatopoeic verses are to be found everywhere in Vergil; cf. i. 55, 87, 105, 147; ii. 313; viii. 596 *quadrupedante putrem sonitū quatit ungula campum*.

225 Vergil's Indirection. — In many cases Vergil does not directly convey information or supply all the details which go to make up a picture or which belong to a given event, but allows the reader to draw inferences or supply details for himself. This is part of the poet's art; in a long poem a full narration of details would often be most wearisome. Besides, there are many matters of detail which Vergil might well have despaired of treating with the dignity proper to an epic poem. In i. 130 Vergil does not say explicitly that Neptune attributed to Juno the storm which has just harassed the Trojans, but one feels instinctively that such is his meaning. For other instances of this trait — which for want of a better name we may perhaps call 'indirection' — see the notes on i. 187, 194, 438.

D. PROSODY OF VERGIL





I. THE DACTYLIC HEXAMETER

Meter or Rhythm. — Meter or rhythm is the distinguishing 226 mark of poetry. Once three arts — poetry, music, and dancing — were very closely united. All three had to do with relations of time; all three were governed by the same principle, harmony. ‘Harmony consists in repetition, just as two or more parallel lines agree or harmonize because one repeats the conditions of the other. So in poetry, or music, or dancing, a certain succession of accents, or notes, or steps is repeated, thus establishing the relation of harmony.’ This use of harmony, when reduced to a system, is called rhythm or meter.

The Origin of Meter. — We know that dance and march 227 alike are divided into equal measures and that each of these measures begins with a movement of the body slightly more vigorous than those which accompany the remaining parts of the measure. Hence, in the days when song and dance and march were intimately associated (§ 226), it was of course necessary that the song too should be divided into equal measures and that the beginning of each measure should be more forcibly intoned, to correspond to the more vigorous movement of the body in the dance or march. In this way was developed the fundamental requirement of rhythmical or metrical composition, namely, that what is said shall be divided into equal measures, the first part of each measure having a special stress or ictus.

Latin Rhythm Quantitative. — In seeking to secure harmony 228 or rhythm all peoples deal, of course, with precisely the same material, sound; they differ in the way they arrange sounds to secure metrical effects. In English, for instance, rhythm depends on the proper succession of accented and unaccented sounds; among the Greeks and the Romans rhythm depended

on the proper succession of heavy and light syllables.¹ In other words, English rhythm is accentual, the classical rhythm was quantitative.

- 229 Syllables.** — In Latin rhythm the unit of measurement is the light syllable. Bearing in mind the relations once existing between poetry, the march, and the dance (§§ 226, 227), we may fairly represent this by the musical character . The heavy syllable has twice the time of a light, and so may be represented by . In Vergil these are the only syllable values to be considered.
- 230 Feet.** — As in ordinary speech syllables are combined to form words, so in verse syllables are combined to form verse-words, called measures, or, more often, feet. In Vergil we have two kinds of feet, the dactyl and the spondee. The dactyl consists of a heavy syllable followed by two light syllables, the spondee of two heavy syllables. In musical notation the dactyl = , the spondee = . The two feet are thus completely equivalent, each to the other.
- 231 Ictus; Thesis; Arsis.** — The first syllable of the dactyl and the spondee is always more strongly intoned (stressed) than the others (cf. § 227). To this stress the name *ictus* (literally, 'stroke') is given. The part of the foot which bears this ictus is called the *thesis*; the unaccented part is called the *arsis*. The names thesis and arsis are Greek in origin, and mean respectively 'a setting down' and 'a lifting up'; thesis refers to the setting down of the foot in beating time or in marching or to the downward stroke of the hand in beating time, arsis to the raising of the foot or the hand.
- 232 Verses; the Hexameter.** — As words in ordinary speech are combined into sentences, so in poetry verse-words or feet are

¹Vowels are best distinguished as *long* or *short*, syllables as *heavy* or *light*. A heavy syllable is one which contains a diphthong or a long vowel, or one whose vowel, though itself short, is followed by two consonants, not a mute and a liquid. For syllables containing a vowel that is followed by a mute and a liquid see §250. Syllables which contain a short vowel that is followed by a single consonant are light. A syllable, then, may be heavy though its vowel is short. It is assumed that the student is familiar with the rules of quantity.

grouped into lines or verses. In the form of verse used by Vergil six feet are grouped in each line; the verse is therefore known as hexameter, 'six-measured.' In consequence of the prominence of the dactyl in this verse, at least in its Homeric forms,¹ the verse is known also as dactylic. Thus the full title of the verse is dactylic hexameter.

Infinite variety is possible in the grouping of the dactyls 233 and the spondees which go to make up the verse. Some restrictions, however, are to be noted. The last foot is regularly a spondee; the fifth foot is usually a dactyl. The dactyl and the spondee may be used at will in the first four feet. The scheme of the dactylic hexameter will thus be as follows:

— ◡ ◡		— ◡ ◡		— ◡ ◡		— ◡ ◡		— ◡ ◡		— ◡ —
or		or		or		or		seldom		or
— —		— —		— —		— —		(— —)		— ◡
										(§ 234)

A verse with a spondee in the fifth foot is called spondaic; such verses are rare and end usually in a word of four syllables. A preponderance of dactyls gives to a verse a light, graceful, rapid movement; a preponderance of spondees gives a slow, solemn, stately movement.

Syllaba Anceps. — In theory (§ 233) the last syllable should 234 be heavy, but in practice many hexameters end in syllables which are in themselves light, but are treated as heavy to suit the requirements of the verse. Since the last syllable may, apparently, be heavy or light at the poet's will, without regard to the theoretical requirements of the metrical scheme, it is commonly known as the *syllaba anceps*, 'the doubtful (unfixed) syllable.' The symbol for the *syllaba anceps* in the dactylic hexameter is ◡; the lower marking indicates the syllable theoretically required, the upper the permissible substitute.

The Caesura. — In a long line like the hexameter the voice 235

¹ In the Homeric poems dactyls form 68 % of all the feet, in Vergil they form but 44 %. The difference arises from the preponderance of long vowels in Latin.

naturally seeks a rest at or near the middle of the verse. Hence the hexameter is usually broken into two nearly equal parts by a pause, called the *caesura*¹; this verse-pause comes regularly within the limits of a foot. When this foot is a dactyl, the caesura is said to be masculine if it comes after the heavy syllable, feminine if it comes after the first light syllable. Roman poets greatly prefer the masculine caesura. Caesuras are named also from their position in the verse, as follows: trithemimeral, occurring after the third half-foot, penthemimeral, occurring after the fifth half-foot, hephthemimeral, occurring after the seventh half-foot, etc. The commonest is the masculine penthemimeral; next in order of frequency is the hephthemimeral. Less often the principal verse-pause is the feminine penthemimeral. Examples of these in order are:

i. 12 *Urbs antiqua fuit || Tyrii tenuere coloni*²

i. 6 *Inferretque deos Latio || genus unde Latinum*

iv. 486 *spargens umida mella || soporiferumque papaver.*

Sometimes there are two distinctly marked caesuras.

- 236 One other matter, of great importance, requires attention. Though in very many verses the caesura corresponds to a sharp break in the meaning (cf. i. 1, 6, 8, 12, 16, 18, 22, 26, 31), in many other cases there is a caesura though in point of sense all the words of the verse are to be taken closely together; cf. i. 9, 15, 21, 23, 25. A good way to appreciate such verses is to read and reread similar lines in Longfellow's *Evangeline*. Cf., for instance, these:

List to the mournful tradition || still sung by the pines of the forest
When in the harvest heat || she bore to the reapers at noontide

¹ Caesura is frequently defined as the break made in the rhythm of a verse when a word ends within a foot. Every verse contains several such breaks, since words end more often within a foot than with one. In this book, however, the term caesura is applied only to pauses, more or less distinctly marked, by which a verse, in form or in sense, is divided into two (sometimes three) parts. A convenient sign to mark the place of the caesura is ||.

² The dots beneath the lines mark the places of the metrical accents.

In these and many others there is absolutely no break in the sense, yet the verse-pause is clearly defined. The reading of an hexameter verse has well been likened to climbing a hill, resting a moment on the summit, and then descending the other side.

The Diaeresis. — Sometimes the verse-pause comes at the 237 end of the fourth foot; this is called the bucolic diaeresis,¹ because it is most frequent in pastoral poetry (§ 46). It is not common, however, in any Latin poet. Further, the bucolic diaeresis is usually accompanied by a penthemimeral caesura (§ 235).

Word Accent. — In the last two feet, word accent (i.e. the 238 accent which a word has in common speech) and the verse accent or ictus usually coincide. In the other feet they are commonly different. The Romans in such cases carefully brought out *both* accents. We do this often in English verse. In the following couplet the dots beneath the line mark the ictus, the marks over the words the word-accent.

Hé does wéll too who keeps thát clue the mild
Birth-goddess and the austére Fates first gave.

Here the two accents repeatedly stand side by side; in the second verse the juxtaposition in one case is the more noteworthy because it is due to an intentional change in the pronunciation of *austere*.

In reading Vergil's hexameters, therefore, we must respect both the word accent and the verse accent or ictus. As helps toward the attainment of skill in such reading we should minimize the stress given to the verse accent and pay the most careful attention to the quantity of the various vowels and syllables. The attempt to preserve the two sets of accents is not easily successful, but all possible effort should be made in this direction.²

¹ The term *diaeresis* is applied to any break made by the simultaneous ending of a foot and a word.

² See Hale, "Proceedings American Philological Association," XXVI-XXXI, also Howard "The Quantitative Reading of Latin Verse" (Scott, Foresman and Company).

II. THE METRICAL LICENSES OF VERGIL

239 **Licenses Defined.** — The exigencies of metrical composition are such that Latin poets, like English writers, frequently decline to be bound down by a rigid adherence to the general laws of versification or pronunciation. These departures from normal usage are commonly spoken of as licenses; some are in fact archaisms. Vergil allows himself no licenses beyond those to be found in other Latin poets.¹

240 **I and U as Consonants.** — Vowel *i* and vowel *u* are sometimes treated as consonants (i.e. as equivalent to English *y* consonant or *w*), and then help to make the preceding syllable heavy. Cf.:

ii. 16 *aedificant sectaque intexunt abiete costās*

v. 432 *genua labant, vāstōs quatit aeger anhelitus artūs.*

So too *ariēs* ii. 492, *pariēs* ii. 442, and *omnia* vi. 33 count as dissyllabic words, with a heavy penult.

241 **Diastole.** — Certain syllables that are light in prose are sometimes treated as heavy by Vergil. Sometimes he is permitting himself an archaism in retaining the original vowel quantity. We may note:

(1) Lengthening of the enclitic *-que*, in the thesis (§ 231); see iii. 91, iv. 146, vii. 186, etc. In such a case as iv. 146 *Crētesque Dryopesque fremunt pīctique Agathyrsī*, we have to recognize a license, since a final syllable whose vowel stands before a mute and a liquid in the next word does not usually count as heavy.

242 (2). Retention of the original quantity; this occurs in nouns, adjectives, and verbs; *amōr* xi. 323; *Numitōr* vi. 768; *patēr* v. 521; *pulvis* i. 478; *vidēt* i. 308; *peterēt* i. 651; *āmittēbāt* v. 853. Vergil lengthens final syllables in *-t* in verb-forms only in the second, third, and fourth theses.

243 (3) Lengthening before the caesura; this occurs in nouns

¹ Teachers will find a much more detailed treatment with discussion of difficult verses in 'The Metrical Licenses of Vergil,' by Harold W. Johnston (Scott, Foresman and Company).

and verbs; *domūs* ii. 563; *nemūs* iii. 112; *iactētūr* i. 668; *obruimūr* ii. 411; *datūr* v. 284.

(4) Syllables properly light treated as heavy before a Greek **244** word; *canĪT hymenaeōs* vii. 398; *languentĪS hyacinthī* xi. 69.

(5) Miscellaneous examples; *petit Euandri* ix. 9; *graviā* **245** iii. 464. Vergil regularly makes the first syllable of *reliquiae* long. This was a metrical necessity; a word of three or four successive short syllables is impossible in hexameter verse.

Systole. — Occasionally a vowel ordinarily long appears as **246** short. This is a matter of metrical convenience, but may also represent a pronunciation current in popular speech. The few examples belong to one class, showing *-erunt* in the perfect indicative active, third plural; *steterunt* ii. 774, *cōstitē:unt* iii. 681, for *stetērunt* and *cōstitērunt*.

Synizesis. — Often two vowels which properly belong to **247** different syllables are amalgamated, i.e. pronounced together in one syllable. This happens:

(1) In the forms of proper names with nominatives in *-eus* (§ 99). In the oblique cases these words are naturally cretics or end in cretics (a cretic = — ◡ —). This combination is, of course, utterly impossible in hexameter verse. The synizesis removes all difficulty; cf. *Orlēi* i. 41; *Īlionēi* i. 120; *Eurystheō* viii. 292.

(2) In words which are in themselves cretics (§ 247), or **248** which, taken in conjunction with the preceding word, make a cretic. Such are *aerēi* (twice), *alvēō* (four times), *aureā* (twice), *aureis* (thrice), *eādem* (x. 487), *eōdem* (xii. 847), *ferreī* (vi. 280).

(3) In miscellaneous examples; cf. *dehinc* i. 131, 256, etc.; **249** *sciō* iii. 602; *sēmīanimis* (five times); *sēmīūstus* (thrice). The last two words really fall under § 240, the *i* before *animis* and *ūstus* being consonantal. *deinde* is regularly of two syllables.

Vowel before Mute and Liquid. — A syllable containing a **250** vowel standing before a mute and a liquid (*l* or *r*) Vergil made

heavy or light according to the needs of his verse. So in iii. 647 we have *Cyclōpas*, but in vi. 630 *CYclōpum*¹; cf. also *Atrīdae* ii. 104, *Atrīdae* ii. 415; *sacram* ii. 167, *SACrum* ii. 230; *Trīnacriā* iii. 440, *TrīNACria* iii. 554. In ii. 663 we have *patris*, *PATrem* side by side.

NOTE. — These variations result naturally from the two possible ways of pronouncing the mute and the liquid. (1) They may be pronounced together, with the following syllable. Since a mute and a liquid blend so easily as to take, practically, but the time of a single consonant, there is then nothing to make the preceding syllable heavy. (2) They may be pronounced separately, one going with each of the syllables involved. This separation makes the preceding syllable heavy; see footnote to § 228. In ii. 663 the pronunciation was *pa-tris*, *pat-rem*. Note carefully that whether the syllable containing a vowel before a mute and a liquid is treated as heavy or light, the quantity of the vowel itself is unchanged. When the mute and the liquid occur in separate words or in different elements of a compound word, they are to be pronounced separately; the first of the two syllables involved is then heavy. A final syllable ending in a vowel which stands before a mute and a liquid is usually treated as light.

251 Varying Quantity of Proper Names. — Latin poets allow themselves great freedom in the metrical treatment of proper names, especially those derived from the Greek. In some cases the quantity was evidently not fixed by common usage; in others the quantity was such that the name could not be used in verse unless the quantity was arbitrarily altered by the poet. In short the poet used the form of the name best suited to his verse. Cf. *Asiae* iii. 1, *Āsia* vii. 701; *Dīāna* i. 499, *Diāna* xi. 582; *Lāvīnia* i. 2, *Lavīnī* i. 258; *Sychaeus* i. 343, *Sychaeum* i. 348. This last change within six verses is especially significant.

252 Elision; Echthipsis. — The coming together of two vowels not forming a diphthong, called hiatus, was objectionable to Roman ears, whether the vowels were in the same or in different words. Within a word hiatus was often removed by

¹ The syllables in capitals are heavy, the corresponding syllables in italics light.

contraction. Hiatus between words was usually removed in poetry by elision ('crushing out') of the final vowel of the first word. Similarly, a vowel before *h* was elided; *h* necessarily stands between vowels and since it was virtually not sounded the one vowel really came directly before the other. If a word ended in *m* preceded by a vowel, both *m* and the vowel were elided. This form of elision is sometimes called *echthipsis*. Its explanation is simple; final *m* was but lightly pronounced, so that a word ending in *m* practically ended in a vowel sound. Examples of elision are as follows:

(1) Of simple vowel; i. 3 *multum ille et terris*; i. 5 *multa 253*
quoque et bello passus; i. 7 *atque altae moenia Rōmae*.

(2) Of *m* and the preceding vowel; i. 3 *multum ille*; i. 22 *254*
venturum excidiō Libyae.

(3) Of a vowel, or *m* and preceding vowel, before *h*; i. 332 *255*
ignāri hominum; iii. 658 *mōnstrum horrendum*.

NOTE. — Authorities are not agreed as to how the elided part is to be treated in reading the verse. Some think that the two words were slurred together in some way, others that the elided part was entirely omitted. The former method can not be employed at all in the many cases involving elision at a decided caesura.

Hypermetric Verses; Synapheia. — Vergil occasionally closes *256* a verse with a syllable ending in a vowel that must be elided before an initial vowel in the following verse. This linking together of two verses is called *synapheia*. In one case the verse ends in *m* preceded by a vowel, both of which are elided before the following verse. Such verses, since they seem to have one syllable too many, are called *hypermetric verses*. In most cases the hypermetric syllable is the enclitic *-que*; see i. 332, 448; ii. 745; iv. 558, 629; v. 422, 753; vi. 602. The other example is vii. 160

Iamque iter amēnsī turrīs ac tēcta Latīnōrum
ardua cernēbant iuvenēs.

257 Hiatus. — In some forty cases in his various poems Vergil does not elide (§ 252) a final vowel. Most of these fall into certain well-defined classes, thus: ¹

(1) At a marked pause in the verse;

i. 16 posthabita coluisse Samō †: hīc illius arma

ii. 405 et vērā incessū patuit deat. Ille ubi mātrem

iii. 74 Nēreidum mātři † et Neptūnō † Aegaeō

iv. 235 quid struit? aut quā spē † inimicā in gente morātur

In the last two cases the hiatus is at the caesura, which is of the sort discussed in § 236.

258 (2) Between proper names, or when the vowel not elided belongs to a proper name, especially a Greek name. The final syllable of a Greek word is seldom elided. Cf.

i. 617 Tūne ille Aenēās, quem Dardaniō † Anchīsae

iii. 74 Nēreidum mātři † et Neptūnō † Aegaeō

259 (3) Miscellaneous cases; cf.

iv. 667 lāmentis gemitūque et fēmineō † ululātū.

260 Semi-hiatus. — In a very few cases a long final vowel or diphthong loses half of its quantity before an initial vowel, and is treated as if short. This is called semi-hiatus. Cf.

iii. 211 insulae * Ionio in * māgnō, quās dīra Celaenō

v. 261 victor apud rapidum Simoenta sub Īliō * altō

III. MISCELLANEOUS

261 Monosyllabic Ending to the Verse. — A verse seldom ends in a monosyllable; in such cases the thesis (§ 231) of the last foot is commonly also a monosyllable, or there is elision before the monosyllabic verse-ending. Of the remaining examples some occur in verses borrowed in whole or in part

¹ In the following examples hiatus is marked by an obelisk. †, semi-hiatus (§ 260) by an asterisk, *.

² The first o of *Ionio* is short, though marked long in our Latin-English dictionaries and in most vocabularies.

from older poets, others in onomatopoeic verses (§ 224), the poet aiming at some particular effect. Examples are:

(1) Imitations of older poets;

i. 65 *Aeole, namque tibi divum pater atque hominum rex*

iii. 12 *cum sociis natoque Penatibus et magnis dis*

The latter part of each of these verses goes back to Ennius (§ 72).

(2) Onomatopoeic;

i. 105 *dat latus, Insequitur cumulo praeruptus aquae mons*

v. 481 *sternitur exanimisque tremens procumbit humi bos*

In the first passage the abrupt ending helps to bring out the thought of the sudden fall of the heavy mass of water; the other verse seems to collapse at the end, and so to picture more effectively the fall of the ox in death.

Incomplete Verses.—There are in the Aeneid fifty-four 262 incomplete verses. Two explanations of their presence have been offered: (1) that they are due to the fact that the Aeneid was left in an unfinished condition (§ 50); (2) that they are intentional variations from metrical uniformity. In favor of the latter it is urged that in general these lines are complete in sense. Examples of incomplete verses are i. 534, 560, 636; ii. 66, 233, 468, 614, 623, 640.

Metrical Treatment of Repeated Words.—In cases where a 263 word or varying inflectional forms of a word are used twice or more in the same verse or in adjacent verses, the tendency among Latin poets seems to be to give such words and forms different metrical treatment unless some special effect of emphasis, exultation, pathos, or the like is to be gained through repetition with the same metrical value. Sometimes both methods are combined. Examples are:

(1) Different metrical treatment;

264

ii. 709 *quod res cumque cadent, unum et commune periculum,*
una salus ambobus erit

ii. 733 *prospiciens, 'Nate,' exclamat, 'fuge, nate; propinquat.'*

In the first passage we might have expected similar treatment, to give greater emphasis to *unum, una*.

265 (2) Similar treatment;

i. 421, 422 *mīrātūr mōlem Aenēās, māgālia quondam,
mīrātūr portās strepitumque et strāta viārum.*

The repetition effectively portrays the growing astonishment of Aeneas as he notes marvel after marvel. In i. 222 *fortemque Gyan fortemque Cloanthum*, the repetition adds to the pathos ('both were gallant men, yet both have perished'); in iii. 435 *unum* illud tibi, nāte deā, prōque omnibus unum, the repetition of *unum* makes still more emphatic the admonition of the seer. In iii. 623–627 *vidī* egomet . . . *vidī*, ātrō cum membra fluentia tābō manderēt, the repetition of *vidī* with precisely the same metrical treatment emphasizes the truth of the narrator's story.

266 (3) Similar and different treatment combined;

iv. 138 cui pharetra ex *aurō*, crīnēs nōdantur in *aurum*,
aurea purpuream subnectit fibula vestem.

By this arrangement harmony and variety are secured side by side.

E. THE MYTHOLOGY OF VERGIL

I. INTRODUCTORY

267 **General Remarks.** — No one can fully understand and enjoy Vergil's poetry (or indeed any Latin poetry) without a thorough knowledge of the mythology of the Greeks and the Romans. The role which this mythology plays in the Aeneid is due in part to Vergil's careful study and imitation of the Homeric poems (§ 73), in part to his profound knowledge of the myths and legends of Italy. Vergil's object seems to have been twofold: (1) to reproduce in mythology, as in other matters, the spirit of the Homeric poems, and (2) to give the Aeneid a truly national character by making it the

repository of all that was worth preserving of the myths of Rome and Italy. The names he uses — e. g. of divinities — are chiefly Roman, but the spirit of his mythology is mainly Greek.

Myths. — A myth is a story, in reality fictitious but accepted as true, dealing with supernatural beings and events, or with natural beings and events influenced by supernatural agencies. The myth belongs to a very primitive stage of man's mental and spiritual development. The myths of the Greeks and the Romans, as set forth in their writings, are a survival in widely altered form from a much cruder period than that represented by any of their historical or literary records.

Greek versus Roman Mythology. — Since Vergil's mythology is partly Greek, partly Roman, we must consider the differences and the resemblances between the native mythologies of the two peoples. The Greek temperament was in the highest degree poetic, imaginative, and given to speculation. A feeling for beauty and symmetry was innate. The Roman mind was unimaginative, practical, and matter of fact; its sense of beauty, at least in the early times, was undeveloped. The Greeks gave bodily form and substance to every creation of their fancy, and from the earliest times made images of their gods. The Romans were slow to give their deities a definite personality. Later, they worshiped abstract conceptions like *Salus*, *Fidēs*, *Spēs*, *Concordia*. The legends woven by the Greeks about the names of their deities were picturesque in the extreme; the few legends current among the Romans were bald and prosaic. The Romans were more interested in the ritual by which a deity could be propitiated than in the personality of the deity himself. Yet, spite of this difference in the temperaments of the two peoples, there were many resemblances in their respective schemes of mythology. They were descended from the same parent stem, and so possessed by inheritance not only the same language,

or to speak more accurately, closely related forms of the same language, but the same customs and the same fundamental modes of thought. The Romans were thoroughly alive to these resemblances, and came in course of time to identify all their more important deities, at least, with those worshiped in Greece.

- 271 The Gods in the Aeneid.** — One reason for the importance of the gods in the Aeneid has been given (§ 267); the prominence assigned to them is part of its epic character, a reflex of the Homeric poems, which were written in an age of unquestioning belief in the existence of the gods and their interest and intervention in human affairs. Again, Vergil was seeking to bring about a religious revival, and to create among his countrymen the conviction that their fatherland had ever been under the special care of the gods (§§ 66-68).
- 272** In the following paragraphs an attempt will be made to give some sort of systematic account of the more important deities in the Aeneid. Considerations of space enjoin brevity; hence much of interest and importance will necessarily be omitted. The student should own (or at least have access to) a good classical dictionary, and constantly consult it to supplement the brief outline here given.
- 273 The Pre-Olympian Gods.** — In the developed Greco-Roman mythology the important deities are represented as dwelling peacefully together either in heaven or on Olympus, a high mountain in northeastern Thessaly. Prior to this quiet stage is a long history, involving many changes, the story of which is variously told. One tradition was as follows. In the beginning earth, sea, and air were all mixed together. Over this confusion reigned a deity Chaos, with his wife Nyx (Night). Their son Erebus (Darkness) dethroned his father and married his mother. Erebus and Nyx were succeeded by their children Aether (Light) and Hemera (Day), who, aided by their son Eros (Love), created the sea, Pontus, and earth, called Ge or Tellus. Ge was married to Uranus (Heaven),

whom she had herself created. They had twelve gigantic children, called the Titans (*Titānes*), whom Uranus feared so greatly that he imprisoned them in a dark abyss beneath the earth, called Tartarus. Presently, however, one of the Titans, 274 Cronos, aided by his mother, overpowered Uranus and dethroned him. He then released the Titans and gave them portions of the universe to govern. Cronos married his sister Rhea (also called Cybele), but was soon dethroned by his son Jupiter. Some of the Titans, led by Cronos, fought against Jupiter, but were defeated. Cronos now withdrew to Italy, and founded there a prosperous kingdom over which he reigned in peace for many years, under the name Saturn. Various giants now assailed Jupiter, among them Typhoeus, from whose eyes, mouths (he had a hundred dragon heads), and nostrils flames flashed. Another was Enceladus, who, on his defeat, was imprisoned in a burning cave beneath Mount Aetna. Henceforth Jupiter's supremacy was unquestioned. He and his brothers now divided by lot the dominions of Cronos; Neptune secured the sovereignty of the sea and all waters, Pluto of the underworld, Jupiter of heaven, together with a general supervision over the provinces of his brothers.

Of these traditions we get some echoes in the Aeneid. In 275 iv. 166 Tellus is described as *prīma*, which is usually taken to mean 'oldest of the gods.' In iv. 178 Terra is *parēns*. In vi. 580 the Titans are called *genus anticum Terrae*, 'sons of earth born in days of old.' Elsewhere Vergil makes Rhea mother of the gods, calling her *magna deum genetrīx* ii. 788, *Cybēbē* (= Cybele) x. 220, and *Berecynthia māter* (from Berecynthus, a mountain in Phrygia, sacred to Cybele or Rhea) vi. 784. According to iii. 111 ff. her worship was brought to Troy from Crete. There are references to Typhoeus (i. 665, ix. 716), and to Enceladus (iii. 578 ff.). The Italian god Saturnus is identified by Vergil with Cronos; his rule in Italy and the Golden Age inaugurated by him there are more than once referred to (i. 569, vi. 793, vii. 178 ff., 203, viii. 319 ff.).

II. THE OLYMPIAN GODS

- 276 Iuppiter.**¹—Chief of the Olympian gods (§ 273) is Iuppiter, son of Cronus or Saturnus and hence called *Sāturnius* (iv. 372). He is *pater omnipotēns* (i. 60), *divum pater atque hominum rēx* (i. 65). He sways the affairs of gods and men alike with never-ending power, and frightens by his lightnings (i. 229). The chief seat of his worship was Crete, where as a child he had been hidden from his father's fury, protected by the Curetes, the aborigines of the island; see iii. 131.



Iuppiter Olympius.

- On Mount Ida near Troy there was a grove sacred to him; hence he is called *Īdaeus* (vii. 139). In accordance with the practice whereby the gods were honored with epithets formed from the names of places where they were especially worshiped, Iuppiter is called *Anxurus* (vii. 799) from Anxur in Latium. In Africa he was worshiped under the name *Iuppiter Hammōn* (iv. 198). *Iuppiter Stygius* (iv. 638), however, is not Iuppiter, but Pluto.
- 277** Iuppiter's weapons are the lightning and the thunderbolt, which are fashioned for him in the workshops of Vulcanus (§ 284): see viii. 424 ff. His armor-bearer is the eagle, which is often seen on coins grasping a thunderbolt in its claws; see v. 254 *praepes* (bird) . . . *Iovis armiger*. For the eagle as Iuppiter's favorite bird, see also i. 394 *Iovis āles*. The eagle also carried from earth to heaven Ganymedes, the favorite of Iuppiter, that he might be the cupbearer of the gods in place of Hebe, daughter of Iuno (§ 278); see i. 28, v. 254–257.
- 278 Iuno.**—Next in rank to Iuppiter is his sister and wife, Iuno (cf. i. 46), called *Sāturnia*, as daughter of Saturnus (i. 23). As Iuppiter is *divum pater*, so she is *rēgīna deum* (i. 9, i. 46). For her friends she is able to win the favor of

¹ In the following sections the names of the gods are consistently given in their Latin forms.

Iuppiter (i. 78–80). She is described as cruel and vengeful, hating the Trojans on account of the judgment of Paris, and is characterized as *saeva* (i. 4), *aspera* (i. 279), and *atrōx* (i. 662). In iv. 59 and 166 she appears as the goddess of marriage. Her special messenger is Iris (iv. 694 ff.) who makes her way back and forth from heaven on the rainbow (v. 609 ff.). Her favorite places were Argos (i. 24, iii. 547), Carthage (i. 12 ff.), Samos (i. 16). In iii. 552 she is called *dīva Lucīnia*, from the famous temple in her honor on the Lacinian promontory on the southern coast of Italy. In vi. 138 *Iūnō Inferna* is Proserpina, wife of Pluto, just as in iv. 638 *Iuppiter Stygius* is Pluto himself.



Iuno Lucīnia.

Minerva (Greek *Pallas Athene*).—Minerva is the maiden goddess (innūpta ii. 31) of war and of wisdom. In the former capacity she is *armisona* (iii. 544), *armipotēns* (ii. 425), and *praeses bellī* (xi. 483), and wears as a breastplate the *aegis*, or famous shield of Iuppiter, bearing in the centre the baneful head of the Gorgon Medusa (ii. 616, viii. 354, 435 ff.). As



Minerva.

goddess of wisdom she helps the Greeks to build the wooden horse by means of which they capture Troy (ii. 15); for her friendship for the Greeks during the siege of Troy see also ii. 162, 163. At the games celebrated in honor of Anchises (§ 56) one of the prizes is a slave girl *operum laud ignāra Minervae* (v. 284), i.e. well skilled in spinning and weaving; cf. vii. 805. According to one story she was born near Lake Tritonis in Africa, and so is often called *Tritōnia* or *Tritōnis* (ii. 171, 226, 615, xi. 483). She alone of the gods is permitted by Iuppiter to wield his thunderbolts (i. 42 ff.).

Venus.—Venus, the goddess of love (iv. 33, xi. 736) and beauty, was the daughter of Iuppiter (i. 250, 256) and of

Dione (iii. 19). Her son Aeneas (i. 231, 585, 590) therefore himself declaims descent from Iuppiter, saying (vi. 123) *et mī genus ab Iove summō (est)*. She was believed to have risen from the foam of the sea near Cythera, an island off the southern coast of the Peloponnesus, and so was called *Cytherēa* (i. 257, 657, etc.). Other places loved by her were Paphos and Idalium in Cyprus (i. 415, 681, x. 51 ff.). In i. 720 she is called *Acīdalia*, after a fountain named Acidalius, in Boeotia, a province of central Greece. As the mother of Aeneas, and on account of the judgment of Paris, she is always deeply interested not only in Aeneas's welfare, but in that of the whole Trojan race (cf., e.g. i. 229–253, i. 657 ff., ii. 589 ff.).



Venus.

- 281 Apollo** (Greek **Phoebus Apollo**). — Apollo is the god of light, of oracles, of music, of the healing art, and at times, also, of war. He was born on the island of Delos and hence is called *Dēlius* (iii. 162, vi. 12). Other places frequented by him were Thymbra, near Troy, and Patara, a seaport town of Asia Minor in Lycia, where he had a famous oracle; hence he is called *Thymbraeus* (iii. 85), and his *Lyciae sortēs*, 'Lycian oracle,' is mentioned iv. 346. From Grynium, another small town in Asia Minor, he is called *Grynēus* (iv. 345). It is as a god of oracles that Apollo figures most largely in the Aeneid (iv. 376); the seats of his chief oracles are Delphi (ii. 114) and Cumae in Campania (vi. 9 ff.). He not only has the gift of prophecy himself but can bestow it upon others (xii. 393 ff., vi. 11, 12). As a god of war he is called *arcitenēs* (iii. 75); arms rattle on his shoulders as he walks (*tēla sonant umerīs* iv. 149); he helps Octavianus at Actium (viii. 704; cf. §§ 18, 67). He is god of music (xii. 394) and leader of the dance (iv. 145). He is described as beautiful (*pulcher* iii. 119), with long, flowing locks (*crīnītus* ix. 638; cf. *fluen-*



Apollo.

tem . . . crīnem iv. 147). He can teach others also how to play the lyre (xii. 394). He is god, too, of the healing art (x. 315), and father of the physician Paeon (vii. 769). As sun-god (iv. 119, xi. 913) he is called *Sōl* (i. 568, vii. 11), and *Tūlōn* (iv. 119), since according to one account the sun-god was son of Hyperion, one of the Titans (§ 273).

Diana. — Diana, the goddess of hunting and sister of Apollo 222

(cf. i. 329), is called *Lātōnia* (xi. 534), as being the daughter of Latona (cf. i. 502). Her attendants are the Thracian forest nymphs, the *Orēades* (x. 500). As Apollo was the sun-god, so Diana was the moon-goddess; in ix. 405 she is called *astrōrum*



Diana as Huntress.

decus, 'brightest glory of the star-land.' She is identified also with Hecate (iv. 511), a goddess especially of the underworld and of witchcraft, but regarded also as a moon-goddess; see x. 537. Hecate was the goddess also of crossroads and so called *Trivia* (vi. 13, etc.). She is called also *tergemina* (iv. 511), 'triple-formed,' and is represented in works of art frequently by three statues standing back to back.



Diana as Moon-goddess.

Mars. — Mars is the god of war (*armipotēns* ix. 717), who 283

decides the issue of all battles (xii. 179), and goes forth to war with giant strides (*Grādīvus pater* iii. 35). The Cyclopes, or workmen of Vulcanus, build for him the war-chariot with which 'he rouses men, yea, whole cities to martial



Mars.

fury' (viii. 433, 434). His favorite haunt is Thrace (iii. 13).

Vulcanus. — Vulcanus, the husband of Venus (viii. 372), was the lord of fire and so called *ignipotēns* (viii. 414). He was brought up on the island of Lemnos and so was called *Lemnius* (viii. 454). His skill in the working of metals is described in viii. 425 ff



Vulcanus.

In particular he fashions, with the aid of the Cyclopes (Brontes, Steropes, and Arges), the thunderbolts of Iuppiter, and the shield of Aeneas (§ 60). His workshop was situated on Lipara, an island off the north coast of Sicily (viii. 417 ff.).

- 285 Neptunus.** — Neptunus, brother of Iuppiter and Iuno (i. 130), was lord of the deep (i. 138; cf. § 274); he calms the sea (i. 142), and rides over its waves at will in his chariot (i. 147, 155). He has a palace in the waters of the Aegean sea, and so is called *Aegaeus* (iii. 74). The symbol of his sovereignty was the trident (i. 138, 145).



Neptunus.

- 286 Mercurius.** — Mercurius, son of Iuppiter (iv. 223) and Maia, daughter of Atlas (i. 297), was born on Cyllene, the highest mountain in the Peloponnesus, and hence is called *Cyllēnius* (iv. 252; viii. 139). He is the messenger of the gods, conveying and interpreting their will to men (i. 297 ff., iv. 238 ff., etc.). To aid him in his duties as messenger he has wings (i. 300, 301), and wears the *tālāria*, winged sandals (iv. 238 ff.). It is his function, also, to conduct the souls of the dead to their final resting-place; he carries a wand which enables him to do as he will with such spirits. He can also, by means of this wand, give sleep or take it away (iv. 242 ff.). His appearance is described in iv. 558 ff. See Shelley's delightful translation of the 'Homeric Hymn to Mercury.'



Mercurius.

- 287 Bacchus.** — Bacchus, the god of the vine and its product, was born on Nysa, a mountain of unknown location, identified by classical writers with various places in Europe, Asia, and Africa (vi. 805). He was especially fond of Naxos (iii. 125) and Cithaeron, a mountain in Boeotia, near Thebes (iv. 300-303). His worship was conducted in wild and orgiastic fashion, in the woods or on mountain slopes, especially by

women, called *Bacchantes* or *Maenades* (cf. iii. 125, vii. 385-405). As the god that makes men unbend and frees them from care he is called *pater Lyaeus* (iv. 58).

Cerea. — Ceres was the goddess of agriculture; hence her name is used both for *frumentum* and for *pānis* (§ 203). A temple in her honor at Troy is mentioned in ii. 713.

Ceres was worshiped, too, as a giver of laws to men: cf. the epithet *lēgiferā* applied to her, iv. 58.



Ceres.

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III. OTHER DEITIES

Minor Water Deities. — Ancient writers represent the waters 289 of the sea, of rivers, and of fountains, the fields and the forests, as all alike peopled with numerous gods and goddesses. Attendants of Neptunus are Glaucus, Palaemon the god of harbors (v. 241, 823), Nereus and his daughters (the Nereides), and Phorcus, brother of Nereus (v. 240, 822 ff.). Of the Nereides Thetis, Doto, Galatea, and others are mentioned (v. 825, ix. 102); their mother Doris is referred to in iii. 74. Cymothoe, too, and Triton appear in Neptunus's train (i. 144), and help him in his work; Triton is famed for the skill with which he blows his snail-shaped horn (x. 209). Portunus (v. 241) is identical with Palaemon, being in fact the Roman counterpart of the latter deity. The deities of certain streams are also mentioned, e.g. of the Tiber (viii. 31 ff., 64), and of the Crinus in Sicily (v. 38).

The Nymphae. — The deities dwelling in springs and foun- 290 tains were called *nymphae* (i. 167, 168). Of these Iuturna, mother of Turnus (xii. 138 ff., especially 146) and Albunea, the nymph resident in one of the sources of the Tiber, are especially mentioned (vii. 83 ff.). In the grove about the spring of Albunea was a famous dream-oracle. The deities of the waters are conceived of as completely personal.

- 291 Deities of Forest and Field.** — Not only the waters but the forests also were peopled with deities; in fact, every place had its own peculiar god or goddess. *Nympha* is the general name for such deities, as well as for the fountain goddesses (§ 290). In iii. 34 Aeneas worships the *nymphae agrestes*, in consequence of the strange happenings attendant upon his attempt to gather the shafts of cornel and of myrtle. On reaching the island of Ortygia, near Syracuse in Sicily, the Trojans worship the *nūmina māgna loci* (iii. 697). A significant passage is vii. 136 ff. The Trojans are come at last to Italy; an incident, trifling in itself but important as fulfilling in innocent fashion a prediction which had sadly disturbed them, has made their hearts beat high with hope. Gratefully, therefore, they invoke the gods in prayer, among others the *nymphae* and the *genius loci*, i.e. the god under whose
- 292 special care and patronage this place was.** The *genius loci* was regarded as concealed under divers forms. For example, in v. 77 ff. we have a description of a sacrifice of milk and blood to the spirit of Anchises. A great snake glides out from the foot of the funeral mound on which the offering was laid and consumes the milk and the blood. The Trojans scarce know whether to consider the serpent the *genius loci* or some special spirit attendant upon Anchises. Nymphs mentioned by name are Ida, mother of the Trojan warrior Nisus (ix. 177), Egeria, a nymph in the grove of Diana by Aricia (vii. 763), Feronia, at Anxur (vii. 800), Carmentis, a nymph of prophetic powers (*vātēs fātīdica* viii. 336 ff.), mother of Evander, the Arcadian hero who founded the city of Pallanteum (§ 57), and Marica, a nymph at Laurentum, wife of the woodland god Faunus and mother of Latinus (vii. 47).
- 293 Saturnus; Faunus.** — Deities of forest and field, of more importance than those named in the preceding paragraph, were Saturnus and Faunus. Saturnus, as has been said above (§ 275), was identified by Vergil with Cronos. Faunus, grandson of Saturnus (vii. 48 ff.), is described as a god that

loved the woods (*silvicola* x. 551). In xii. 766 ff. he appears as the national god of the Italians. He is called *fātidicus* *genitor* and his oracle is described at length in vii. 81 ff.

Ianus. — Janus was an Italian god of beginnings and of gateways. In the latter capacity he is *bifrōns*, 'two-headed' (vii. 180), since gates face two ways, and is especially the guardian of the gates of the temple of war (§ 16); see vii. 607 ff. He is mentioned, too, as founder of a city called *Iāniculum*, on the hill of that name (viii. 357, 358).



Janus.

Vesta; The Penates; the Lar. — Vesta was the goddess of the fireside and of the fire burning there. As one of the oldest of Roman deities she is called *cāna*, literally 'hoar,' 'hoar-headed' (i. 292, v. 744). Vergil represents Aeneas as bringing her statue and her worship from Troy (ii. 296); her temple in Troy is mentioned in ii. 567 ff. Important deities in the Aeneid are the Penates, properly friendly house-spirits who secured to the family its daily bread. The name seems to be connected with *penus*, 'food,' 'daily bread'; *penus* is itself connected with *penitus*, *penetrō*, *penetrālia*. The Penates are thus the gods of the inner and more sacred portions of the house. Closely associated with the Penates was the Lar or *Lār Familiāris*. The Lar, with the two Penates, presided over all the fortunes of the house, standing in the most intimate relation to all its experiences, its joys and sorrows, its good fortune and its misfortune, and all events of importance to the family circle, births, deaths, marriages, departures on journeys and returns therefrom. Since the hearth was the centre of the family life it was especially sacred to the Lar and the Penates (as well as to Vesta); here their images were set up and here sacrifice of food and drink was made to them at each meal.

The Romans always conceived of their state as a great family, a large household; hence the state, like the individual

home, had its Vesta, its Lar, and its Penates. In the *Ātrium Vestae* at Rome a fire was kept always burning by the Vestal Virgins. In Vergil's time the belief was current that the Penates of the Roman state had been brought by Aeneas from Troy to Lavinium. Representations of the Penates similar to these were sacredly kept in a special shrine in the *Ātrium Vestae*. At the very outset of the Aeneid (i. 5) Aeneas's purpose is described as twofold, to build a city and to bring his gods into Italy. In ii. 296 the spirit of Hector brings to Aeneas 'Vesta and Vesta's never-dying fire.' Aeneas (iii. 11), speaking of his departure from the land of Troy, says 'I move out upon the deep, an exile with my comrades, my son, the Penates, and the mighty gods.'

299 In this connection it is worth while to dwell a moment on a point of importance to a right understanding of the ancient conceptions concerning the gods. The ancients found it extremely difficult, in fact, impossible to separate the statue of a deity from the deity itself. Where the statue of the god was, there was the god. Language is used, therefore, naturally enough, of the statue which, strictly speaking, is appropriate only to the god (ii. 172 ff). The loss or destruction of the statue meant the loss of the favor of the deity which it represented. From this brief statement we can understand at once why Aeneas sought to carry the statues of Vesta, the Penates, and the other gods with him in his flight from Troy. The permanence of Trojan destinies was thought to depend on the preservation of these statues. The transference of the statues to the new home of the Trojan race was the one sure means of securing the favor of the gods they represented for the career which the race was to enjoy in the promised land.

300 **The Gods of the Underworld.** — The underworld is variously called *Orcus* (ii. 398), *Acherōn* (vii. 312), *Erebus* (vi. 247), and *Avernus* (vi. 126). Its ruler is called *Plūtōn* (vii. 327), or *Dīs* (iv. 702), the brother of Iuppiter: he is called Iuppiter's *Stygius frāter* (ix. 104, x. 113). In iv. 638 he is

Iuppiter Stygius. His palace was built by the forges of the Cyclopes (vi. 630). His wife is Proserpina (vi. 142). Ordinarily she cuts from the heads of the dying a lock of hair as a kind of offering to the powers of the underworld. The fundamental thought here is that the dying are victims offered up to death and the other world; it was customary to begin a sacrifice of an ox, sheep, or similar victim, by cutting some hairs from its forehead. In iv. 698 ff., however, Iris is sent by Iuno to cut a lock from the head of the dying Dido; see notes there.



Proserpina.

Certain other superhuman personages find residence in the **301** underworld. To these Iuno alludes when she cries: 'If I can not prevail on the powers of heaven, I will move those of Acheron' (vii. 312); cf. too, iii. 211 ff., especially 214. To be mentioned especially are the three Furies, Allecto (vii. 324 ff.), Tisiphone (vi. 555), and Megaera (xii. 846). They are called collectively *Furiae* (vi. 605) or *Eumenides* (iv. 469, vi. 250, 280). These Furies are subject to the will of the gods of Olympus; Allecto, for instance, aids Iuno in her plan of involving the Trojans in war with the Latins (vii. 341 ff.). Their presence within Olympus (§ 273), however, was not countenanced by Iuppiter (vii. 557).

The Fates. — Only three deities exercise an important influ- **302** ence upon the course of the events described in the Aeneid. These are Venus, Iuno, and Iuppiter. Venus is the mother of Aeneas and her interest in events is therefore natural. Iuno was of old the arch-enemy of Troy (§ 53). She opposes Aeneas now in consequence of her love for Carthage (see notes on i. 12 ff., i. 24). Above these two goddesses stands Iuppiter, father of gods and men, charged with the government of the world and all its affairs. Above these three gods there is still a fourth power, Fate, which is sometimes identified with the gods, sometimes distinguished from them.

- 303** This mysterious power is characterized by various names. A common term is *Fāta* (i. 32, 205, iii. 375, etc.). Others are *Fortūna* (x. 49), *Fortūna omnipotēns et inēluctābile Fātum* (viii. 334), *Parcae* (i. 22, iii. 379). In the sense of 'it is fated' we find such expressions as *fās est* (ii. 779), *postquam vīsum superis* (iii. 1, 2), and *dīs aliter vīsum* (ii. 428).
- 304** In seeking to determine Vergil's conception of the Fates, we note at once that no definite inferences can be drawn from the terms in which the human actors in the Aeneid speak of them. On the other hand these mortals constantly pray to the gods as the givers of all good things, with the thought, apparently, that their own destinies rested entirely in the hands of the deities whom they address. From the terms, however, in which the gods themselves speak of Fate, it is clear that all the deities, even Iuppiter, are subject to this mysterious power. We get a hint of this at the very outset. Iuno designs to make Carthage a world power, *sī quā Fāta sinant* (i. 18), 'if in any wise the Fates permit.' Iuppiter is the personal representative of the Fates, charged with executing their will. It is this fact which makes it possible for the poet to call Iuppiter *omnipotēns* (i. 60), and to speak of him as 'swaying the affairs of gods and men with never-ending might' (i. 229). The inconsistency is apparent rather than real; since Iuppiter was the viceroy of the Fates, the executive power by which their will was carried out, it was easy and natural for the poet to speak of him as all-powerful, and to represent him at times as a power coördinate with the Fates or even superior to them.
- 305** We may note finally that though the gods could not set at nought the will of the Fates they might delay, even for a long time, its accomplishment. This appears very clearly from the words of Iuno herself (vii. 313 ff.): 'Granted that I shall not be able to keep Aeneas from the throne of Latium . . . I can at least retard events so momentous and add delays thereto.' Cf., too, viii. 398, 399.

IV. THE RELATIONS OF THE GODS TO MEN

General Statement. — Vergil follows Homer in representing 306 the gods as coming in various ways into close contact with mortals. He makes Evander (§ 57) say that his subjects believe that they have repeatedly seen Iuppiter himself, shaking his *aegis* (§ 279) and setting the storm in motion (viii. 352). The gods have favorite haunts on earth which they love to visit; thus Iuno loves Carthage (i. 15 ff.), Venus Paphos (i. 415 ff.). To certain favored mortals the gods reveal themselves and their will by (1) personal intercourse, (2) signs, such as oracles, omens, and dreams.

Personal Intercourse of the Gods with Men. — In ii. 589 ff. 307 we read that Venus appears to Aeneas 'more clearly than e'er she had revealed herself heretofore, in the guise and in the greatness which are hers among the dwellers in heaven.' She takes away the mist from before his eyes and enables him to see divers gods — Neptunus, Iuno, Pallas, and Iuppiter himself — actively engaged in the work of destroying Troy. Later, Venus appears to Aeneas as he goes forth to explore the land of Carthage (§ 54); this time she is disguised as a huntress, yet her divine nature is not wholly concealed. Her son, however, does not recognize her till she turns to leave him (i. 402 ff.). Later still Venus brings in person to Aeneas the arms which Vulcan had fashioned for him (viii. 608). No other instance of her appearance to Aeneas is recorded, but her care for his interests does not cease. When he is wounded, she speedily cures the hurt; she puts into his mind the plan which brings his struggle with Turnus to a triumphant close. Apollo comes down from heaven to congratulate Ascanius on his first warlike achievement; he assumes the form of Butes, once armor-bearer to Anchises, but the Trojan chiefs recognize the god (ix. 644–660). In other cases the gods deal with mortals through messengers, Mercurius (§ 286) being the messenger of Iuppiter, Iris (§ 278) of Iuno.

308 Omens and Portents. — The second way in which the gods conduct their dealings with mortals is through omens and portents. The terms employed to denote these manifestations of the divine will are *portentum*, *mōnstrum*, *ōmen*, *augurium*. The practice of attaching importance to various phenomena, especially unusual phenomena, receives endorsement from the words put into the mouth of Venus (i. 390–400), when she makes predictions to Aeneas concerning the welfare of his fleet from the actions of a flock of swans, declaring that she can assure him of the safety of his ships, ‘unless her foolish parents have taught her augury to no purpose.’ Of the many omens and signs mentioned in the Aeneid only a few need be noted here. Dido and her followers, on reaching the site of Carthage, dig up there the head of a spirited charger and know at once, from something Iuno had told them, that this was the place where they were to build their city (i. 441 ff.). The snakes which destroy Laocoön and his sons, after Laocoön has darted a spear into the side of the wooden horse, are regarded as a *mōnstrum*, as proof of the anger of the gods at the act of Laocoön (ii. 199–231). When Anchises is firmly set in his purpose not to flee from Troy, a *mōnstrum* makes him waver; bright flames play about the head of his grandson Ascanius, without, however, harming the boy (ii. 680–686).

309 We may note in connection with the last named *mōnstrum* that it is not regarded as constituting in itself a sufficient indication of the divine will. Anchises, though favorably impressed, yet hesitates, and cries to Iuppiter,

Dā deinde auxilium, pater, atque haec ōmina firmā.

So, at the grave of Polydorus, Aeneas, troubled by the sight of the blood that trickles forth from the myrtle shafts, begs Mars and the woodland nymphs to ‘give a favorable turn to the sight and to lighten the omen’ (iii. 34–36). Often, however, the omen is at once intelligible, having been anticipated by some utterance or prophecy of the gods or their human spokesmen.

Prophecies and Oracles. — Originally the knowledge of **310** future events was possessed only by Iuppiter. He bestowed it, however, upon other gods, and they in turn upon their offspring or upon favored mortals. All this is set forth by the Harpy Celaeno, who declares (iii. 251) that she reveals the secrets which Iuppiter had unfolded to Apollo and Apollo in turn had communicated to her. The terms for prophet are *augur* (iv. 376, ix. 327) and, more frequently, *vātēs* (e. g. ii. 122). The seers mentioned are Calchas, prophet of the Greeks before Troy (ii. 122 ff.), Cassandra, prophetess of the Trojans, inspired by Apollo, but by him condemned to have her utterances disregarded by her countrymen (ii. 246 ff., iii. 182 ff.), Nautes, inspired by Minerva (v. 704 ff.), and the nymph Carmentis (viii. 336 ff.; § 292).

The seers possessed their gift of prophecy only in limited **311** measure, many things being concealed from them. So Helenus says to Aeneas (iii. 377), *pauca tibi ē multīs . . . expediam dictīs, prohibent nam cētera Parcae scīre Helenam fārīque vetat Sātūrnīa Iūnō*. The gift of prophecy was possessed also by all mortals to whom immortality was vouchsafed or who became divine beings after their removal from earth, and by the spirits of the dead, the *Mānēs*. So Aeneas's wife Creusa, who does not die but becomes an immortal attendant of the *māgna deum genetrīx* (Cybele, § 275), gives Aeneas, immediately after her translation from earth, a brief outline of his destiny (ii. 780 ff.). From the spirit of his father Anchises, Aeneas learns in detail the glorious history of his descendants (vi. 756–886).

Oracles. — As seats of oracles mention is made of Delphi, **312** described simply as *ōrācula Phoebeī* (ii. 114), of Delos (iii. 79 ff., especially 88, 89), and Cumae (vi. 9 ff.). On arriving at Delos Aeneas goes at once to the temple of Apollo, and questions the god about the further course of his voyage. Cumae is the seat of the Sibyl, the priestess of Apollo. The utterances of the oracles were proverbially dark and myste-

rious, often misunderstood by those to whom they were delivered; an instance is found in Book III, where Anchises misinterprets the answer to Aeneas's prayer. The god's answer was: *antiquam exquirite matrem*, 'Seek your ancient mother,' i. e. Seek the cradle of your race; see iii. 96. The god had Italy in mind, Anchises thought of Crete (cf. iii. 103 ff. with iii. 180 ff.).

- 313 Dreams.**—Another means whereby mortals learned the will of the gods was formed by dreams and visions. Vergil mentions two gates, one of horn, the other of ivory, by which dreams make their way from the underworld to this (vi. 893–896). By the former gate real spirits issue, to appear to mortals in sleep, by the other misleading apparitions come forth. Here Vergil is following Homer. When the Greeks have forced an entrance into Troy through the stratagem of the wooden horse, Hector appears in a vision to Aeneas and bids him flee, at the same time commending to him his country's gods (ii. 270 ff.). When the Trojans, misunderstanding the oracle delivered to them at Delos (§ 312), settle in Crete, they suffer grievously in consequence of their mistake. Presently, the Penates (§§ 296–298) appear to Aeneas as he lies in sleep, and tell him that Italy, not Crete, was the land meant by Apollo (iii. 147 ff.). After Aeneas had at last resolved to quit Carthage, a figure, like in all respects to Mercurius, appears to him in his sleep, to urge him to instant departure (iv. 556 ff.). A dream-oracle is described at length in vii. 81 ff. Here the priest makes a sacrifice of sheep and lays him down to sleep on the skins of the victims; as he slumbers 'he sees strange sights and hears various voices and enjoys converse with the gods.'

F. THE MANUSCRIPTS OF VERGIL

- 314** For the text of Vergil, as for that of all other Greek and Latin authors, we are compelled to rely ultimately on copies of the poet's works written by hand on papyrus or parchment;

such copies are called manuscripts. Vergil's poems, especially the Aeneid, became text-books in the Roman schools almost immediately after his death (§ 80); hence the text of his works was repeatedly copied, and as a result it exists to-day in more copies (i. e. in more manuscripts), perhaps, than does that of any other Latin author. Further, the manuscripts of Vergil are not only very numerous, but some of them, at least, are very good, by reason of the fact that they go back to very early times. Manuscripts dating back of the tenth century of our era form the exception rather than the rule; yet three at least of the Vergilian manuscripts antedate 500 A. D. These are (1) the *Codex Medicæus*, preserved at Florence, and belonging to the fifth century; (2) the *Codex Palatinus*; and (3) the *Codex Rōmānus*. The last two are in the library of the Vatican at Rome, and were written in the fourth or the fifth century. None of these manuscripts is complete. There are several important fragments of good and early manuscripts. Of these one is specially interesting, known as the *Schedae* (leaves) *Vaticanae*. Though only seven leaves of it are preserved, four at the Vatican, three at Berlin, it is a very important manuscript, being one of the very earliest Latin manuscripts extant. All these manuscripts were written in capital letters. There is also a host of manuscripts written in what are called minuscule characters, i. e. in small letters. These are all late, and are descendants of a common original.

G. A BRIEF BIBLIOGRAPHY

In this section is given a very brief list of books of **315** importance and interest to the average student of Vergil. Books in foreign languages have for the most part, for obvious reasons, been excluded. No American editions of the Aeneid are here named, because during his work on this book the author has scrupulously refrained from examining such editions. He has therefore no familiarity with their

contents, and is not prepared to speak of their respective merits.

816 General Criticism of Vergil.

F. W. H. Myers. *Essays Classical*, pp. 106-176. (The Macmillan Co., New York, 1897.) This is probably on the whole the most instructive and suggestive discussion of Vergil's poetry.

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city of the legends which in the Middle Ages gathered about the name of Vergil.

J. S. Tunison. *Master Virgil*. (Robert Clarke & Co., Cincinnati, 1890.) This book is similar in subject and contents to the work by Comparetti, but is much less elaborate and exhaustive.

Editions.— Beside the editions by Conington and Sidgwick named above, the following may be noted:

B. H. Kennedy. (Longmans, Green & Co., London and New York, 1895.) The notes are rather meager, but often very good. The Appendix gives valuable collections of material, though the references are untrustworthy.

T. E. Page. (The Macmillan Co.: Books I-VI, 1894, Books VII-XII, 1900.) On the whole a useful book; the notes are often very suggestive.

Of the German editions, the most helpful, at least for ordinary students, are the following:

Oskar Brosin. (F. A. Perthes, Gotha, 1890.) The Appendix contains much useful matter on Vergil's language and style.

Th. Lødewig. Eleventh edition revised by Paul Denticke. (Weidmann, Berlin, 1891.)

Karl Kappes. Fifth edition. (B. G. Teubner, Leipzig, 1893.)

Mythology.— On the general subject of classical mythology the following English works will be of service:

The Classic Myths in English Literature, by C. M. Gayley. (Ginn & Co., Boston, 1894.)

Myths of Greece and Rome, by H. A. Guerber. (American Book Co., 1893.)

An Outline of Greek and Roman Mythology, by Francis W. Kelsey. (Allyn & Bacon, Boston, 1893.)

Greek and Roman Mythology, by K. P. Harrington and H. C. Tolman. (B. H. Sanborn & Co., Boston, 1897.)

Murray's Manual of Mythology, revised by W. H. Klapp. (Altemus, Philadelphia, 1898.)

Smith's Classical Dictionaries are invaluable. A very useful book is

Harper's Handbook of Classical Literature and Antiquities, edited by H. T. Peck. (American Book Co., New York, 1897.)

P. VERGILI MARONIS
AENEIDOS

LIST OF ABBREVIATIONS USED IN THE NOTES AND VOCABULARY

In the grammatical references A. = Allen and Greenough; B. = Bennett; G. = Gildersleeve-Lodge; H. = Harkness. (In each case the latest revision has been followed.)

abl. = ablative.	indic. = indicative.
abs. = absolute, absolutely.	infin. = infinitive.
acc. = accusative.	instr. = instrumental.
act. = active, actively.	interrog. = interrogative.
adj. = adjective, adjectively.	intrans. = intransitive.
adv. = adverb, adverbial, adverbially.	lit. = literally.
advers. = adversative.	masc. = masculine.
allit. = alliteration.	metr. = metrical, metrically.
antec. = antecedent.	n. = note.
apod. = apodosis.	neg. = negative.
appos. = apposition, appositive.	neut. = neuter.
asynd. = asyndeton.	nom. = nominative.
Caes. = Caesar.	obj. = objective.
cf. = Latin <i>confer</i> , i.e. compare.	O. O. = <i>oratio obliqua</i> , indirect discourse.
char. = characteristic.	O. R. = <i>oratio recta</i> , direct discourse.
Cic. = Cicero.	p., pp. = page, pages.
cl. = clause.	pass. = passive, passively.
coll. = collective.	pers. = person, personal, personally.
comp. = comparative.	pf. = perfect.
cond. = condition, conditional.	pl. = plural.
conj. = conjunction.	plpf. = pluperfect.
constr. = construction.	poss. = possessive.
dat. = dative.	pred. = predicate.
delib. = deliberative.	prep. = preposition.
dem. = demonstrative.	pres. = present.
dep. = deponent.	pron. = pronoun.
dim. = diminutive.	prot. = protasis.
e.g. = for example.	ptcpl. = participle, participial.
Eng. = English.	ref. = reference.
esp. = especial, especially.	rel. = relative, relatively.
excl. = exclamation, exclamatory.	rhetor. = rhetorical.
f., ff. = following (after numbers).	sc. = Latin <i>scilicet</i> , i.e. supply.
fem. = feminine.	sing. = singular.
fig. = figurative, figuratively.	spec. = specification.
freq. = frequentative.	subj. = subjunctive.
fut. = future.	sup. = superlative.
gen. = genitive.	temp. = temporal.
Gk. = Greek.	trans. = transitive, transitively.
hist. = historical.	V. = Vergil.
imp. = imperative.	voc. = vocative.
impers. = impersonal, impersonally.	Vocab. = vocabulary.
impf. = imperfect.	vs., vsa. = verse, verses.
indef. = indefinite.	

P. VERGILI MARONIS

AENEIDOS

LIBER I

Arma virumque canō, Trōiae quī primus ab ōris
 Italiam fātō profugus Lāvīniaeque vēnit
 litora, multum ille et terris iactātus et altō
 vī superam saevae memorem Iūnōnis ob iram,
 multa quoque et bellō passus, dum conderet urbem

1-7. The theme of the poem is the making of Rome.

1. *Arma . . . canō*: the character and contents of the poem are at once clearly indicated: *arma* points to a story of wars, an epic poem (§69), *virum* to a story dealing chiefly with a single hero. 3-7 show that we shall learn also of this hero's wanderings and sorrows till he accomplished his divinely appointed mission of founding the city whence Rome ultimately sprang. His wanderings occupy Books I-VI, his wars Books VII-XII. The hero's name is not given till 92; the story of Aeneas had long been familiar to the Romans. *Trōiae*: §51. *ōris*: in poetry *ōra* often suggests distance; render, 'from Troy's far-distant shores.'

2. *Italiam . . . litora*: for case see §127. *Lāvīnia . . . litora* defines and restricts the general name *Italiam*; cf. §198. V. of necessity often refers to places by names not given to them until long after Aeneas's time. For scansion of *Lāvīnia* see §240. *fātō*: causal abl., = *fātūrum dīcēdō*, with both *vēnit* and

profugus. Fate (§§302-305) willed not merely that he should lose one home but also that he should gain another.

3. *multum*: for case see §134. *ille* emphatically repeats the subject *quī*, 1, a use not uncommon in poetry. Render, 'much tossed he.' *terris . . . et altō* = the common *terrā marique*; poets avoid stereotyped expressions of prose. For case see §§141, 142.

4. *superum*: the gods of heaven, as opposed to those of the underworld; §§273, 300. For form see §89. *memorem*: transferred epithet, §194; it was Juno that never forgot. *Iūnōnis*: §278.

5. Join *quoque* with *multa passus*, et, 'also,' 'even,' with *bellō*. The climax of Aeneas's woes was the war he had to wage on reaching the promised land; §57. *dum . . . Inferret*: A. 553; B. 293, III., 2; G. 572; H. 603, II., 2. The cl gives the purpose of the *Wates*; see on *fatō*, 2. *urbem*: Lavinium.

6. *deōs*, 'his gods,' the gods of his country, the Penates; for these see §§295-299, esp. §299.

inferretque deòs Latìò, genus unde Latìnum
Albànique patrès atque altae moenia Rōmae.

Mūsa, mihī causās memorā, quò nūmine laesō
quidve dolēns rēgina deum tot vōlvere cāsūs
10 insignem pietāte virum, tot adire labōrēs
impulerit. Tantaene animis caelestibus irae?

Urbs antiqua fuit (Tyrii tenuēre colōnī),
Carthāgō, Itāliam contrā Tiberīnaque longē
ōstia, dīves opum studiisque asperrima belli,
15 quam Iūnō fertur terris magis omnibus ūnam
posthabita coluisse Samō; hīc illius arma,

6, 7. Latìò: for case see § 122. unde: sc. *fuī*, 'sprang.' The antec. is to be found in the acts expressed by 8-6; the establishment of the Latin race, etc., was the result of all Aeneas's experiences. genus . . . Rōmae: after the death of Turnus (§ 57) Aeneas married Lavinia, founded a town (cf. *urbem*, 5), and called it Lavinium in her honor. Having succeeded Lavinus as king of both Latins and Trojans, he bound the two peoples together by giving them a common name, *Latini*. Thus arose the *genus Latinum*. Ascanius, son of Aeneas, led a colony from Lavinium to Alba Longa, whence later Romulus and Remus founded Rome. patrès, 'senators.' altae: a standing epithet of cities, probably as built on high ground. A Roman reader would think of Rome's many hills.

8-11. Vergil begs the Muse to relate the causes of Aeneas's sufferings.

8. Mūsa: Gk. and Latin poets often profess to be merely the mouthpieces of the Muses. quò . . . laesō: lit., 'what heavenly will (of hers) having been outraged,' i.e. 'in what respect her god-head was outraged.'

9, 10. quid, 'on what account'; for case see on *multum*, 8. The interrog. really belong only with the participles, but are made to introduce the whole cl. ending with *impulerit*. More correct but

less vigorous would be *quod nūmen laesum sit quidve doluerit ut . . . impulerit*. rēgina deum = Juno; cf. 4. For form of *deum* cf. *superum*, 4. vōlvere . . . adire: for mood see § 168. vōlvere = *ēvolvere* (§ 201), 'undergo'; lit., 'unroll,' like a book or scroll. pietāte: see § 62.

11. *impulerit*: subj. in dependent question; see on *quid*, 9. animis: sc. *sunt*. irae: for pl. see § 176. *tanta* . . . *irae* is really an exclamation, 'Strange that,' etc.

12-33. The answer to 8-10 is now given, to quò . . . laesō in 12-33, to *quidve dolens* in 28-33. The causes are Juno's love for Carthage and her hatred of the Trojans.

12. antiqua, 'in days of old'; § 195. tenuēre: sc. *eam*; § 214. For the form see § 104.

13. contrā, 'facing,' governs both *Itāliam* and *ōstia*; § 210. longē: an adv. standing between an adj. and a noun, or associated in thought with an adj. and a noun, has adj. force; *longē* here—*longinqua*, 'distant.' Carthage lay almost due south of the mouth of the Tiber, distant about two days' sail. Tiberina . . . *ōstia* defines *Itāliam*; cf. n. on *Itāliam* . . . *litōra*, 2.

14. ōstia: for pl. see § 177. opum: gen. with *dīves*, which = *plēnus*; § 116. studiis . . . belli, 'devoted to the stern pursuits of war.' asperrima is a transferred epithet; see 2.1 *memorem*, 4.

15, 16. fertur = *dicatur* omnibus

hic currus fuit; hoc regnum dea gentibus esse,
 si quā Fata sinant, iam tum tenditque fovetque.

Prōgeniē sed enim Trōiānō ā sanguine dūci
 audierat; Tyriās ōlim quae verteret arcēs;

hinc populum lātē rēgem bellōque superbum
 ventūrum excidiō Libyae; sic volvere Parcās.

Id metuēns veterisque memor Sāturnia belli,
 prima quod ad Trōiam prō cārīs gesserat Argīs

(necdum etiam causae Irarū saevique dolōrēs
 exciderant animō; manet altā mentē repostum

iūdicium Paridis sprētaeque iniūria fōrmāe

et genus invisum et rapti Ganymēdis honōrēs)

here = *etiam*. Note juxtaposition of contrasts in *omnibus unam*; § 212. posthabitiā Samō: freely, 'yea, more even than Samos.' For the hiatus at Samō see § 237. a. m. a.: some ancient statues show Juno armed with a spear.

17. hoc refers to *urbs*, 12, but is attracted into the gender of the pred. noun *regnum*, the normal usage. A. 296, s.; B. 246, 5; G. 211, R. 5; H. 396, 2. esse gives the purpose of *tenditque fovetque*, 18; §§ 159, n., 164.

18. quā: sc. *vīa*, *ratione*. sinant: O., representing *hoc regnum gentibus erit*, *si quā Fata sinant*. Even the gods are subject to the Fates; § 304.

19. progeniem = *genus Latinum*, a. sed enim, 'but of a truth,' i.e. 'however': enim is often thus affirmative rather than causal. This is its earlier use. dūci, 'was (at that very moment) springing.' The very exile and wanderings of Aeneas were contributing to the birth of this new race; see on *fūto*, 2, and *unde*, 6.

20. Tyriās: 12 shows how this word came to = 'Carthaginian.' quae verteret, like *dum . . . inferret*, 5, expresses the purpose of the Fates, 18. 19, 20 foreshadow the great conflict between Rome and Carthage.

21, 22. hinc = *hinc ex progenie*. lātē qualifies *rēgem*, which suggests the

verbs *regō* and *regnō*, and virtually = *regnantem*. excidiō Libyae: A. 382, 1; B. 191, 2; G. 356; H. 433. volvere: as in 9. Parcās: the third ref. to the Fates in 23 vs. 21, 22 repeat the thought of 19, 20; see § 222.

23. id sums up 19-22. metuēns = a causal cl. with *arcēbat*, 21; so too *memor* and *accēnsa*, 29. veteris here = *antiqui*, *priōris*; strictly, it = 'longstanding.' Sāturnia: Juno; § 278.

24. prima, 'first and foremost'; for position see § 209. Argīs: from *Argi*. Even in prose the name of a people is found for that of a city or country. Juno's love for Argos played the same part in the war against Troy as her regard for Carthage is to play in the Aeneid.

25. etiam, 'besides'; necdum . . . exciderant is really affirmative in sense, 'the causes were still lingering.' Irarū: cf. *irae*, 11. dolōrēs, 'affronts'; § 186.

26. altā mente, 'in the depths of her soul'; for case see § 143. repostum = *repositum*; § 107.

27. sprētae . . . fōrmāe: for case and meaning see § 111. The phrase repeats and defines *iūdicium Paridis*; § 222. For the matters referred to see § 53, and Tennyson's 'Oenone.'

28. genus invisum: the Trojans

- his accēnsa super iactātōs aequore tōtō
 40 Trōas, reliquias Danaum atque immītis Achilli,
 arcēbat longē Latiō, multōsque per annōs
 errābant acti Fātis maria omnia circum.
 Tantaē mōlis erat Rōmānam condere gentem.
 - Vix ē cōspectū Siculae tellūris in altum
 35 vēla dabant laeti et spūmās salis aere ruēbant,
 cum Iūnō aeternum servāns sub pectore vulnus
 haec sēcum: 'Mēne inceptō dēsistere victam
 nec posse Italiā Teucrōrum āvertere rēgem?
 Quippe vetor Fātis. Pallasne exūrere classem
 40 Argivum atque ipsōs potuit submergere pontō

were sprung from Dardanus, son of Jupiter by Electra, daughter of Atlas. Juno hated them therefore because they reminded her of Jupiter's unfaithfulness. *Ganymēdis*: for case see §119. Juno hated the Trojans on three accounts: (1) their origin; (2) the act of Paris; (3) because a Trojan, Ganymede, was preferred to her own daughter Hebe.

29. *his*, the matters of 25-28. *accēnsa*: see on *metuens*, 23. *super*, 'besides,' i.e. in addition to the causes noted in 12-22; but for this word *his* could be referred to all the matters in 12-23. *aequore tōtō*: for case see §144.

30. *Trōas*: for form see §96. *reliquias*... *Achilli*, 'the miserable remnant left unslain by,' etc. The gens. are subjective. For scansion of *reliquias* see §245. With *Danaum* cf. *superum*, 4, *deum*, 9. For the form *Achilli* see §97.

31. *Latiō*: for case see §140. *multōsque*: for *que* see §190.

32. *acti Fātis*: the Fates forbade them to rest till they reached Italy. *circum*: for position see §210.

33. *tantaē mōlis*: pred. gen. see A. 343, b, c; B. 198, 3; G. 366; H. 430. The *va.* sums up all that has preceded. Two elements of the Aeneid have been prominent thus far: (1) the national, 5-7, 12-22, 33; (2) the religious, esp. in the frequent refs. to the Fates; §§59-62, 65, 67.

34-49. Juno reproaches herself for having failed to destroy the Trojans.

34, 35. *vix*... *Siculae*: for the situation see §53. *altum*: often used, like Eng. 'deep,' of the sea. *laeti*: they fancied their wanderings at an end. *aere*, 'their brazen prows'; §187. *ruēbant* = *erubant*; see on *volvers*, 9.

36. *aeternum* is illustrated by 25-28 *sub pectore* = *altā monte*, 26. *sub*, 'under cover of,' is often used where we say 'in' or 'within.'

37, 38. *haec*: sc. *ait* or *dicit*; §216. *sēcum*: Latin regularly says *sēcum* or *cum aliis dicere* (*loqui*). *dēsistere*... *posse*: for mood see §158. *inceptō* is explained by 31 and 33. *nec* = *et nōn*, as often. Often, too, the *nōn* belongs to one word of the cl., as here to *posse*. *Italiā*: for case and meaning cf. *Latiō*, 31.

39. *Quippe*... *Fātis* gives a sarcastic explanation of her failure. In her rage and disgust Juno talks as if the decrees of the Fates were of little moment. For case of *Fātis* see §121. *Pallas*: §279. *exūrere*: in compounds *ex* often suggests success; here it = 'utterly.'

40. *ipsōs*: i.e. the crews as distinct from the ships. *pontō*: for case see §142, end.



JUNO

finius ob noxam et furiās Āiācis Oīlei? |
 Ipsa Iovis rapidum iaculāta ē nūbibus Ignem
 disiēcitque ratēs ēvertitque aequora ventis,
 illum expīrantem trānsfixō pectore flammās
 turbine corripuit scopulōque infixit acūtō; 45
 ast ego, quae dīvūm incēdō rēgīna Iovisque
 et soror et coniūnx, ūnā cum gente tot annōs
 bella gerō. / Et quisquam nūmen Iūnōnis adōrat
 praetereā aut supplex ārīs inpōnit honōrem? |
 Tālia flammātō sēcum dea corde volūtāns 50
 nimbōrum in patriam, loca fēta furentibus Austris,

41. *finius*: sharply contrasted with *ipēs*, 40, and *gentē*, 47. There was but one sinner (see *Āiācis* in Vocab.), yet all perished. The whole Trojan race, not merely one man, had sinned against Juno, yet she is powerless. *et*... *Oīlei* explains *finius ob noxam*; § 222. *furiās*, 'mad deeds'; see on *irae*, 11. *Āiācis Oīlei*: lit., 'Oileus' Ajax,' i.e. Ajax, son of Oileus. For the form *Oīlei* see §§ 99, 247. *Pallas*... *Oīlei*, 39-41, is highly rhetorical. Smarting under defeat Juno speaks as if she can hardly credit her recollection of these familiar facts. 39-47 thus = 'Can it be that, though Pallas avenged herself, I have failed so ignominiously?'

42. *ipsa*: she not only caused but wrought the ruin. Jupiter suffered no deity save Pallas to wield his thunderbolts; this was a sore trial to his jealous spouse. *Ignem*: the lightnings; see § 277.

43. *-que*... *-que*: often in poetry (cf. 18) instead of *et*... *et*, or a simple *et*; only once in Cic. *ratēs*: often in poetry for *nāvēs*; see on *terris*... *et alio*, 8.

45. *scopulō*: dat. after *infixit*; § 126. Cic. has *in* and *abl.* after *infigere*. *ipēs*... *acūtō*, 42-45, breaks into two equal parts, between which there is advers. *asynd.* (lack of connecting conj.). This is relieved by the contrast implied between *illum* and *ratēs*; *asynd.* is common in enumerations and contrasts.

46. *ast*: § 109. *ego*: contrasted with *ipsa*, 42. *incēdō*: a picturesque substitute for *sum*. The verb denotes slow, stately movement, as of a deity or an army.

47. *ūnā*: emphatic by contrast with *tot annōs*; the queen of heaven might reasonably have expected to destroy a single race at once. *tot*... *gerō*, 'have been... waging and still am waging.' Cf. the force of a pres. with *iam diū*, etc.

48. *Iūnōnis*: an emphatic substitute for *meum*; the name has associations and suggests thoughts beyond the power of any pronominal word to express. The usage is common in Gk., Latin, and Eng.

49. *praetereā*, 'thereafter,' i.e. after this feebleness, these seven years of fruitless efforts against the Trojans; a very rare sense. The expected answer to the question is neg. *ārīs*: dat., for the prose is *ārīs*; see on *scopulō*, 45. *honōrem*: here that which confers honor, 'an offering'; see on *dolōrēs*, 25.

50-51. Juno enlists Aeolus, king of the winds, against the Trojans.

50. *tālia*... *volūtāns*: for the order see § 205. *flammātō*... *corde* may be local abl. or modal abl., 'excitedly.'

51. *patriam*: the poets picture the winds not merely as natural forces but as persons; hence they have a native

Aeoliam venit. Hic vāstō rēx Aeolus antrō
luctantis ventōs tempestātēsque sonōrās
imperio premit ac vinclis et carcere frēnat.

53 Illi indignantēs māgnō cum murmure montis
circum claustra fremunt; celsā sedet Aeolus arce
scēptra tenēns mollitque animōs et temperat irās;
nī faciat, maria ac terrās caelumque profundum
quippe ferant rapidi sēcum verrantque per aurās. |

60 Sed pater omnipotēns spēluncis abdidit ātrīs
hōc metuēns mōlemque et montis insuper altōs
inposuit rēgemque dedit, quī foedere certō
et premere et laxās sciret dare iussus habēnās |
Ad quem tum Iūnō supplex hīs vōcibus ūsa est:

65 'Aeole, namque tibi dīvum pater atque hominum rēx

land. fēta, as an adj. of fullness, is construed with the abl.; contrast *dives opum*, 14. *Austris* = *ventis*; § 190.

52-54. *antrō* may be either local or instr. abl.; cf. *pontō*, 40. The winds are in the cave, Aeolus outside. *luctantis* continues the personification in *patriam*, 51. *frēnat*: the figure changes; the winds are now high spirited steeds.

55. *māgnō . . . montis*: freely, while the great mountain echoes loudly'; see § 147.

56. *claustra*: the doors of the *carcer*. 54. *fremunt*: this verb is used of confused noises of all sorts, esp. of expressions of rage. *arce*: distinct from the mountain of the winds; see on *antrō*, 52.

58. *nī faciat*, 'should he fail to do this.' See A. 51d, b; B. 303; G. 506, 1; H. 576. *nī* denotes an exception rather than a cond.; the meaning is, 'under all conceivable conditions save the present, the winds would,' etc. *maria . . . profundum* = 'the universe.' Like *altus*, *profundus* = both 'high' and 'deep.'

59. *quippe*: as in 89, but without the sarcastic force.

60. *pater omnipotēns*: Jupiter; § 276. *spēluncis*: for case see on *antrō*, 52.

61. *hōc* sums up 58. 59; cf. the use of

id, 23. *mōlem* is explained by the rest of the vs. *montis*: metrical pl.; § 174. In 55 we had the sing. of the same barrier.

62. *quī . . . sciret*: a purpose cl. *foedere certō*, 'in accordance with a fixed compact'; there was to be no room for misunderstandings. B. calls this abl. the abl. of accordance; it is a species of modal abl.

63. *et . . . et* emphasize the infinitives. Aeolus was to be as skilful in loosing the winds at the right time as in restraining them at others. For the infin. after *sciret* see §§ 160, 166. *iussus*: an important word here; sc. *ſ* *Iovis*. For the figure in *laxās habēnās* see on *frēnat*, 54. Sc. *eōs* with *premere*, *eis* with *dare*; § 214.

64. *quem*: Latin loves to tie its sentences closely together, and often uses the rel. pron. where the Eng. is content with a dem. or a pers. pron.

65. The *namque* cl. does not give the cause of anything expressed in the sentence, but rather tells why Juno comes to Aeolus. Render, 'Aeolus (to thee I come), for.' Such ellipsis is common with *namque*. *dīvum . . . rēx* = *pater omnipotēns*, 60. For the monosyllabic ending of the vs. see § 261.

et mulcēre dedit fluctūs et tollere ventō,
gēns inimīca mihi Tyrrhēnum nāvigat aequor
Ilium in Italiam portāns victōsque Penātis;
incute vim ventīs submersāsque obrue puppīs
aut age diversōs et disice corpora pontō.

75

Sunt mihi bis septem praestantī corpore nymphae,
quārum quae fōrmā pulcherrima Dēiōpēa,
cōnubiō iungam stabili propriamque dicābō,
omnis ut tēcū meritīs prō tālibus annōs
exigat et pulchrā faciat tē prōle parentem.

75

Aeolus haec contrā: 'Tuus, ō rēgīna, quid optēs,
explōrāre labor; mihi iussa capessere fās est.
Tū mihi quodcumque hōc rēgnī, tū scēptra Iovemque
conciliās, tū dās epulis accumbere divum
nimbōrumque facis tempestātumque potentem.'

80

66. mulcēre . . . tollere: objects of *dedit*; § 163. n. ventō: join with *mulcēre* as with *tollere*. The winds soothe the waves by ceasing to blow.

67, 68. gēns inimīca: cf. *gens inimicum*, 28. Penātis: see §§ 296-298. Cf. n. on *doēs*, 6.

69. submersās . . . obrue: we should say, 'o'erwhelm and sink'; Latin more logically subordinates one verb to the other. Coördination of verbs is avoided by means of (1) a pf. pass. participle, as here and in *iactātōs*, 29; (2) an abl. abs.; (3) a *cum* cl.; (4) a pf. participle of a dep. verb.

70. diversōs gives the result of *age* (sc. *doēs*); see § 193. disice: by reason of its etymology (*dis*+*iactō*) the first syllable of this word counts as heavy (§ 228).

71. praestantī corpore, 'preeminently lovely.' See A. 415; B. 224; G. 400; H. 473, 2. Such an abl. or gen. of char. usually = a compound adj., or an adj. modified by an adv. nymphae: §§ 290, 291.

72. quārum . . . Dēiōpēa: this vs. would naturally run, *quārum (illam) quae fōrmā pulcherrima (est), Dēiōpēam*, but *Dēiōpēa* has been incorporated with the rel. cl., and so attracted into the

case of *quae*. *quārum* is partitive gen. with *quae*.

73. iungam: sc. *tibi*. Juno was goddess of marriage. *propriam* is very effective, since it denotes something which only one person can have; *suis* denotes what only one person at a given moment happens to own. In different contexts *proprius* is used of all three persons.

74. omnis . . . annōs, 'forever'; the nymphs were immortal. For the order see § 205.

75. pulchrā . . . prōle: freely, 'by bearing thee a lovely offspring'; instr. abl.

76, 77. haec: as in 57. tuus . . . mihi: strongly contrasted; 'You command, I obey.' quid optēs = *optāta tua*. Why the subj.? Cf. *quō . . . impulerit*, 8-11. explōrāre: i.e. as to its rightness or wrongness. mihi: note final *i* in *mihi* before initial *i*-consonant. This is the regular usage. fās est: a strong phrase. Aeolus, in accepting the bribe, speaks humbly, as if he were but a mortal. He throws all responsibility on Juno.

78-80 give the reasons for *mihi* . .

Haec ubi dicta, cavum conversâ cuspide montem
 impulit in latus, ac ventî velut agmine factô,
 quâ data porta, ruunt et terrâs turbine perfliant.
 Incubûere mari, tôtumque â sêdibus imîs
 85 ûnâ Eurusque Notusque ruunt crêberque procellis
 Âfricus et vâstôs volvunt ad litora fluctûs;
 insequitur clâmorque virum stridorque rudentum.
 Eripiunt subitô nûbês caelumque diemque
 Teucrôrum ex oculis; pontô nox incubat âtra.
 90 Intonuêre poli, et crêbris micat ignibus aethêr,
 praesentemque viris intentant omnia mortem.
 Extemplô Aenêae solvuntur frigore membra;

est, i.e. they = a *nam* cl. or a causal *cum* cl. *tâ mihi*: Latin likes to emphasize contrasted pron. by putting them together at the head of a sentence. For the repeated *tû* (anaphora) see A. 598, f; B. 350, 11, b; G. 682; H. 666, 1. *quodcumque* . . . *rêgnî*, 'every atom of sovereignty I possess.' *hîc* here, as often, = 'this of mine.' *meum*. *rêgnî* is partitive gen. with *quodcumque*. *scôptra*: for the pl. see § 175. For the *â* see on *mihi*, 77. *Iovem* = *grâtiam Iovis*. *accumbere*: object of *dûs*; see on *mulcêre*, 66. Sc. *mihi* with *dûs*, *mê* with *faciê*; cf. the ellipses in 63. For the gen. with *potentem* see § 115.

81-123. Aeolus causes a great gale, which scatters the Trojan ships. One sinks.

81, 82. *conversâ cuspide*: the direction in which Aeolus turns his spear is indicated by the position of the abl. abs. between *cavum* and *montem*, and by *in latus*; *in* = 'against.' Render, 'turning his spear toward the mountain he struck it full upon its side.' He pushes the *claustra*, 56, inward. *ac*, 'and forthwith'; § 200. *velut* . . . *factô*, 'like a marshalled host.' How lit.? *velut* apologizes for the fig. language, which represents the winds as soldiers falling into line. *quasi* is similarly used.

83. *quâ* (sc. *parte*) = *ubi*. *data*: sc.

est. *ruunt* = *proruant*; § 201. *turbine*: modal abl.; § 145.

84. *incubûere*, 'instantly they swoop down on.' For the tenses in 83-94 see §§ 149, 150. With *incubûere* (from *incumbô*) sc. *est*, and see § 130.

85. *ruunt* = *eruant*. 'upheave'; cf. *ruêbant*, 85, and contrast *ruunt*, 83. Latin writers often repeat words, even with changed meaning. *crêber* . . . *procellis*, 'gusty'; *procellis* is abl. with *crêber* treated as an adj. of fullness. Cf. *fleta* . . . *Austris*, 51. Poets, ancient and modern, often make all four winds blow at once; they are poets, not scientists.

87. *Insequitur* . . . *rudementum*: read this vs. aloud, and then see § 224. *insequitur* is sing., agreeing with the nearer subject, instead of with both together; so regularly in prose. *virum* = *virôrum*; in prose this form occurs only in compounds like *triumvir*.

89, 90. *âtra*: a fine epithet, since it denotes a dull, lustreless black. Not a gleam of light relieves the darkness. *intonuêre*: instantaneous pf.; cf. *incubûere*, 84. *ignibus*, 'lightning flashes,' cf. *rapidum* . . . *ignem*, 42.

92. *Aenêae*: the *vir* of 1; see n. there. *solvuntur*: the Greeks and the Romans thought of the limbs as normally in a state of tension, like a bowstring ready for action. *frigore*, 'chilling fear'; § 186.

ingemit et duplicis tendens ad sidera palmās
 tālia vōce refert: 'Ō terque quaterque beātī,
 quis ante ōra patrum Trōiae sub moenibus altis
 contigit oppetere! ō Danaum fortissime gentis
 Tydīdēs! mēne Iliacis occumbere campis
 nōn potuisse tuāque animam hanc effundere dextrā,
 saevus ubi Aeacidae tēlō iacet Hector, ubi ingens
 Sarpēdōn, ubi tot Simois correpta sub undis
 scūta virum galeāsque et fortia corpora volvit?
 Tālia iactantī stridens Aquilōne procella
 vēlum adversa ferit fluctūsque ad sidera tollit;
 franguntur rēmi; tum prōra āvertit et undis
 dat latus; insequitur cumulō praeruptus aquae mōns.

93. *duplicis* merely = *two*, a common poetic usage. *palmās*: in praying, the Greeks and the Romans stretched their hands, palms upwards, to heaven.

94. *tālia*, 'the following words'; contrast *illū*, 50, and cf. *haec*, 87, 76. *terque quaterque*: i.e. 'many times,' 'greatly.'

95, 96. *quis* ... *contigit*, 'whose happy lot it was.' For *quis* = *quibus* see § 92 *contingō* is commonly used of good fortune, *accidō* of bad. *ante ōra* ... *oppetere*: sc. *mortem*; by itself *oppetere* simply = 'to meet.' The old heroes did not fear death in itself; what they dreaded was a death without glory or burial.

97, 98. *Tydīdēs*: for form see § 94. *mēne* ... *effundere*: for mood see § 158. *tuā* ... *dextrā*: Diomedes wounded Aeneas in a fight before Troy, and would have killed him had not Venus rescued him. *hanc* = *meam*; see on *quodcumque* ... *rēgni*, 78.

99. *saevus* pictures the feelings with which Hector was regarded by his Gk. foes, not those of his countryman Aeneas; it is thus a compliment. Contrast *saevae*, 4 *tēlō*: instr. abl. with *iacet*, which = *percussus* or *prōstrātus* est. Latin writers often picture the re-

sult of an action rather than the action itself. *ingens*: the Homeric heroes were regarded as of larger stature than the men of later times.

100, 101. *ubi*: for the repetition see on the triple *cū*, 78, 79; here it gives a pathetic effect. *correpta* belongs with all the nouns in 101, but gets its gender from the nearest. The pf. pass. participle often = a rel. cl.; so *correpta* = *quae corripuit*. *volvit*: in his emotion Aeneas speaks as if the river were still buffeting the bodies of those slain seven years before; cf. *iacet*, 99. He forgets the intervening years; a fine touch.

102. *iactantī* (sc. *eī*), 'as he was wildly uttering'; for case see A. 376, and N.; B. 188, 1; G. 350, 2; H. 425, 2, 4. *stridens* ... *procella*, 'a howling blast from the north.' *stridens* is onomatopoeic; see on 87. *Aquilōne* is instr. abl.

103. *adversa*: adv. in sense, 'full in front.' The sails of ancient ships were square, setting across the mast.

104. *āvertit*, 'swings round'; for the intrans. use see § 139, comparing *incurvare*, 84.

105. *dat latus*: the blast stops all headway; the ship will not answer the helm, and so falls into the trough of the

106 Hi summō in fluctū pendent, his unda dehiscēns
 107 terram inter fluctūs aperit; furit aestus harēnis.
 108 Tris Notus abreptās in saxa latentia torquet
 109 (saxa vocant Itali mediis quae in fluctibus Aras,
 110 dorsum immāne mari summō), trīs Eurūs ab altō
 111 in brevia et syrtis urget (miserābile visū)
 112 inlīditque vadīs atque aggere cingit harēnae
 113 Ūnam, quae Lyciōs fidumque vehēbat Orontēn,
 114 ipsius ante oculōs ingēns ā vertice pontus
 115 in puppim ferit; excutitur prōnusque magister
 116 volvitur in caput; ast illam ter fluctus ibidem
 117 torquet agēns circum et rapidus vorat aequore vertex;
 118 appārent rārī nantēs in gurgite vāstō,
 119 arma virum tabulaeque et Trōia gaza per undās.

sea. cumulo: for case see on *turbine*, 83. *mōns*: a huge wave, due to the blast of 102, comes down on Aeneas's ship. For the monosyllabic ending of the vs. cf. 65.

106, 107. *unda*: here simply 'the water'; contrast *undā*, 104. *furit* . . . *harēnis*, 'the seething waters struggle madly with the sands,' i.e. with those at the bottom of the deep. The phrase explains *his* . . . *aperit*. For the case of *harēnis* see §124.

108. *tris*: sc. *nōvis*. *abreptās* . . . *torquet*: see on *submersā* . . . *obruē*, 69. The prefix in *abreptās* = 'out of their true course.'

109. This vs. is in appos. with *saxa latentia*, 'rocks which, (lying) in the midst . . . the Italians call.' For the involved order of words see §209. Join *mediis in fluctibus* closely with *quae*; a prose writer would say *quae sita in*. The double *saxa* has pathetic effect; see on *ubi*, 100.

110. *dorsum immāne* describes the normal appearance of these rocks, and so emphasizes the greatness of the storm which now hides them from view.

111, 112. *brevia*: here a noun; see §196. 2. *miserābile visū*: gram. in

appos. with *tris* . . . *urget*, but in thought an independent excl., 'O piteous sight.' V. is fond of such pathetic phrases. For *visū* see A. 510, N. 1; B. 540, 2; G. 436. NN. 1, 2; H. 635, and 1. *vadīs*: dat.; §126.

113. *Orontēn*: for form see §94.

114. *ipsius*: Aeneas. *ipae* is often thus used of the chief person or leader of a group. To realize the pathos here think of the *pietās* of Aeneas, 10. *ā vertice* = an adjective, 'overhanging,' 'combing.' With *ūnam* . . . *in puppim ferit* cf. *montem* . . . *latus*, 81.

115, 116. *excutitur*: sc. *ex nōve*. *prōnus* . . . *in caput*: a circumlocution for *praeceps*, *que* properly belongs with *volvitur*, but is joined to *prōnus* to emphasize that word. The *magister* is thrown overboard, and the ship is left helpless. *illam*: the ship, as distinct from the helmsman.

117. *circum*: join with both *torquet* and *agēns*. The billow makes the ship spin round like a top.

118. *appārent rārī*, 'here and there men are seen.' *rārūs*, when used of single things, emphasizes the distances between them.

119. Sc. *appārent* and participles cor

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responding to *nantēs*. arma: wicker shields, leather helmets.

120, 121. *Ilionei*: for form see §§ 99 and 247. *Achātae*: for form see § 94. *quā* . . . *Abās*: *vehī* with or without *equō* or *nāvi* = 'sail,' 'ride.' Note the pathetic *iam* . . . *iam, quā* . . . *quā*; cf. n. on the triple *ubi*, 99, 100.

122. *laxis* . . . *compāgibus*: instr. abl., 'through the starting timbers of their frames.'

123. *imbrem*: properly, 'rain-water,' but here = *aquam* or *undam*; *inimicum* personifies *imbrem*. *rimis*: modal abl.

124-126. Neptune ends the storm and rescues the ships.

124. *māgnō* . . . *murmure*, 'was confounded and in grievous uproar'; for the abl. see § 147. *miscēri* is in itself indefinite, but is defined by 125, 126.

125. *Neptūnus*: § 235. *Imis*: *imus* is often best rendered by an intensifying adj. or adv., 'even,' 'very.'

126. *stāgna* (cf. *etō*, *stāre*): properly quiet, standing waters, here the waters at the bottom, which are commonly unmoved by the winds that sweep the surface. The word thus pictures the

terrible character of the present storm; cf. 106, 107. *refūsa*, 'upheaved.' *altō* = *in altum*; see on *Latiō*, 6.

127. *placidum*: the god is outwardly calm, though *graviter commōtus*. There is a fine contrast between his serenity and the fury of the elements.

129. *caeli ruīnā*, 'heaven's downfall,' a strong phrase. The Trojans are between two dangers; the seas run high, and the sky threatens to crush them.

130. *latuēre*: cf. *tenēre*, 12. With a non-personal subject *latuēre* is often trans. in poetry, in sense of, 'to be hidden from,' 'to be unknown to.' Neptune takes in the situation and, knowing his sister's feelings towards the Trojans, at once attributes it to her. See § 225.

131, 132. *dehinc*: for scansion see §§ 247, 249. *generis* . . . *fidūcia*, 'confidence in your lineage'; a contemptuous phrase, the winds being inferior deities. For the obj. gen. see A. 347, 348; B 200; G. 363, 2; H. 440, 2.

133, 134. *iam* . . . *audētis*, 'has it come to this, that ye dare?' *iam* emphasizes the closing moment of a series

- 135 quōs ego—! sed mōtōs praestat compōnere fluctūs.)
 136 Post mihi nōn simili poenā commissa luētis.
 137 Mātūrāte fugam rēgīque haec dicite vestrō:
 138 nōn illi imperium pelagī saevumque tridentem,
 139 sed mihi sorte datum. Tenet ille immānia saxa,
 140 vestrās, Eure, domōs; illā sē iactet in aulā
 141 Aeolus et clausō ventōrum carcere rēgnet.
 142 Sic ait et dictō citius tumida aequora plācat
 143 collētāsque fugat nūbēs sōlemque redūcit.
 144 Cymothoē simul et Tritōn adnīxus acūtō
 145 dētrūdunt nāvis scopulō; levat ipse tridentī
 146 et vāstās aperit syrtīs et temperat aequor
 147 atque rotīs summās levibus perlābitur undās.

(like 'already,' 'by this time'); *nunc* gives a single moment absolutely coincident with the time of writing or speaking. *meō . . . nūmine*, i.e. though you have no orders from me. *mōlēs*: either 'disturbance' or 'massive waves.'

135. *quōs ego*: the rest Neptune leaves to the imagination of the winds. So parents sometimes seek to frighten disobedient children by the very vagueness of their threats. The antec. of *quōs* is *vōs*, 132, implied also in 133, 134. *mōtōs . . . fluctūs*, 'the turmoil of the deep.' The main thought lies in the prtcl. ; cf. *annō urbis conditae*, etc. Latin was strong in verbs, but weak in abstract nouns like 'movement,' 'founding.' *compōnere*: often used of settling wars, and so very appropriate here.

136. *nōn simili* = *longē dissimili*. By a usage called *litotes*, i.e. (studied) plainness or simplicity of speech, writers often, instead of affirming a given thought, deny its opposite; so we call a good thing 'not bad.'

137-139. *fugam*: for case see § 131. *rēgī*: Aeolus; cf. 62. *saevum*, 'awful,' as the symbol of Neptune's power, dis-

played below. 145. *sorte datum* (*esse*), 'was allotted'; see § 274, end.

140. *vestrās*: since neither *vōs* nor *vester* is ever used of a single person, *vestrās . . . domōs* must = 'your home, Eurus, and that of your fellows.' *domōs* is pl. because all the winds are addressed; note the pl. throughout 132-137. *sē iactet*, 'give himself airs'; cf. Cic. Cat. 1. 1, *Quem ad finem eēt . . . iactābit audācia*.

141. *clausō . . . rēgnet* is contemptuous. Aeolus's sovereignty would amount to little if he were never at liberty to loose the winds. Jupiter had not so willed it; see 61-63, and notes. *carcere*: as in 54.

142, 143. *dictō citius*, 'ere his speech was done.' Even as he spoke he was calming the waves; he undoes instantly the work of the storm. With 143 contrast 88.

144. Join *simul* with *adnīxus*; it = *und.* 85. The prtcl. belongs with both subjects; see on *correpta*, 100. For *Cymothoē* and *Triton* see § 239.

145. *nāvis*: the three of 108. *ipse*: Neptune; see on *ipīus*, 114.

146. *aperit*, 'makes a way through.' *syrtīs*: see 111, 112.



NEPTUNE

Ac velutī māgnō in populō cum saepe coorta est
 sēditio saevitque animis ignōbile vulgus,
 iamque facēs et saxa volant—furor arma ministrat—, 150
 tum pietāte grāvem ac meritīs sī forte virum quem
 cōspexēre, silent arrēctisque auribus adstant,
 —ille regit dictis animōs et pectora mulcet—
 sic cūctus pelāgi cecidit fragor, aequora postquam
 prōspiciēs genitor caelōque invectus apertō 155
 flectit equōs currūque volāns dat lōra secundō.

Dēfessi Aeneadae, quae proxima litora, cursū,
 contendunt petere et Libyae vertuntur ad ōrās.

Est in sēcessū longō locus: insula portum
 efficit obiectū laterum, quibus omnis ab altō 160

148. *ac* joins the whole simile, 148-156 to what precedes; *velutī* is balanced by *sic*, 154. *māgnō*: an important word; the greater the throng, the greater the achievement of the man who checks the riot. *cum . . . est*: we should say, 'when, as often happens.' We might have had *cum, ut saepe fit, coorta est*, but the condensed formula of the text is very common.

149. *animis*: local abl., = 'inwardly'; §143. At first the rioters keep their passions concealed.

150. *iam*, 'presently'; the second stage, open violence. *furor . . . ministrat*: see §§ 218, 219. *arma* properly = defensive armor, but here = *lōra*, 'missiles,' the *facēs et saxa*.

151. *tum*, 'in such a crisis'; join with the *sī cl. pietāte . . . meritīs*: i.e. whose devotion to duty and noble deeds lend weight to what he says.

152. *cōspexēre*: for form cf. *latuēre*, 130, *tenuēre*, 12. *silent . . . mulcet* is the conclusion to *velutī . . . cōspexēre*. *arrēctis*, 'straining'; lit., 'pricked up.' The word is properly applicable only to beasts, but Latin writers freely compare men with beasts.

153. In thought this *vs.* = a causal cl. with *silent . . . adstant*.

154, 155. *sic . . . fragor* balances *silent . . . adstant*, 152. In this simile the winds and the rioters correspond, as do Neptune and the *vir pietatis . . . meritis*. *aequora . . . prōspiciēs*: the acc. with *prōspiciō* denotes the object looked at, the dat. (cf. *altō*, 126) the goal or mark towards which one looks. *genitor*: like *pater*, a complimentary title of gods. *caelō . . . apertō*: for case see §146. *apertō* gives the result of 143. For the force of *invectus* see §171.

156. *currū*, 'team.' For form see §91. *dat lōra*: cf. *laxā . . . dare . . . habēnda*, 63. *secundō*, 'swiftly gliding'; lit., 'following,' i.e. opposing no bar to progress.

157-159. The Trojans reach land, light a fire, and begin to prepare a meal.

157, 158. *dēfessi*: the prefix, as often, gives the idea of thoroughness, cf. n. on *exūrere*, 39. *Aeneadae* = *Troiani*; see §181. *quae . . . litora*: sc. *sunt*. *vertuntur* = *vertunt sē*; see §§152, 153. Contrast the normal prose form, *scindit sēsē*, 161.

159. *sēcessū*, 'estuary.' See Vocab. *longō* pictures the estuary as it appears to one entering it.

160. *objectū laterum*: the island

161. frangitur inque sinūs scindit sēsē unda reductōs.
 162. Hinc atque hinc vāstae rūpēs geminīque minantur
 in caelum scopulī quōrum sub vertice lātē
 163. aequora tūta silent; tum silvīs scaena coruscīs
 165. dēsuper horrentīque ātrum nemus imminet umbrā.
 167. Fronte sub adversā scopulis pendentibus antrum,
 intus aquae dulcēs vivōque sedīlia saxō,
 (nymphārum domus.) Hīc fessās nōn vincula nāvīs
 ūlla tenent, uncō nōn alligat ancora morsū.

lies across the estuary and so serves as a breakwater. For the form of this passage see § 220. *omnis ab altō* . . . *unda* belong closely together, 'every wave that rolls in,' etc. For the prep. phrase with adj. force cf. n. on *ā vertice*, 114.

161. *inque* . . . *reductōs*: *sinus*, properly, any curve or bend, was the technical term for a gulf or bay; *reductōs* = 'retired,' or, as we should say, 'retreating.' The whole thus = 'parts (and) flows on into the retreating curves of the shore.' *scindit sēsē* suggests motion and = *scindit sē ut infuat in*. The wave, broken by the sides of the island, flows by harmlessly on either side, till it works its way into every curve of the shore.

162, 163. *hinc* . . . *hinc*: i.e. on either hand as one entered the harbor. Prose says *hinc atque illinc*. *rūpēs* = the continuous cliffs encircling the harbor. *scopulī* = peaks, standing like watch towers, one on either side, at the seaward end of the cliffs.

164. *tum*, 'besides,' introduces a fresh series of particulars. *silvīs* . . . *coruscīs*, 'a bright-wooded background.' *coruscīs* suggests the gleam of the sunlight on the waving trees. For the abl. see on *praestanti corpore*, 71. In the Roman theater the stage was bounded at the back by a permanent wall of masonry, the top of which was on a level with the highest seat in the auditorium. In front of this wall the simple scenery was arranged. The wall, which was thus in a double

sense a background and completely cut off the view of the spectators, was called *scaena*. V., thinking of this, neatly calls the woods that shut off the view of any one entering this harbor a *scaena*.

165. *dēsuper*: i.e. on the *rūpēs*. *horrentī* . . . *umbrā*: V. seems to have evergreen trees in mind. *horrentī* well describes the rough, shaggy appearance of such trees when untrimmed, and thus has much the same force as *vivō*, 167; the trees are in their natural state, a fact that would appeal to a nature-lover like V. *ātrum* well describes the dark hue of evergreen trees. *umbrā*, 'shade-trees.' With *imminet* sc. *portū* (dat.; cf. *currū*, 156). For the sing. see on *insequitur*, 87.

166. *fronte*: sc. *rūptum*. We still talk of the 'brow' of a hill. *adversā*, 'facing (the entrance of the harbor)'; the point of view is the same as that in *longō*, 159. *pendentibus*: the Romans poetically applied this word to the sky, the roofs of houses or of caves, to bridges, etc. They regarded such things as suspended between heaven and earth. The abl. here and in *vivō* . . . *saxō*, 167, is either one of quality, or one of material without *ex*, a poetic use chiefly.

167. *aquae dulcēs*: sure to be welcome after wanderings by sea. *vivō*: i.e. natural; cf. n. on *horrentī*, 165.

168. *hic* = *hic in portū*. *hic* . . . *morsū* well pictures the absolute security of the harbor; cf. *lātē* . . . *silent*, 163.

169. *ancora*: in Trojan times ships

Hūc septem Aenēās collēctis nāvibus omni 170
 ex numerō subit, ac māgnō tellūris amōre 171
 ēgressi optātā potiuntur Trōes harēnā 172
 et sale tābentis artūs in litore pōnunt. 173
 Ac primum silici scintillam excūdit Achātēs 174
 suscēpitque ignem foliis atque ārida circum 175
 nūtrimenta dedit rapuitque in fōmite flammam. 176
 Tum Cererem corruptam undīs Cereāliaque arma 177
 expediunt, fessī rērum, frūgēsque receptās 178
 et torrere parant flammis et frangere saxō. 179
 Aenēās scopulum intereā cōnscendit et omnem 180

were moored with the help of large stones. This importation of the customs of an age later than that which he is describing, called anachronism, is common in V. *morst*: properly 'bite,' but here of the thing that bites, the fluke or tooth of the anchor; *uncō* is therefore appropriate. In 150-169 V. has no actual harbor in mind; he is drawing upon his imagination.

170. *hūc*=*hunc in portum*.

171. *numerō*: this is given later as twenty.

172. *optātā* = *quam tam vehementer optārant*; see on *correpla*, 100. The word repeats the idea of *māgnō tellūris amōre*. *harēnā*: why abl.?

173. *tābentis*, 'dripping'; strictly, the word is far stronger, suggesting decomposition.

174. *silici*: for the dat. of pers. interest counting practically as one of separation see A. 381; B. 188, 2, d; G. 345, R. 1; H. 423, 2.

175. *suscēpit*... *foliis* has been finely rendered, 'received the fire as it dropped in a cradle of leaves,' since *suscēpit* suggests the Roman custom whereby a father, raising a new-born child from the ground, acknowledged it as his own, and pledged himself to its support. The figure is continued in *nūtrimenta*, 176; Achates feeds the fire as one feeds a child.

176. *rapuit in*: literally, 'snatched (quickly caught) on,' i.e. made the flame quickly find lodgment in. *rapitō* denotes quick, energetic (often unceremonious) action. *fōmite*: materials more substantial than the *folia* and the *nūtrimenta*. Note the double climax: *scintillam*, *ignem*, *flammam* (a vigorous blaze), and *foliis*, *nūtrimenta*, *fōmite*.

177. *Cererem* = *frumentum*; see §§ 184, 189. *corruptam*, 'damaged,' not 'spilled'; they use it. *Cereālia arma*: i.e. the implements needed to prepare the grain for use, the mill, the sieve, and the kneading-trough. For the expression see § 208.

178. *rērum*, 'troubles.' For the gen. see § 116. *frūgēs* = *Cererem*, 177. *receptās*, 'rescued'; sc. *ab undīs*.

179. *et... et*: to be taken only with the two *intra*. *torrere*: grain was roasted before grinding to make it less tough and more easily reducible to meal. Here the parching was esp. needed, since the grain was wet. *saxō*: a stone mill; § 187.

180-222. Aeneas seeks in vain traces of the missing ships. He sees, however, a herd of deer, and kills seven, one for each ship. His comrades enjoy a feast.

180. While the others are preparing a meal, Aeneas, the chief, is busied with weightier cares. *scopulum*: cf. 185

prospectum lātē pelagō petit, Anthea si quem
 iactātum ventō videat Phrygiāsque birēmīs,
 aut Capyn aut celsis in puppibus arma Casci.
 Nāvem in cōspectū nūllam, trīs litore cervōs
 prōspicit errantis; hōs tōta armenta secuntur
 ā tergō, et longum per vallīs pāscitur agmen.
 Cōstitit hīc arcūque manū celerisq̄ue sagittās
 corripuit, fidus quae tēla gerēbat Achātēs,
 ductōrēsque ipsōs prīmum capita alta ferentis
 cornibus arboreis sternit, tum vulgus, et omnem
 miscet agēns tēlis nemora inter frondea turbam

Capys
 Capys
 Capys
 Capys
 Capys
 Capys
 Capys

omnem: 'in every direction': see on *an-
 āqua*, 12.

181. *pelagō* = *in pelagus*, the dat. being used with *prōspectum*, as with *prōspiciēte*, 126. *Anthea* si... *videat*, 'if, haply, he may see Antheus anywhere,' i.e. in the hope that he may see, etc. In this common idiom the *si* cl. virtually expresses purpose; the subj. is used because we have a person's thought quoted in O. O. With *Anthea quem*, lit. 'any Antheus,' cf. *omnem prōspectum*, 180. For the form *Anthea* see § 99.

182. *Phrygiās* = *Trōiānās*; see Vo-
 sab. *birēmīs*: an anachronism (see on *ancora*, 169). Ships with more than one bank of oars were not known in the Trojan times.

183. *Capyn*: for form see § 98. *pup-
 pibus*: of a single ship; contrast *puppim*, 115. The stern was higher than the main body of the vessel; besides, the stern of a ship with several tiers of oars would sit well out of the water; hence *celsis*. *arma*: shields were hung on the poops of the vessels, partly for defence or for show, partly, as here, to indicate, by the device they bore, what warrior was on the ship.

184. *nūllam*, *trīs*: advs. asynd. (see on *scopulō*, 45), and juxtaposition (§ 212) of contrasted words.

185. *secuntur*: the common spelling

sequuntur is wrong, since *qui* seems not to have been written by the Romans.

186. *ā tergō*: cf. *ā fronte*, 'in front.' So Caes. *B. G. l. 2* says that the Helvetians are hemmed in *und ex parte flūmine Rhēnō*, etc. *vallis*: the poetic pl. suggests the two sides or slopes of the vale. The vale evidently ran down to the shore. The opportune appearance of the deer was both a present comfort and an omen of future good fortune.

187. *cōstitit*, 'he halted.' V. is telling us indirectly (§ 225) that Aeneas has been moving about to get every possible view (180) of the sea.

188. *Achātēs*: though his presence is now first noted, he has doubtless been with Aeneas from the start; so no direct mention is made of their descent from the rock. See § 225. For the epithet *fidus* see § 192. Like the Homeric heroes, Aeneas has an armor-bearer.

189. *ductōrēs*: the *trīs cervōs* of 184. *ferentis*: we often similarly use 'carry,' e.g. 'he carries his head proudly.'

190. *sternit*: this verb is often used of the overthrow of armies or warriors. *agmen*, 186, and *victor*, 192, show the same figure. *vulgus*: seldom of beasts, but here fittingly used of the rank and file, so to speak, of the deer.

191. *turbam*: join with both *miscet* and *agēns*. The word commonly = 'a dis-

nec prius absistit, quam septem ingentia victor
 corpora fundat humi et numerum cum nāvibus aequet. 192
 Hinc portum petīt et sociōs partitur in omnis.
 Vīna bonus quae deinde cadis onerārat Acestor
 litore Trinacriō dederatque abeuntibus hērōs
 dividit et dictis maerentia pectora mulcet: 197
 'O socii (neque enim ignārī sumus ante malōrum), 198
 o passi graviōra, dabit dens hīs quoque finem. 199
 Vōs et Scyllaeam rabiem penitusque sonantis
 scopulōs, vōs et Cyclōpia saxa
 experti; revocāte animōs maestumque timōrem 200

orderly throng'; it makes a fine contrast with *agmen*, 'an orderly line,' 186, 82.

192, 193. *prius . . . quam . . . fundat*: the parts of *postquam*, *antequam*, and *priusquam* are often thus separated, both in prose and verse. For the subj. see B. 292, b; G. 577; H. 606, I. *humi*: loc.; cf. the common *domi, ruri*. *cum nāvibus*: we should say, 'with the number of the ships,' or 'with that of the ships.' But Latin has no word corresponding to our 'that' in such cases, and so must either use the short form of the text, or say *cum nāvium numero*, and the like.

194. *hinc*: correlative to *primum*, 189, *tum*, 190. *partitur*: sc. *cervos*. Nothing is said of the removal of the carcasses to the camping ground; see § 225.

195. *deinde* introduces *dividit*, 197, and so ought to stand first in the sentence (but see § 209); it marks Aeneas's fourth act since leaving the rock. For scansion of *deinde* see § 249. *cadis*: dat. with *onerārat* which here = *dederat*. See also § 208.

196. *abeuntibus*: sc. *eis* = *Trōianis*. They had just parted from him; cf. 24. *hērōs*: emphatically placed at the end of the vs. and of its cl.; see § 207. Render, 'with a true hero's generosity.'

197. *dictis* . . . *mulcet*: cf. 153.

198. *neque enim*: elliptical, like

namque, 65. See n. there. The thought is: 'and (such I call you), because together,' etc. *neque* = *et nōn*, the *nōn* belonging with *ignārī sumus*; cf. n. on *nec*, 38. *ante*: join with *ignārī sumus*, which really = 'we have had knowledge of.' V. has again given us the result rather than the process; see on *telō*, 99. *malōrum*: with *ignārī*; § 115.

199. *passi* = *qui passi estis*, 'ye (sturdy heroes) who have suffered.' The prtcl. here = an antec. and a rel. cl.; cf. n. on *correpta*, 100.

200. *vōs . . . experti* illustrates *neque . . . malōrum* and *dabit . . . finem*; 'you have suffered before, yet each time a way of escape was provided.' The repeated *vōs* is encouraging; 'it is you (you, who are now cast down), no others, who escaped Scylla,' etc. Contrast the pathetic effect of repetitions in 99, 100, 120, 121. *Scyllaeam* = *Scyllae*; see § 191. *penitus . . . sonantis . . . scopulōs* explains *Scyllaeam rabiem*; for the parallelism cf. 41. *penitus . . . sonantis . . . scopulōs* = 'echoing throughout their cavernous depths' (literally, 'deep within', i.e. to their centers) with the cries of Scylla's dogs.

201. *accetis*: i.e. approached unharmed; for form see § 105. *Cyclōpia saxa*: the cave of the Cyclopes.

202. *experti*: sc. *estis*; §§ 213, 215. *maestum*: a transferred epithet; § 194.

- 203 mittite; forsan et haec olim meminisse iuvabit;
 204 Per variōs cāsūs, per tot discriminā rērum
 205 tendimus in Latium, sēdēs ubi Fāta quietās
 206 ostendunt; illic fās rēgna resurgere Trōiae.
 207 Dūrāte et vōsmet rēbus servāte secundīs.
 208 Tālia vōce refert cūrisque ingentibus aeger
 209 (spem vultū simulat, premit altum corde dōlōrem.)
 210 Illi sē praedae accingunt dapibusque futūris;
 211 tergora dēripiunt costis et viscera nūdant,
 212 pars in frūsta secant veribusque trementia figunt,
 213 litore aēna locant alii flammāsque ministrant.
 214 Tum victū revocant viris fūsiūque per herbam
 215 implentur veteris Bacchī pinguisque ferinae.
 216 Postquam exēpta famēs epulis mēnsaeque remōtae,
 217 āmissōs longō sociōs sermōne requirunt

203. mittite = *dimitte*; §201. et, 'even.' A much quoted line.

204. tot really = 'so many as we have in fact endured,' but may best be rendered by 'many,' or the like. So in 100. *discrimina rērum*, 'crises'

205. *tendimus*: through constant ellipsis of *iter*, *viā*, *cursum*, *tendere* came to = 'go,' 'proceed.' *sēdēs*: properly as here, of settled, lasting abodes.

206. *ostendunt*: sc. *nōbia*. *fās* (sc. *est*), 'heaven wills.' *rēgna*: for pl. see §§173, 175. The sing. would have been unmetrical.

207. *vōsmet*: strong form of *vōs*; cf. *egomet*, *tūmet*, *sibimet*. *rēbus* . . . *secundis*, 'brighter days'; contrast *rēs adversas*.

208. *tālia* . . . *refert*: cf. 94. *aeger*, 'though heartsick.' An adj., or ptcp., or even a noun, often does duty for a whole cl., temp., causal, advers., or cond.

209. *vultū*, instr. abl., and *corde*, local abl., are contrasted virtually as 'openly,' 'inwardly.' *altum* may be 'intense,' 'all-absorbing,' or it may

= an adverb, 'deep,' 'far down.' In the latter case cf., for the thought, *altā mente*, 26, with n.

210. *q̄* . . . *accingunt*: i.e. they get themselves ready by laying aside superfluous garments, etc.

211. *viscera* belongs also with the verbs in 212.

212, 213. *pars* . . . *alii* = *alii* . . . *alii*; *pars*, as a coll. noun, often takes a pl. verb. *trementia*, 'quivering,' as fresh raw meat always does when handled. *aēna* (sc. *vīsa*): brazen caldrons. Some roast portions of the meat, others boil pieces. The ref. to boiled meat involves an anachronism; cf. n. on *ancora*, 169, on *birēmīs*, 182. *ministrant*, 'furnish'; sc. *aēnis*.

214, 215. *fusi*, 'stretched'; the word suggests ease and comfort. *implentur* = *implent aē*; see on *vertuntur*, 158. *Bacchi* = *vini*; see on *Cererem*, 171. For the gen. see §118. *ferinae*: prop. an adj.; sc. *carnis*, 'flesh.' So *agnina* and *porcina* = 'lamb,' 'pork.'

216. *remōtae*: sc. *sunt*; *mēnsae* *removere* or *auferre* is a standing phrase. 'to end a feast. Here, of course, there

spemque metumque inter dubii, seu vivere crēdant
sive extrēma pati nec iam exaudire vocātōs.

Præcipuē pius Aenēās nunc ācris Orontī,
nunc Amycī cāsum gemit et crūdēlia sēcūm
fāta Lycī fortemque Gyan fortemque Cloanthum.

Et iam finis erat, cum Iuppiter aetherē summō
dēspiciēns mare vēlivolum terrāsque iacentis
litoraue et lātōs populōs, sic vertice caeli
cōstitit et Libyae dēfixit lūmina rēgnis.

Atque illum tālis iactantē pectore cūrās
tristior et lacrimis oculōs suffūsā nitentis
adloqūitur Venus: 'Ō quī rēs hominumque deumque
aeternis regis imperiis et fulmine terrēs,
quid meus Aenēās in tē committere tantum,

were no tables. *mēsas* might be taken as 'dishes.'

218, 219. *inter*: for position see on *contrā*, 18, *circum*, 32. *seu* . . . *sive*: often in poetry instead of *utrum* or *ne* . . . *an*. *vivere*: as subject sc. *ēs* = *scitōs*; see §214, b. This ellipsis is rare in the best prose. *crēdant*: in the O. R. we should have had a delib. subj.: see A. 44, 575, b; B. 277, 315, 3; G. 265, 651, R. 2; H. 569, 4, 642, 3. *sive*: sc. *crēdant*. *extrēma* . . . *vocātōs*: parallelism; both phrases simply = *mortuōs esse*. *extrēma* denotes the last thing man can suffer, death.

220. *pius*: see on *pietās*, 10, and §192. *Orontī*: for his fate cf. 113; for the form cf. *Achilli*, 30.

221. *sēcūm* repeats the thought of *corda*, 209; he does not talk of his grief as the others do, 217.

222. *fortemque* . . . *fortemque*: for the repetition see §205.

223-253. Venus points out to Jupiter the contrast between the present plight of the Trojans and the high destiny he had promised them.

223. *finis*: sc. to their mourning.

224. *dēspiciēns* is trans., like *prōspiciēns*, 155, 183, in its literal physical

sense; a rare use. *vēlivolum*: see §194. *iacentis*, 'outspread.'

225. *sic*, 'in this attitude,' gathers up the description *aetherē* . . . *populōs*.

226. *rēgnis*: dat., = *in rēgna*; §122.

227. *atque*: see §200. *tālis* . . . *cūrās*: the thoughts suggested by what he saw in Libya, esp. the plight of the Trojans. *iactantē*, 'pondering deeply'; cf. *tālia* . . . *volūtāna*, 50.

228. *tristior*, 'in dire distress'; lit., 'sadder (than common).' Beside its true force, the comp. has at times intensive, at times dim. meaning. Our 'rather,' with proper intonation, then makes a good translation. *lacrimis* . . . *nitentis*, 'her bright eyes bedewed with tears.' For case of *oculōs* see §136. For Venus, see §230, esp. at the end.

229. *rēs* . . . *deumque*: i.e. the whole universe. Venus treats Jupiter as the world's supreme power; see §304.

231. *quid* . . . *tantum*, 'what grievous crime,' etc. With *Aenēās* sc. *potuit*. For *committere* used of wrongdoing cf. *commissa*, 136. For *tantum*, 'grievous,' cf. n. on *tot*, 204.

597-12
Nov. 16.
554-571

Comm. II

- quid Trōes potuēre, quibus tot fūnera passis
 cūctus ob Itāliam terrārum clauditur orbis?
 Certē hinc Rōmānōs ōlim volventibus annis,
 235 hinc fore ductōrēs, revocātō ā sanguine Teucrī,
 quī mare, quī terrās omnī dīciōne tenērent,
 pollicitus ^{quae} tē, genitor, sententia vertit? ^{quae}
 Hōc equidem occāsū Trōiae trīstīsque ruīnās
 sōlābar, fātis contrāria fāta rependēs;
 240 nunc eadem fortūna virōs tot cāsibus āctōs
 insequitur. Quem dās finem, rēx māgne, labōrum?
 Antēnor potuit mediīs elāpsus Achīvis
 Illyricōs penetrāre sinūs atque intima tūtus
 rēgna Liburnōrum et fontem superāre Timāvi,

232. quibus: dat. of interest. fūnera, 'deaths,' an exaggeration for *cāsūs* or *pericula*.

233. cūctus . . . orbis: exaggeration again. Sicily at least was open to them; cf. 195, 196. The poet's own statement in 81, *arcēbat . . . Latīō*, is more temperate. For the order *cūctus . . . orbis* cf. that of *omnis . . . annōs*, 74. ob Itāliam: i.e. just because they are seeking to reach Italy; cf. 205.

234, 235. hinc: i.e. from the Trōes of 232 (cf. 21). It is defined here by *revocātō . . . Teucrī*, 235. In the Romans the Trojans were to live again; cf. 19-22. Note the rhetor. effect of the double *hinc*; see other examples in 99, 120, 121, 200, 201, 222. Rōmānōs: i.e. a new race, with a new name, and a new and more glorious destiny.

236. omnī dīciōne, 'with absolute sway'; lit., 'with every (kind of) sway.' Cf. *omnem prōspectum*, 180.

237. pollicitus: sc. *es*; § 215. quae . . . vertit: an energetic way of saying, 'Why art thou not keeping that promise?' The abrupt language pictures the speaker's emotion. genitor: as in 155.

238. hōc: i.e. by this promise; instr. abl. occāsū Trōiae: note the figure,

'tl., setting of Troy's sun.' trīstis: here act., 'sorrow-causing'; § 194.

239. fātis . . . rependēs: 'off-setting adverse fates by (other) fates,' i.e. by fates of a more auspicious kind. *fātis* = Jupiter's promise, *fāla contrāria* = the fall of Troy. *fātis* needs no adj.; their character has been clearly indicated in 234-237. *rependēs* is fig., suggesting a balance, in the opposite plates of which Venus was wont to put the present sufferings and the promised glories of the Trojans.

240, 241. nunc: advers. asynd.; the contrast is with the past as represented by *sōlābar*. āctōs *insequitur*: both words suggest relentless pursuit; the Trojans are hunted like wild beasts.

242. Antēnor potuit: when V. wrote *primus* in 1, he seems either to have disregarded this story or to have meant the emphasis there to fall on *Itāliam . . . Lāvīniaque . . . litora*, 2. Gallia Cisalpina was not all later a part of Italy; § 35.

243. tūtus: contrasted with *virōs . . . āctōs*, 240. It gains force by juxtaposition (§ 212) with *intima*, which suggests distance. Latin writers often describe the navigation of the Adriatic as dangerous.

unde per ora novem vāstō cum murmure montis
it mare prōruptum et pelagō premit arva sonantī.

Hic tamen ille urbem Patavī sēdēsque locāvit
Teucrōrum et gentī nōmen dedit armaque fixit
Trōia, nunc placidā compostus pāce quiēscit;
nōs, tua prōgeniēs, caelī quibus adnuis arcem,
nāvibus (infandum!) āmissis ūnius ob iram
prōdimur atque Italīs longē disiungimur ōris.
Hic pietātis honōs? sic nōs in scēptra repōnis?

253

245. unde = *ex quō*. This substitution of *unde* for a prep. and a rel. pron. is common, except when the antec. represents a person. vāstō . . . montis: cf. *māgnō* . . . *montis*, 55, with n.

246. it = *exit*; §201. The subject is *Timēvus*; *mare prōruptum*, 'a rushing sea,' is a pred. nom. *prōruptum* lit. = 'bursting'; the pticpl. has middle force: §152. The river of which Timavus is a part becomes subterranean sixteen miles from its source. Eighteen miles further on it emerges from the mountain through numerous springs, V.'s *notem ora*. The *fōns Timēvi* is only a mile from the sea. *pelagō* . . . *sonantī* pictures the force with which the river bursts forth; it is th's force which makes the mountain reverberate.

247. tamen: i.e. spite of all the difficulties of 242-246. Patavī: for case see §112. sēdēs: as in 205.

248. gentī . . . dedit contains two statements; (1) he established a nation, and (2) he gave it a name. He thus secured the very blessings promised to Aeneas. 234, 235. fixit: sc. on some temple wall. The Romans dedicated to the gods implements, etc., for which they had no further use. *fixit* is thus a picturesque way of saying, 'he laid aside,' as no longer necessary. His wars and dangers were over; Aeneas's were yet present and to come.

249. placidā . . . quiēscit: the words bring out the contrast with the scenes of toil and danger in 242-248. *compositus*: for form see on *repositum*, 26.

250. nōs: advers. asynd. Venus naturally identifies herself with the Trojans. tua prōgeniēs: Venus was daughter of Jupiter and mother of Aeneas. Her point, then, is the hard lot of Aeneas, an immediate descendant of Jupiter, as contrasted with that of Antenor, a mere man, or at most but remotely related to the gods through Dardanus (see on *genus invisum*, 28). caelī . . . arcem: exaggeration; cf. notes on *fūnera* and *cunctus* . . . *orbis*, 232, 233. Venus declares that Jupiter had promised to make Aeneas a god; Roman tradition said that Aeneas, like Romulus, was translated living to heaven.

251. infandum, 'o woe unspeakable.' The word is really in appos. with *nāvibus* . . . *āmissis*. The case is acc.; see G. 324. ūnius: Juno; cf. *saevus* . . . *Iūnōnis*, 4.

252. prōdimur: sc. *ā te*, 'you are false to your promises to us.'

253. hic: for gender see on *hōc*, 17. scēptra: as in 78. The framework of 242-253 really = 'Antenor could do thus and so: why can not we?'; cf. the structure of 39-47. Venus's speech is diplomatic. She everywhere reminds Jupiter of his power (cf. 229, *genitor*, 237, *rēx māgne*, 241), then of his promise, thus hinting that if he only will he can.

254 Olli subridēns hominum sator atque deōrum
 255 vultū, quō caelum tempestātēque serēnat,
 256 ōsacula libāvit nātāe, dehinc tālia fātur:
 257 'Parce metū, Cytherēā) manent immōta tuōrum
 258 fāta (lib), cernēs urbem et prōmissa Lavīnī
 259 moenia sublimemque ferēs ad sīdera caeli
 260 māgnanimam Aenēān; neque mē sententia vertit.
 261 Hic tibi (fābor enim, quandō haec tē cūra remordet,
 262 longius et volvēns Fātōrum arcāna movēbō)
 263 bellum ingēns geret Italiā populōsque ferōcis
 264 contundet mōrēsque viris et moenia pōnet, *we*
 265 tertia dum Latiō rēgnantem viderit aestās
 266 ternaque trānsierint Rutulīs hiberna subāctis.
 At puer Ascanius, cui nunc cognōmen Iulō

254-256. Jupiter renews past promises and makes still more inspiring predictions of the glories of the Trojan race.

254. *olli* = *illi*; §92. From a still older form comes *olim*, lit., 'at that time,' i.e. in days gone by, but often used of any time except the pres. We had it of the fut. in 20, 208, 234.

256. *libāvit*, 'kissed lightly.' *libō*, properly, to take a little of anything, e.g. to taste food, sip wine, or pour out a small offering of wine to the gods; *libāvit* thus expresses Jupiter's affectionate gentleness. *dehinc . . . fātur*: cf. 131. *fātur*, as hist. pres., may rightly be coupled with *libāvit*.

257. *metū*: for form cf. *currū*, 156.

258. *Lavīnī*, like *prōmissa*, belongs with both accs. See on *urbem*, 5, and *genus* . . . *Rōmae*, 6. For scansion of *Lavīnī* see § 251.

259. *sublimem* . . . *caeli*: for the thought cf. *caeli* . . . *arcem*, 250, with n.

260. *neque* . . . *vertit* answers *quae* . . . *vertit*, 237.

261. *tibi*: freely, 'I promise you'; dat. of interest (see on *iactantī*, 102) with the verbs in 263, 264.

262. *et*: for position see § 209. *volvēns*: as in 9. *movēbō*: the idea is that of disturbing the secrets of the future or routing them out from the place where they now rest and where they should continue to rest until the fullness of time is come. For Jupiter's relation to the fates see § 304.

264. *mōrēs* suggests political institutions, the whole social system. *viris*, 'his own warriors.' The nations he conquers must, of course, conform to the laws he lays down for his own *civī*. For the character ascribed here to Aeneas see §§ 62, 63. He is to be both conqueror and law-giver. *moenia*: in V. often 'a city,' 'a walled town.'

266. *terna* . . . *hiberna* (sc. *castra*), 'three winters spent in camp'; these precede the founding of Lavinium. We have *terna*, not *tria*, because with nouns found only in the pl. the distributive numerals, not the cardinal, are used. *Rutulīs subāctis*: either abl. abs. or dat. of interest, like *libē*, 261. For the Rutuli see § 57.

267. *at*, always strongly advers., introduces the second stage of Trojan history in Italy. *Ascanius*: Aeneas's son. *Iulō* is attracted into the case of

additur (Ilus erat, dum res stetit Ilia regno),
 trigintā magnos volvendis mensibus orbis
 imperio explēbit regnumque ab sede Lavini
 transferet et longam multā vi mūniet Albam.
 Hic iam ter centum totos regnabitur annos
 gente sub Hectoreā, donec regina sacerdos
 Marte gravis geminam partū dabit Ilia prolem.
 Inde lupae fulvō nutritis tegmine laetus
 Rōmulus excipiet gentem et Māvortia condet
 moenia Rōmānosque suō dē nōmine dicet.
 Hīs ego nec mētās rerum nec tempora pōnō;
 imperium sine fine dedī. Quin aspera Iūnō,
 quae mare nunc terrāsque metū caelumque fatigat,
 cōnsilia in melius referet mēcumque fovēbit
 Rōmānos, rerum dominos, gentemque togatam

and; A. 231, b: B. 190, 1; G. 349, R. 5; H. 430, 1.

268. *res* = *res publica*, as often. *stetit* . . . *regnō*, 'was secure in its sovereignty.' *regnō* is abl. of spec. The purpose of 267, 268, is to connect the Julian *gens*, esp. Augustus, with Troy (§64). A *gens* was believed to derive its name from that of its founder.

269. *orbis*, in itself indefinite, like 'cycles,' is defined by the abl. of char. *volvendis mensibus*, 'made up of circling months.' Cf. *volventibus annis*, 234. *volvendus* is one of a few gerundives occasionally used like pres. ptcples. act.

270. *sede Lavini* is to be construed like *urbem Potami*, 247. V. is telling us indirectly (§235) that Ascanius is to rule in the city, not in the camp.

272. *iam*, 'in turn,' marks the third stage. *tōtōs*, like *magnos*, 269, emphasizes the idea of the length of time. V. gives but 333 years between the coming of Aeneas and the founding of Rome; the ordinary account gave over 400.

273. *Hectoreā* = *Hectoris*; see on *Scyllaeam*, 300. *regina* = an adj., 'of royal blood.'

274. *Marte gravis*, 'pregnant by

Mars,' *geminam* . . . *prolem*: Romulus and Remus. *partū dabit* = *pariet* or *ēlet*.

275. *inde*: the fourth stage. *laetus*, 'proudly wearing.'

276, 277. *excipiet*, 'will take under his care,' as a host greets his guests. *Māvortia* . . . *moenia*: Rome, city of Mars, father of Romulus and Remus. *dicet*: sc. *eūs*, suggested by *gentem* and *moenia*; a town implies townspeople. *Rōmānos* . . . *dicet* answers 234-237. V. evidently connected *Rōma*, *Rōmānus* with *Rōmulus*; cf. n. on *stetit* . . . *regnō*, 268. Modern scholars reject this etymology, but offer nothing certain in its stead.

278. *ego*: emphatic; the speaker was *pater omnipotēns*, 60. *rerum*, 'destinies'; with both accs.

279. *imperium* . . . *dedī*: note the climax; first three years, 265, 266, then thirty, 269, then three hundred, 273, then a reign without end. *quin*, 'nay more'; in this sense *quin etiam* is more common.

280. *metū*: i.e. in her fears for Carthage; see 12-23.

281, 282. in . . . *referet*: i.e. will

- 283) Sic placitum. Veniet lūstris lābentibus aetās,
 284 cum domus Assaracī Phthīam clārāsque Mycēnās
 285 serviitiō premet ac victis dominābitur Argīs.
 286 Nāscētur pulchrā Trōiānus origine Caesar,
 287 imperiūm Ōceanō, fāmam quī terminet astris,
 288 Iūliū, ā māgnō dēmissum nōmen Iūlō.
 289 Hunc tū ōlim caelō spoliis Orientis onustum
 290 accipiēs sēcūra; vocābitur hīc quoque vōtis.
 291 Aspera tum positīs mītēscēt saecula bellīs;
 292 cāna Fidēs et Vesta, Remō cum frātre Quirīnus
 293 iūra dabunt; dirae ferrō et compāgibus artīs

change for the better. *rērum*, 'the world.' Note the different sense in 278, and see on *ruunt*, 85. *togātam*: the toga marked the Romans as clearly as the plaid and the tartan mark the Scottish Highlander. There is parallelism here; § 222.

283. *placitum*: sc. *dīs*; cf. *senātui placuit*, 'the Senate decreed.' *lūstris lābentibus* = *volentibus annis*, 234. *lābor* is often used of the easy, noiseless passage of time.

284. *domus Assaracī*: the Trojan race. So *Phthiam* . . . *Mycēnās* . . . *Argīs* stand for all Greece; *Phthia* and *Mycenae* were the homes respectively of Achilles and Agamemnon, leaders of the Greeks before Troy.

285. *servitiō premet*: cf. *imperiō premit*, 54. This prophecy was fulfilled by the capture of Corinth in the year 146.

286. *Trōiānus* . . . *Caesar*: cf. n. on *stetit* . . . *rēgnō*, 268, and § 59.

287. *imperiūm*: with *terminet*; for position see § 209. *Ōceanō*: the river that flows round the whole earth. The power of Augustus is to be world-wide. The rel. cl. gives the purpose of the Fates that preside over the birth of Augustus; see on *dum conderet*, 5.

288. *Iulius*: emphatic both by its separation from *Caesar*, 286, and its place in the vs.; § 206. *ā māgnō* . . .

Iulō: for the condensed comparison see on *cum nāvibus*, 193; for the thought cf. 267, 268. *dēmissum*, 'derived.'

289. *Ōlim*: as in 203; see on *olī*, 264. *caelō*: either dat. = *in caelum*, § 123, or instr. abl.; a host might be said to welcome a guest with his house. *spoliis* . . . *onustum*: there is a ref. to Augustus's victory at Actium and his conquest of Egypt, Syria, and Asia Minor; possibly also to his recovery of the standards captured by the Parthians from Crassus in 53.

290. *sēcūra*: i.e. with your present anxieties (267, 261) all gone. *vocābitur* . . . *vōtis*: i.e. he, too, like Aeneas, 259, 260, will be deified. Divine honors were indeed paid to Augustus, even before his death.

291 contains two statements: (1) *tum bella pōnentur* and (2) *tum aspera saecula mītēscēt*. *positis* = *dēpositis*; cf. *pōnunt* = *dēpōnunt*, 178.

292. *cāna*: 'hoar-headed'; i.e. time-honored. *Vesta*: typical of family life and the domestic virtues; § 296. *Remō* . . . *Quirīnus*: tradition said that Romulus slew Remus in a quarrel, but V. pictures them as working together for Rome's good, thus implying that in the time of Augustus fraternal and civil strife is to cease.

293. *iūra dabunt*: i.e. will be supreme; cf. 264. V. usually repre-

claudentur bellī portae; Furor impius intus 294
 saeva sedēns super arma et centum vinctus aēnis 295 305
 post tergum nodis fremet horridus ore cruentō. 296

Haec ait et Māiā genitum dēmittit ab altō, 297

ut terrae utque novae pateant Carthāginis arcēs 298

hospitiō Teucrīs, nē fātī nescia Dīdō 299

finibus arcēret; Volat ille per aera māgnū 300 300

rēmigiō ālārū ac Libyae citus adstitit ōris, 301/302. 18

et iam iussa facit, pōnuntque ferōcia Poenī 302

corda volente deō; in primis rēgina quiētū 303

accipit in Teucrōs animum mentemque benignā. 304

At pius Aenēās per noctem plūrima volvēns, 305

sents the lawmaking power as a royal right. *ferro*... *artīs*, 'with closely-welded bars of iron,' belongs closely with *claudentur*; the gates are awful, to be sure, but are to be securely fastened. With *compāgibus artīs* contrast *laxis*... *compāgibus*, 122.

294. *Furor* is *impius*, as causing civil strife. *intus*: emphatic; he is no longer free to roam abroad.

295. *saeva*... *arma*: he has no more use for his weapons. *sedē* often suggests inactivity, feebleness. *vinctus*, 'his hands bound.' *aēnis*: i.e. enduring. *aēs* is often a type of indestructibility.

296. *fremet*... *cruentō*: *Furor* is helpless to do aught save vent his rage in dread cries. 291-296, when finally interpreted, mean: In the time of Augustus there will be a return of integrity, the domestic virtues, brotherly love, and peace. *dirae*... *cruentō* refers to the closing of the temple of Janus; §16. V. may have had in mind here some work of art.

297-304. Jupiter sends Mercury to Carthage to prepare its people to welcome the Trojans.

297. *Māiā genitum*: Mercury. For case of *Māiā* see A. 403, a; B. 315; G. 306, and N. 1; H. 400, 2. *altō*, 'sky.'

298. *novae*: gen. sing. V. prob. had

in mind the etymology of *Carthāgō*, which = *nova ciuitās*. *pateant*: the agency of heaven is needed to effect this result, for, as we learn below, the founders of Carthage were treating all strangers as foes.

299. *hospitiō Teucrīs*: for constr. see on *excidiō Libyae*, 22.

300. *arcērat*, 'might try to bar.' The hist. pres. (*dēmittit*, 297) may take either primary or secondary sequence; hence *pateant*, 298, but *arcēret* here. The pres. and impf. often denote attempted action, and are then called conative pres., etc. *aera*: for form see §90.

301. *rēmigiō ālārū*: i.e. propelled by his wings. *adstitit*, 'alights'; for tense see on *incubiere*, 84. The pres. *volat*. 300, pictures a lasting act. See §151.

302. *iussa*: for the prtcl. as noun cf. *commissa*, 136. *pōnuntque*: for *-que* see §200. *pōnunt* = *dēpōnunt* cf. 178.

303. *rēgina*: Dido.

305-401. Aeneas reconnoiters. Venus, disguised as a huntress, meets him, tells him of the missing ships, and directs him how to proceed.

305. *volvēns*: sc. *animō*; cf. *corde volūtāns*, 50. *volvēns* violates the rule that the pres. prtcl. denotes only time coincident with that of the main verb; *plūrima volvēns* = the prose *cum plūrima voluisset*.

ut primum lūx alma data est, exire locōsque
explōrāre novōs, quās ventō accesserit ōrās,
qui teneant (nam inculta vidēt), hominēsne feraene,
quaerere cōstituit sociisque exācta referre.

- 110 Classem in convexō nemorū sub rūpe cavātā
arboribus clausam circum atque horrentibus umbrīs
occultit; ipse ūnō graditur comitātus Achātē
bīna manū lātō crispāns hastilia ferrō. *Handwritten: ipse*
Cui māter mediā sēsē tulit obvia silvā
515 virginis ōs habitumque gerēns et virginis arma,
Spartānae vel quālis equōs Thrēissa fatigat
Harpalcē volucremque fugā praevertitur Hebrum,

306. ut . . . est = a simple *ortū lūce*, with *cōstituit*, 309.

307. quās . . . teneant depends on *quaerere*, 309. ventō: instr. abl. with *accesserit*, which = *appulsi sit*; see on 110, 99.

308. inculta, 'wilderness'; for the adj. as noun see §196, 2. vidēt: for scansion see §242. hominēsne feraene: *-ne* . . . *-ne* for *utrum* or *-ne* . . . *-ne* is almost entirely confined to poetry.

309. exācta: lit., 'the things gathered,' i.e. the information secured.

310. convexō nemorū: i.e. under overarching woods; cf. 165. cavātā: i.e. by the action of the sea. sub . . . *cavātā* throws light on *scopulis pendentibus*, 166.

311. clausam gives the result of *occultit*; cf. n. on *diversōs*, 70. horrentibus umbrīs: cf. *horrenti* . . . *umbrā*, 165, with n.

312. Achātē: even in prose *comitāri* is often used with an abl. denoting a person which is sometimes instr., sometimes one of accompaniment. Here *comitātus* is virtually a strengthened *cum*. Note, too, that it is a pf. ptepl. of a dep. verb in full pass. sense, a use found also in prose.

313. lātō . . . ferrō: abl. of char.

with *hastilia*; only the heads were of iron. crispāns: i.e. swinging as he walked. In 188 Achates carries the weapons; here Aeneas probably carries a second set, this expedition being fraught with greater chance of danger.

314. cui: with *obvia*, 'across his path.' Adjs. compounded with a prep. are often construed with the dat. sēsē tulit: *ferō* with a pron., pers. or reflexive, as object, often = 'go,' 'proceed.' On *sēsē tulit obvia* see also §203.

315. gerēns: *gerō* and *ferō*, used with words denoting parts of the body as their objects, often = 'have' or simply 'with.' Cf. *capita* . . . *arborēis*, 189, and n.

316. vel is connected with *volū*, and so often, as here, = 'or if you like,' i.e. it is used when the difference between things is of slight consequence. quālis: as antec. sc. *tālis virginis*, 'such a maiden as Thracian Harpalyce (is when she) tires.' In similes introduced by *quālis* there is usually great condensation of language. *Spartānae* . . . *Harpalcē* = *vel Spartānae vel Thrēssae*.

317. volucrem . . . Hebrum; in Gk. and Latin literature rivers are a common type for swiftness. fugā, 'by her fleetness,' goes with *fatigat* also.



DIANA

namque umeris dē mōre habilem suspenderat arcum
vénatrix dederatque comam diffundere ventis,
nūda genū nōdōque sinūs collēcta fluentis. 330

Ac prior 'Heus,' inquit, 'iuvenēs, mōnstrāte, meārum
vidistis sī quam hic errantem forte sorōrum
succinctam pharetrā et maculōsae tegmine lyncis
aut spūmantis aprī cursum clāmōre prementem. |

Sic Venūs, et Veneris contrā sic filius ōrsus: 325 335
'Nulla tuārum audita mihi neque vīsa sorōrum, 331

—quam tē memorem, virgō? namque haud tibi vultus 327
mortālis, nec vōx hominem sonat; ō dea certē! 328
an Phoebi soror? an nymphārum sanguinis ūna? 329

Sis fēlix nostrumque levēs, quaecumque, labōrem 330
et, quō sub caelō tandem, quibus orbis in ōris 331
iactēmur, doceās; ignārī hominumque locōrumque 332
errāntes ventō hūc vāstis et fluctibus ācti; 333

318, 319. umeris: for case see §140.
n. vénatrix, 'in true huntress fashion';
emphatic by position. See §306. dif-
fundere: for mood see §159.

320. genū: for case see §135. sinūs
... collēcta: for the constr. see on
oculōs suffūsa, 228. The garments were
gathered up to permit easy and rapid
motion.

321. prior, 'taking the lead.' mōn-
strāte: sc. eam (= sorōrem meam), to be
gathered from the sī cl.

323. maculōsae ... lyncis: cf.
lupae ... laetus, 275.

324. aut, unlike vel, 316, points to an
important contrast, here to that be-
tween aimless wandering and eager
pursuit of definite game.

325. Veneris ... filius: pathetic;
Venus's own son talks to her, yet knows
her not. ōrsus: from ōrdior.

326. mihi: for case see §121.

327. memorem: delib. subj.; see on
credant, 218. The ancients believed that
the gods took offence if addressed by
wrong titles. Aeneas looks on the
stranger as more than human; hence

his care as to her identity and name.
For personal intercourse of the gods
with men see §§306, 307. namque: as in
65; 'I ask you this question, for,' etc.

328. hominem: for case see §128.
The gods, try as they might, could not
wholly conceal their supernatural char-
acter.

329. an ... an: properly 'or ... or,'
but best left untranslated. They mark
Aeneas's second and third attempts to
find the right title for the stranger; the
first is represented by virgō, Phoebi
soror: Diana or Artemis, an ardent
huntress; §282. Aeneas naturally thinks
of identifying with her this strange
huntress, of whose supernatural char-
acter he is convinced. For the ellipsis
of es in these questions see §215.

330. fēlix, 'propitious.' The subj.
here express a wish or prayer. quae-
cumque: sc. deūrum es.

331. tandem in questions gives an
emphasis, usually of impatience or as-
tonishment; cf. Cic., Cat. I. 1, Quōusque
tandem, etc. ōris: cf. n. on this word, I.

332, 333. ignārī ... ācti: gram. in-

- 334 multa tibi ante aras nostrā cadet hostia dextrā.
 335 Tum Venus: 'Haud equidem tālī mē dignor honore;
 336 virginibus Tyriīs mōs est gestāre pharetram
 337 purpureōque altē sūrās vincire cothurnō.
 338 Pūnica rēgna vidēs, Tyriōs et Agēnoris urbem,
 339 sed finēs Libycī, genus intrāctābile bellō.
 340 Imperium Didō Tyriā regit urbe profecta
 341 germānum fugiēns. Longa est iniūria, longae
 342 ambāgēs, sed summa sequar fastigia rērum.)
 343 Huic coniūnx Sŷchaeus erat, ditissimus agrī
 344 Phoenicum et māgnō miserae dilēctus amōre,
 345 cui pater intāctam dederat primisque iugārat
 346 ōminibus. Sed rēgna Tyri germānus habēbat
 347 Pygmalion, scelere ante aliōs immānior omnis.

dependent, but really the reason for the appeal in *doceās*. locōrumque: for scansion see § 256.

334. multa . . . dextrā: join closely with 330-332; the whole = 'Help us . . . for if thou doest that, many a victim,' etc. Classical writers often represent the worshiper as bargaining with the gods. Cf. esp. the word *vōtum*, which denotes a gift promised to the gods on condition that they grant the worshiper's prayer. Modern parallels to this attitude are not wanting. *dextrā* is instr. abl. with *cadet*, which = *sternētur* or *occiditur*; see on *accesserit*, 307.

335. honore: why abl.?

336, 337. virginibus . . . cothurnō: Venus means, 'No goddess am I, only a simple Tyrian maid.'

338. Pūnica: the name is thought of as familiar to Aeneas; so also *Libyci*, 339.

339. With *finēs* sc. *sunt*. genus . . . bellō is in appos. with *Libyci*. A more accurate expression would be *sed finēs Libycōrum, generis intrāctābills bellō*. 338, 339 answer the question of 331.

340. 340-368 explain how it is that Tyrii are dwelling in domains belonging to the Liby. Tyriā . . . urbe:

Tyre itself. regit, 'wields'; lit., 'directs.'

341. iniūria, '(the story of) her wrongs.'

342. summa . . . fastigia rērum: i.e. the main points of the story. *fastigium* properly = 'a gable end,' but is used fig. as we use 'pinnacle.' V. thinks of some points of the story as standing out as roof tops stand above the ground.

343. huic . . . erat: pathetic, 'she once had.' ditissimus agrī: cf. *dives opum*, 14, with n.

344. miserae, 'by his hapless wife'; for case see § 121.

345, 346. intāctam, 'in her maiden bloom.' primis . . . ōminibus: freely, 'for the first time in wedlock.' Since the Romans regularly consulted the omens in connection with marriage, as on all other important occasions, *prima ōmina*, reinforced by the context, may stand for 'a first marriage.' The abl. is instr. Note the parallelism. Tyri justifies the n. on *Tyriū urbe*, 340.

347. ante . . . omnis: a strong expression, due to a combination of *ante omnis aliōs immānis* and *aliōs omnis immānior*.

Quōs inter medius vēnit furor; ille Sychaeum ³⁴⁸
 impius ante ārās atque aurī caecus amōre ³⁴⁹
 clam ferrō incautum superat sēcūrus amōrum ³⁵⁰ 350
 germānae factumque diū cēlāvit et aegram ³⁵¹
 multa malus simulāns vānā spē lūsit amantem. ³⁵²
 (Ipsa sed in somnīs inhumātī vēnit imāgō ³⁵³
 coniugis ōra modis attollēns pallida mīris; ³⁵⁴ 20.
 crudēlis ārās trāiectaque pectora ferrō ³⁵⁵ 355
 nūdāvit caecumque domūs scelus omne retēxit; ³⁵⁶
 tum celerāre fugam patriāque excēdere suādet ³⁵⁷
 auxiliumque viae veterēs tellūre reclūdit
 thēsaurōs, ignōtum argenti pondus et auri. ³⁵⁸
 His commōta fugam Didō sociōsque parābat, ³⁵⁹ 300
 Conveniunt, quibus aut odiūm crudēle tyrannī

348. quōs: i.e. Dido, Sychaeus, and Pygmalion. A pl. word referring thus to persons of different sexes is regularly masc. For position of *inter* see §210. *medius*=an adv.; after *inter* it is really pleonastic. For *Sychaeum* after *Sychaeus*, 343, see §251.

349. ante ārās stands far from its verb, and next to *impius* for the sake of effect. The place of the crime, an altar, a place of sanctuary, adds to its wickedness in Gk. and Roman feeling. For the pl. *ārās* see §175.

350. amōrum: obj. gen. with *sēcūrus*, which=*immemor*.

352. multa . . . simulāns gives the means of *lūsit*. Pygmalion invented many stories to account for the absence of Sychaeus. In *malus simulāns* note the juxtaposition of cause and effect; §212.

353. ipsa . . . imāgō, 'nothing less than the very semblance.' The words are emphasized by their separation; §205. sed, like *et*, is often postpositive in poetry; §209. inhumātī: an important word. The spirits of the unburied dead, it was thought, were not admitted to the underworld. They were forced

to wander about the Styx, the boundary line of that world, for 100 years, or until the body was duly buried. The spirits of those who died by violence hovered about the scene of the crime until due burial was given to the body. Pygmalion's failure to bury Sychaeus thus aggravated his crime.

354. modis . . . mīris, 'strangely'; join with *pallida*.

355. crudēlis: a fine epithet; the altar is called cruel because it did not prevent the crime.

356. caecum, 'hidden'; the word often thus='unseen' rather than 'unseeing.' domūs locates the *ārās* of 349.

357. celerāre and excēdere depend on *suādet*, which practically = *iubet*; see §167. Sc. *eam* = *Didōnem* as subject, and see on *vivere*, 218. With *celerāre fugam* cf. *militūris fugam*, 137.

360. parābat: note the tense, 'set about preparing.'

361. odium crudēle, 'relentless hatred,' the sort of hatred which would have led them to work his ruin had they been able. *crudēle* is emphasized by its position next to *tyrannī*. The

362 aut metus acer erat; nāvis, quae forte parātae,
 363 corripuiunt onerantque aurō; portantur avāri
 364 Pygmalionis opēs pelagō; dux fēmina facti.
 365 Dēvēnere locōs, ubi nunc ingentia cernēs
 366 moenia surgentemque novae Carthāginis arcem,
 367 mercātique solum, facti dē nōmine Byrsam,
 368 taurinō quantum possent circumdare tergō.
 369 Sed vōs quī tandem quibus aut vēnistis ab ōris
 370 quōve tenētis iter? Quarentī tālibus ille
 371 suspirāns imōque trahēns ā pectore vōcem:
 372 'O dea, si primā repetēs ab origine pergam
 373 et vacet annālis nostrōrum audire labōrum,
 374 ante diem clausō compōnet Vesper Olympō.
 375 Nōs Trōiā antiqūā, si vestrās forte per auris

conduct of a *tyrannus* is usually such as to inspire *crūdēle odiū*.

362. acer, 'harrowing.'

363. avāri carries us back to *auri* ... *amōre*, 349. The thought is: he committed murder in his greed, and yet his greed was balked, and by a woman, too.

364. Pygmalionis is sarcastic, 'that Pygmalion fondly thought his own.' opēs = *aurō*, 363. pelagō: abl. of the route; §146. dux ... facti: a famous phrase.

365. locōs: for case see §127.

366. novae ... Carthāginis justifies the n. on *novae*, 298.

367. facti: from *factum* (§196, 1); it is explained by the next vs. Byrsam, '(called) Byrsa.' The Carthaginians called their citadel *Bostra*. This the Greeks made into *Byrsa*, a name identical with the common noun *byrsa*, 'a hide.' Out of the confusion of these words arose the story of the text.

368. quantum possent: O. O. The Tyrians said to the Libyans: *solum* (ground) *mercābimur quantum possumus*, etc. The story was that they cut the hide into thin strips out of which they

made a rope long enough to enclose a large district.

369, 370. vōs: emphatic. The thought is: 'but leaving now these matters and coming to you yourselves.' vōs includes Achates; cf. n. on *vestrās*, 140. With *quī sc. estis*; cf. the ellipsis of *es* in 329. aut ... -ve: the Romans usually separated questions by *aut*, *-ve*, or *vel*. tālibus (sc. *verbis*): join with *querentī*, and with that word sc. *ait* or *respondet*.

372. dea: he still believes her divine in spite of 336-337.

373. vacet: sc. *tibi*, 'you should have leisure'; the verb is *impers*.

374. ante, 'ere my tale is done.' clausō ... Olympō, 'will close the gates of Olympus and lay the day to rest.' To Gk. and Roman poets the sky is a palace; out of its gates the day issues in the morning, to return within them at night. *compōnere* is often used of preparing a body for burial, then of the actual burial; note then the figure here. The indic. *compōnet* expresses the certainty of the result under the assumed circumstances, *si* ... *vacet*.

375. nōs balances vōs, 369; join with it *ecclōs*, 376. *vestrās* (cf. 140) must

Trōiae nōmen iit, diversa per aequora vectōs *doc. 21*
 forte suā Libycis tempestās appulit ōris. 377
 Sum pius Aenēās, raptōs quī ex hoste Penātis
 classe vehō mēcum, fāmā super aethera nōtus;
 Italiam quaerō patriam et genus ab Iove summō. 378
 Bis dēnis Phrygium cōscendī nāvibus aequor,
 mātrem deā mōnstrante viam, data fāta secūtus;
 vix septem convulsae undīs Eurōque supersunt;
 ipse ignōtus, egēns Libyae dēserta peragrō,
 Eurōpā atque Asiā pulsus. Nec plūra querentem 380
 passa Venus mediō sic interfāta dolōre est:
 ('Quisquis es, haud, crēdō, invisus caelestibus aurās
 vitālis carpis, Tyriam quī advēneris urbem;
 perge modo atque hinc tē rēginae ad limina perfer.

mean 'yours and those of your fellow-citizens.' *per auris* . . . iit = the more common but less picturesque *vēnit ad auris*. The *et cl.* is the prot., not to *appulit* but to some thought to be supplied, like *Trōiam dīcō*, 'I mention Troy, as a means of identifying myself, on the chance that,' etc.

377. *forte suā*: freely, 'by the merest accident.' Aeneas wants to emphasize the fact that he has no designs on the people of Libya. *ōris*: case?

378, 379. *sum* . . . *nōtus*: V. is here making Aeneas imitate the frankness of speech that marks the Homeric heroes; Achilles calls himself 'the bravest of the Greeks.' *Penātis* . . . *vehō*: see on *deōs*, 4. *fāmā* . . . *nōtus*: stronger than *fāmā* qui terminet astra, 287. For the form *aethera* cf. n. on *āera*, 300.

380. *patriam*: i.e. where my fathers used to dwell. According to tradition, Dardanus, the founder of Troy, came from Italy. *genus* . . . *summō* is explained by the n. on *genus invisum*, 28.

381. *bis dēnis*: in expressions of multiplication the distributive numerals are used, by reason of the idea of repetition involved. *Phrygium* . . . *aequer*

= the sea near Troy. See on *Phrygia*, 182. *cōscendī*: the ancients thought of the sea as higher than the land.

382. *mātrem deā*: Venus. This scene in which Aeneas unknowingly tells the story of his sorrows to his mother, who knows them all, is finely conceived. Cf. 325, with n. For *dell*=an adj. cf. *rēgina*, 273. *fāta*: Aeneas speaks of himself as V. spoke of him in 2, *fātō profugus* . . . *vēnit*.

383. *vix*: join with *supersunt*. *Eurō* is used like *Austria*, 51; see n. there.

384. *Libyae* . . . *peragrō*: he had just learned this from Venus, 339. *dēserta*, 'wastes,' is stronger than *inculta*, 308. Cf. also § 190.

385, 386. *nec* . . . *passa* . . . *interfāta* . . . *est*: a prose writer would have said, *nec* . . . *passa est*, *sed interfāta (est)*. For the acc. *plūra* see § 130.

388. *carpis*: freely, 'breathe.' *carpō* is used (1) of plucking flowers, etc., (2) fig. of enjoying kisses, pleasures, etc. In (2) the thought is that of laying hold on quickly ere it is too late; so probably here *carpis* is meant to suggest the quick coming and going of the breath. *advēneris*: subj. in causal rel. cl.

389. *modo*: often used as we use 'just' or 'only' with the imper.

- 390 Namque tibi reducēs sociōs classemque relātāz
 nūntiō et in tūtum versā Aquilōnibus āctam,
 nī frūstrā angurium vānī docuēre parentēs.
 Aspice bis sēnōs laetantis agmine cynōs,
 aetheriā quōs lāpsa plagā Iovis āles apertō
 395 turbābat caelō; nunc terrās ōrdine longō
 aut capere aut captās iam dēspectāre videntur:
 ut reducēs illi lūdunt stridentibus ālis
 et coetū cīnxēre polum cantūsque dedēre,
 hand aliter puppēsque tuae pūbēsque tuōrum
 400 aut portum tenet aut plēnō subit ōstia vclō.
 Perge modo et, quā tē dūcīt via, dirige gressum.'

390. *namque*: elliptical again, 'I, speak thus confidently, for.' *reducēs* . . . *relātāz*, 'the return of thy comrades and the escape of thy fleet.' So *versā Aquilōnibus*, 391 = 'by a change in the wind.' See on *motos* . . . *fluctūs*, 135. With *relātāz* sc. *ab altō ad terram*.

392. *nl*: the supposition is plainly meant to be regarded as utterly groundless; prose would use *nisi forte*. *vānī* = an adv., 'lyingly,' i.e. with deliberate intent to deceive. With *docuēre* sc. *mē*. *parentēs*: Venus keeps up the fiction of 335-337.

393. *bis sēnōs*: cf. *bis dēnis*, 381, and n. The number is that of the missing ships. *laetantis agmine*: i.e. clustering joyously together. This is the most important touch in the description.

394-396. *Iovis āles*: the eagle, often pictured on coins as holding a thunderbolt. *apertō* . . . *caelō*: as in 155. *nunc* is related to *turbābat*, as *nunc*, 240, is to *sōlūbar*, 239. *terrās* . . . *capere*, 'to be alighting,' to be coming safely to earth; hence *captās* . . . *dēspectāre* = 'to be looking down on the swans that have already alighted.' *videntur* is true pass. of *videō*, i.e. it does not = 'seem'. Render, 'one sees that they are alighting,' etc.

397. *reducēs*: i.e. from their flight before the eagle, 394.

398. *et* . . . *dedēre*: freely, 'having swept round the sky together with joyous cries.' Logically, *cantūs dedēre* is subordinate to *cīnxēre*, being in effect an adv. phrase. Latin poetry, however, often prefers coördination to subordination. Contrast n. on *submersā obrue*, 69. For *cantūs dedēre* see also § 202.

399. *hand aliter* = *sic*; a case of litotes. See on *nōn simīli*, 136. *pūbēs* . . . *tuōrum*: for case of *tuōrum* see § 111. Since *pūbēs* = 'adults,' esp. men of fighting age, *pūbēs* . . . *tuōrum* = 'your warrior followers.' *iuvenēs* and *iuventūs* are similarly used.

400. *portum tenet* corresponds to *terrās* . . . *capere*, *subit ōstia* to *captās* . . . *dēspectāre*, 395, 396. 393-400 throw interesting light on Roman augury. The swans correspond to the ships, the eagle to the storm, the *apertum caelum* to the open sea, the *terrae* to the *portus*. Lately the swans were flying before the eagle as the ships were driving before the storm. Since the past experience of the ships and the swans is identical, one may assume, the argument runs, a similar correspondence between their present and their future fates. The swans are now safe; joy has followed fear. So it is with the ships.

1-9-25
 mea Bo 2-5
 1925 mea beauty

Dixit et avertens rotea cervice refulsit, 402
 ambrosiaeque comae divinum vertice odorem 403
 spirāvere; pedēs vestis defluxit ad imōs, 404
 et vērā incessū patuit dea. Ille ubi mātrem
 agnōvit, tāli fugientem est vōce secūtus:)
 'Quid nātum totiēns, crūdēlis tū quoque, falsis
 lūdis imāginibus? cur dextrae iungere dextram
 nōn datur ac vērās audire et reddere vōcēs?
 Tālibus incūsāt gressumque ad moenia tendit.
 At Venus obscurō gradientis aere saepit
 et multō nebulae circum dea fudit amictū,
 cernere nē quis eōs neu quis contingere posset
 molirive morām aut veniendī poscere causās.
 Ipsa Paphum sublimis abīt sēdēsque revisit
 laeta suās, ubi templum illi centumque Sabaeō
 tūre calēt ārae sertisque recentibus hālant.

402-417. Venus leaves Aeneas, revealing her divine character as she goes. Aeneas moves on to Carthage, Venus making him and Aeneas invisible.

402. *avertens*: see on *avertit*, 104. *rosea*: *roseus* in poetry often = a strengthened *pulcher*. In prose *cervix* is used chiefly in the pl.

403. *divinum* . . . *odorem*: classical poets often associate the idea of fragrance with that of the presence of a deity. For the acc. *odorem* see § 132.

404. *pedēs* . . . *imōs*: contrast 320. Statues regularly show goddesses in long, flowing robes.

405. *vēra* . . . *dea*: pred. nom. to *patuit*, which = *ostenta est*, 'was revealed a very goddess.' See on *accessit*, 307. With *incessū* cf. *incēdō*, 46, and n. *dea*. Ille: for the hiatus see § 237.

407, 408. *totiēns*, 'time and again'; see on *tot*, 204. There is nothing in the Aeneid itself to justify this reproach. *tū quoque*: i.e. like the other gods. *falsis* . . . *imāginibus*, 'by misleading guises,' i.e. by assuming forms that mislead. *imāgō* = 'a counterfeit representation' of anything; Venus had

lately played the rôle of a huntress. *dextrae* . . . *dextram*: sc. proper forms of *manus*; this omission is common in prose. For dat. *dextrae* see § 124.

409. *vērās* . . . *vōcēs*: i.e. to speak and reply without disguise. *vērās* is opposed to *falsis*, 407. Had Aeneas known that he was talking to his mother his words would have been far different.

411. *obscurō*: properly 'dark,' but here 'obscuring'; the *aer* is described in terms of its own effects; § 194. V. borrowed this device of an enveloping cloud from Homer. *gradientis*: sc. *eōs*.

412. *circum* . . . *fudit*: tmesis; § 211. *dea*: in appos. with *Venus*, 411. Its unexpected introduction in this late place gives it a strong rhetor. emphasis; render 'by her goddess power.' Cf. § 207. In 411, 412 we have parallelism.

413. *contingere*: here in its primitive sense of 'touch,' 'lay hands on.'

415. *sublimis* = an adv., 'through the air.'

416. *laeta*: contrast *tristior*, 228. She had received fresh assurances from

Corripuere viam interea, qua semita monstrat.
 417 Iamque ascendebant collem, qui plurimus urbi
 420 imminet adversasque aspectat desuper arcus.
 Miratur molem Aeneas, magalia quondam,
 miratur portas strepitumque et strata viarum.
 Instant ardentis Tyrii, pars ducere muros
 molirique arcem et manibus subvolvere saxa,
 425 pars optare locum tecti et concludere sulco;
 iura magistratusque legunt sanctumque senatum;
 hic portus alii effodiunt, hic alta theatri
 fundamenta locant alii immensisque columnis
 rupibus excidunt, scenis decora alta futuris:

Jupiter, 257-258, and had herself declared the safety of Aeneas's fleet, 303-400. IIII = *Veneri*; sc. est. centum; often, as here, of an indefinitely large number. Sabaei: i.e. Arabian. To the Romans Arabia was a land of fabulous wealth, rich in gold, silver, ivory, and perfumes. The last are still famous.

418-440. From a high hill Aeneas and Achates gain a view of Carthage and its busy people.

418. *corripuere viam*, 'they pressed quickly forward': see on *rapuit* . . . in *fornice*, 176. *viam* is the way in general, *semita* is the actual path followed.

419. *plurimus*=an adv., 'with huge bulk.'

420. *adversas*: freely, 'that face it'; see on *adversa*, 166.

421. *molem*, 'the mass (of buildings)', i.e. the stately structures. *magalia*, 'mere huts.' The word gives V.'s own thoughts. Note the alliteration in this vs.

422. *miratur*: the repetition pictures the variety of impressions which crowd all at once upon Aeneas. Cf. §265. *strata viarum*, 'the paved streets'; see §197. V. has in mind the conditions of life in Rome. Its noise and bustle are often mentioned by Roman writers; its streets were well paved.

423-425. *pars . . . pars*: in distrib-

utive appos. with *Tyrii*. *ducere muros*: cf. Caes. B. G. 1. 8 *murum . . . fossamque perducit*. For the infin. see §164. *subvolvere*, 'to roll up,' i.e. to their places in the *muri* or the *arx*. Compounds of *sub* often denote motion from a lower to a higher level. *tecti*: dat. of purpose; §123. *sulco*: the trench for the foundations.

426. *legunt*, to our feeling, fits its two nearer objects, but not the other, *iura*; modern grammarians call this Zeugma. A Roman, reading the *va* straight ahead as a whole, would not be sensible of any impropriety. The *va* means that the Tyrians have a complete government. It seems out of place, however, between 425 and 427, which are closely allied in theme.

427. *portus*: Carthage had two harbors, both artificial. *alta*, 'deep' and so strong, solid. *theatri*: V. is describing Carthage in terms of the developed city of his own times, in which a theater was accounted a necessity, second in importance only to the Forum.

429. *scenis . . . futuris*, 'lofty ornaments of the stage that is to be.' For case of *scenis* see §120 or §123: for meaning see on *sylvia* . . . *coruscis*, 164. The repetition of *alta* after 427 is effective; the foundations go down deep, the columns rise equally high in air.

quālis apēs aestāte novā per flōrea rūra
 exercet sub sōle labor, cum gentis adultōs
 educunt fētūs, aut cum liquentia mella
 stipant et dulcī distendunt nectare ocellās
 aut onera accipiunt venientum aut agmine factō
 ignāvum fūcōs pecus ā praesaepibus arcent;
 fervet oppus, redolentque thyma frāgrantia mella
 'O fortunātī, quōrum iam moenia surgunt!'
 Aenēas ait et fastigia suspicit urbis.
 Infert sē saeptus nebulā (mirābile dictū)
 per mediōs miscetque viris neque cernitur ūllī.
 Lūcus in urbe fuit mediā, laetissimus umbrae,
 quō primum iactātī undīs et turbine Poenī
 effodēre locō signum, quod rēgia Iūnō
 mōnstrārat, caput ācris equī; sic nam fore bellō

430-432. quālis . . . exercet, 'such labor is theirs as tries to the utmost,' etc. See on *quālis*, 31d. *gentis* . . . fētūs: some see a ref. to the swarming of the bees, others to the efforts made to teach the young to fly and to gather honey.

434. *venientum*: i.e. of those that come to the hive from time to time. This use of a pres. participle as equivalent to a noun, or an antec. plus a rel. cl. belongs largely to poetry and postclassical prose; it is found chiefly with the pl. *agmine factō*: see on *velut agmine factō*, 33. Here we have actual warfare: hence *velut* would be inappropriate.

436. *redolent* . . . *frāgrantia*: the words go closely together, 'are redolent with the fragrance of.' 430-436 correspond, in whole and in detail, to 423-429. The comparison involves two points: (1) ceaseless activity, (2) multiplicity of tasks. Each half has seven vs.; *quālis* . . . *labor* corresponds to *instant* . . . *Tyrū*, *cum gentis* . . . *frāgrantia mella* to *pars dūcere* . . . *futūris*.

437. *ō* . . . *surgunt*: as has been well said, 'The want of a city is the keynote of the Aeneid.' Cf. Aeneas's

words, 204-207, Venus's contrast of Antenor's lot with that of Aeneas, 241-263, Jupiter's assurance, 353, and 4-7, esp. *dum conderet urbem*.

438. *suspicit*, 'looks up at'; cf. n. on *subvolvere*, 424. We infer that Aeneas has left the hill, 419; see § 225.

439. *saeptus nebulā*: cf. *obscurō* . . . *saeptū*, 411. *mirābile dictū*: cf. *mirabile visū*, 111, with n.

440. *miscet*: sc. *est* from the preceding vs. *viris*: for case see § 124. *ūllī*: for case see § 121. The constr. is easy here, since *cernitur* practically = *oparet*.

441-443. Aeneas comes to a grove in the heart of the city. Here, in Juno's temple, he sees a series of pictures detailing the course of the Trojan war.

441. *umbrae*: with *laetissimus*, which = *plénissimus*; see § 116.

442-444. *quō* . . . *locō* = *ubi*. *primum* belongs with *effodere*; it implies that they dug fruitlessly in other places. *iactātī* = *postquam iactātī sunt*. *undīs et turbine*: cf. *undīs Eurōque*, 338. *quod* . . . *mōnstrārat*, 'of whose existence Juno had told them,' in some oracular utterance, perhaps. *mōnstrā-*

445 *egregiam et facilem victū per saecula gentem.*

*Hic templum Iūnōni ingēns Sidōnia Didō
condēbat, dōnis opulentum et nūmine divae,
aerea cui gradibus surgēbant limina nexaeque
aere trabēs, foribus cardō stridēbat aēnis.*

450 *Hōc primum in lūcō nova rēs oblāta timōrem
lēniūt, hīc primum Aenēās spērāre salūtem
ausus et afflicti melius cōfidere rēbus.)* *Justo. Subj. 192. 1a, B, C*
*Namque sub ingenti lūstrat dum singula templō
rēginam opperiēns, dum, quae fortūna sit urbi,*

res must not be taken too lit. For Juno's interest in Carthage see 15-18. *equi*: the head of a horse was common on Carthaginian coins. *cer eus* often = 'a charger,' 'war horse' sic, 'on this condition,' i.e. *si eaq. . . . affodissent*. *fore* depends on *dixerat*, to be supplied out of *mōstrārat*. *bellō egregiam*: cf. *bellō . . . superbum*, 21.

445. *facilem victū*, lit., 'easy in respect of sustenance,' i.e. easily sustained, wealthy. *facili* ('easily-gained') *victū* would be a more natural phrase, but would not so neatly balance *bellō egregiam*. *victū* is the noun, as in 214. For military prowess and wealth as the characteristics of Carthage see 14.

446. *Sidōnia*: since Tyre and Sidon were the chief cities of the Phoenicians, before Carthage was built, *Sidōnius* and *Tyrius* often = 'Phoenician.' V. uses them also as = 'Carthaginian'; cf. 12, and n. on *Tyriū*, 20. For the various names for one people (cf. too *Poeni*, 442), see § 181.

447. *dōnis . . . nūmine divae*: the two ideas were closely associated in Roman thought. The gifts were there either in payment of favors already received from Juno, or as a means of putting the goddess under obligations and so inducing her to grant further blessings. See on *multa . . . dextrā*, 334.

448. *cui*: dat. of interest, § 120, the temple being personified. *cui . . . trabēs* = 'whose rising steps were crowned

by,' etc. *nexae . . . aere* is parallel to *aerea*, 448, and *aēnis*, 449, and so must itself = 'brazen.' Lit. it = 'fastened together (i.e. strongly fashioned) of bronze,' *aere* being abl. of material. The *trabēs* are the jambs, made of brass closely riveted together. For scansion of *-que* see § 256.

449. *foribus . . . aēnis*: i.e. the doors with their grating hinges were of bronze. The pl. *foribus* is natural, since Roman doors were usually in two leaves. *foribus* may be either local abl. or causal abl. *cardō*: see Vocab.; for the sing. see § 172. *stridēbat* emphasizes the size of the doors, which makes it impossible to open or close them without noise.

450. *oblāta*: sc. *ei* = *Aenēas*, 'greeting his eyes.' *timōrem*: his anxiety as to his reception by the Carthaginians.

452. *afflicti . . . rēbus*, 'to put surer trust in his shattered fortunes,' i.e. to feel that, adverse as fortune had hitherto been, he was after all a man destined to better things. For case of *rēbus* see A. 481, and N.; B. 219, 1, and a; G. 401, N. 6; H. 476, 2.

453. *sub . . . templō*: from these words we infer that Aeneas has stepped within the temple; see § 225. *singula*, 'the various sights.'

454. *rēginam opperiēns* seems hardly consistent with 399 (see § 49), nor does V. tell us how Aeneas knew that the queen was to come to the temple. *quae*

artificumque manūs intrā sē operumque labōrem
 mirātur, videt Iliacās ex ordine pūgnās
 bellaque iam fāmā tōtū vulgāta per orbem,
 Atridās Priamūque et saevum ambōbus Achillem.
 Cōstitit et lacrimāns 'Quis iam locus,' inquit, 'Achātē,
 quae regiō in terrīs nostrī nōn plēna labōris?'
 En Priamus! sunt hīc etiam sua praemia laudī,
 sunt lacrimae rērum et mentem mortālīa tangunt.
 Solve metūs; feret haec aliquam tibi fāma salūtem.
 Sic ait atque animum pīctūrā pascit inānī
 multa gemēns largōque ūmectat flūmine vultum.
 Namque vidēbat, utī bellantēs Pergama circum
 hāc fugerent Grāī, premeret Trōiāna iuventūs,
 hāc Phryges, instāret currū cristātus Achillēs.

. . . urbi: Aeneas's thoughts turn to the future of Carthage; its present magnificence is an earnest of greater things to come. In 455 his thoughts come back to his surroundings.

455. *manūs*: not the hands themselves, but the product of the hands, 'handiwork,' 'skill.' *intrā sē = sēcum* or *tacitus*. *operum*: subjective gen., 'the toil occasioned by the work they had wrought.'

456. *ex ordine*: briefly put for *ex ordine expressis*.

458. *saevum* . . . *Achillem*: for his hostility to Troy cf. *relīquīs* . . . *Achillī*, 30. In consequence of a quarrel with Agamemnon, the leader of the Grecian host, Achilles refrained from fighting for some days, during which the Greeks suffered grievous losses.

459. *cōstitit*: he had been moving about hitherto. See on this word in 187. *lacrimāns*: the Greeks and the Romans saw nothing unmanly in the free expression of emotion. *Achātē*: for form, see § 94.

461. *En*: regularly without influence upon the constr. *sua* apparently violates the rule that the reflexives stand only in the pred., referring back to the

subject. Logically, however, *sunt* . . . *laudī = hic etiam sua praemia habet laus*. Similar clauses are common, even in prose. *laudī*: here, that which begets praise, 'merit'; § 180. So *culpa* often = 'misconduct.'

462. *lacrimae* . . . *tangunt*: sc. *etiam hic* from 461; 'even here tears are the standing tribute to misfortunes and man's lot touches man's heart.' *rērum* is possessive gen. with *sunt*, the lit. sense being, 'tears belong to,' i.e. are accorded to.

463. *metūs*: cf. *timōrem*, 450, with n. Aeneas is talking as much to cheer himself as to comfort Achates. *aliquam*, 'some measure of.' Full safety was to be theirs first in Italy.

464. *pīctūrā* . . . *inānī*: instr. abl. Note the juxtaposition of contrasts in *pāscit inānī* (§ 212); food usually consists of things substantial. Paintings belong to an age later than Homer; see on *an-cora*, 169.

465. *multa*: for case see § 130.

466. *utī*, 'how.' *circum*: for position see § 210.

467, 468. *hāc* . . . *hāc* = the commoner *hāc (parte)* . . . *illūc*. *premeret*: sc. *eōs = Grāiōs*. *iuventūs* = *pūbēs*. 399.

- Nec procul hinc Rhēsi niveis tentōria vēlis
 470 agnōscit lacrimāns, primō quae prōdita somnō
 Tȳdidēs multā vāstābat caede cruentus,
 ārdentisque āvertit equōs in castra, priusquam
 pābula gustāssent Trōiae Xanthumque bibissent.
 Parte aliā fugiēns āmissis Trōilus armis,
 475 infēlix puer atquē impar congressus Achillī,
 fertur equis currūque haeret resupīnus ināni,
 lōra tenēns tamen; huic cervixque comaeque trahuntur
 per terram, et versā pulvis inscribitur hastā.
 Intereā ad templum nōn aequae Palladis ibant
 480 crīnibus Iliades passis peplumque ferēbant

Phryges: note the variety (§181), *Phryges* after *Trōiāna iuventus*, *Achillēs* after *Grāi*. Achilles, foremost champion of the Greeks, stands for the Greeks in general. *cristātus*: V. is thinking of Homeric passages in which ref. is made to the waving plumes of the warriors' helmets as one source of the terror they inspired in their foes.

469. *niveis . . . vēlis*, 'white-can vassed,' involves another anachronism. For case see on *praestanti corpore*, 71.

470. *primō . . . somnō* may be either temp. or instr. abl.; the attack took place on the very night of his arrival.

471. *vāstābat*: note the tense. In 460-493 the impf. and the hist. pres. picture the scenes actually represented in the paintings. *cruentus*: for position see §205.

472, 473. *ārdentis*: cf. *ācris*, 444. *āvertit*: the pf. shows that the poet is telling a story independent of the picture, not describing what Aeneas saw. *castra*: sc. *sua*. *priusquam . . . bibissent*: the cl. expresses purpose, 'to keep them from,' etc. Rhesus came from Thrace to help the Trojans. An oracle had declared that Troy could never be taken if his horses tasted the grass and the waters of the Trojan plain; hence the attack by Diomedes. The cl. gives a statement by V. himself

this point could not have been represented in the painting. *Xanthum*: like the Simois, 100, a river of Troy.

474. *parte aliā* throws light on the constr. of *hūc . . . hūc*, 467, 468.

475. *impar* = *cum* ('although') *impar esset*; cf. n. on *aeger*, 208. The thought in *atque* . . . *Achillēs* is really subordinate to that in *infēlix*, being in effect a causal cl.

476. *currū*: perhaps dat. with *haeret*; §124. Others take it as local abl.

477. *huic*: for case see on *cuī*, 448.

478. *versā*, 'trailing.' Troilus was killed as he stood in his chariot, holding the reins in his left hand and his spear poised in his right. In death he still holds the spear so that the butt of it makes lines in the dust as his body is dragged along by the horses. *pulvis*: for scansion see §242.

479. *intereā*: i.e. while the events of 467-478 were taking place. *nōn aequae* describes Pallas from the point of view of the Trojans.

480. *crīnibus . . . passis* (*pandō*): a standing token of grief among women; at such times men let their hair and beards grow. *peplum*: as offering to the goddess. The Athenians annually adorned the statue of Pallas with a splendid peplus, on which were wrought the great deeds of the goddess.



AN AMAZON

suppliciter tristēs et tūnsae pectora palmis; *ver. 24.*
 diva solō fixōs oculōs āversa tenēbat. }
 Ter circum Iliacōs raptāverat Hectora mūrōs
 exanimūque aurō corpus vëndēbat Achillēs.
 Tum vērō ingentem gemitum dat pectore ab imō,
 ut spolia, ut currūs utque ipsum corpus amīci
 tendentemque manūs Priamum cōspexit inermis.
 Sē quoque principibus permixtum agnōvit Achivis
 Eōasque aciēs et nigrī Memnonis arma.
 Dūcit Amāzonidum lūnātis agmina peltis
 Penthesilēa furēns mediisque in milibus ārdet,
 aurea subnectēns exsertae cingula mammae,
 bellātrix, audetque viris concurrere virgō.

485

490

481. *tūnsae* . . . *palmis*: for constr. see §136; for force of *tūnsae* see §171.

482. *diva*: advers. asynd.; they were doing all they could to propitiate the goddess, but she remained unmoved. This picture of the appeal to Pallas is in place after the three accounts of reverses suffered by the Trojans, 466-478.

483. *raptāverat*: the pluperfect sets forth something which had occurred prior to the past moment seized by the painter, represented by *vëndēbat*, 484; see on *vëndēbat*, 471. The body was represented in the picture, no doubt, as sadly mangled.

484. *vëndēbat*: Priam, guided by Mercury, went by night to Achilles to ransom Hector's body.

485. *gemitum dat*: for the phrase see §202.

486. *ut . . . ut . . . ut*: see on the triple *ubi*, 99, 100.

487. *inermis*: in all ages suppliants have been unarmed.

488, 489. *principibus*: for case see §124. *Eōas* . . . *arma*: parallelism; §222. The ref. is to the Ethiopians of India, who, under their chief Memnon, came to Troy.

490. *lūnātis* . . . *peltis*, 'the crescent-shielded lines.' The Amazons fought for Troy. The cultured Roman reader would remember that Achilles slew both Memnon and Penthesilea.

491. *furēns*: i.e. full of martial fury. *furō* and *furor* always denote strong feeling, often, too, lack of self-control. The nature of the feeling must be determined from the context.

492. *aurea* . . . *mammae*, 'a golden girdle bound 'neath her bared breast.' How lit.? *exsertae*: i.e. of the folds of her garments.

493. *bellātrix*: for position see §203, and cf. that of *vëndētrix*, 319. *concurrere*: a military word, 'to meet the shock of.' Note juxtaposition of contrasts in *concurrere virgō*. For case of *viris* see §124. The allit. *viris* . . . *virgō* emphasizes an already strong vs. In 466-493 we have eight pictures, arranged in pairs: (1) a Trojan victory, 467, (2) a Gk. victory, 468; (3) the death of Rhesus, 469-473, (4) the death of Troilus, 474-478; (5) the appeal to Pallas, 479-482, (6) the appeal to Achilles, 484-487; (7) Memnon's fight, 489, (8) Penthesilea's bravery. Only the first picture could stir any feelings other than those of sorrow in a Trojan heart.

Haec dum Dardaniō Aenēae miranda videntur,
 495 dum stupet obtūtūque haeret dēfixus in ūnō,
 rēgina ad templum, fōrmā pulcherrima Didō,
 incessit, māgnā iuvenum stipante catervā.
 Quālis in Eurōtāe rīpis ant per inga Cynthi
 exercet Diāna chorōs, quam mille secūtāe
 500 hinc atque hinc glomerantur Orēades,—illa pharetram
 fert umerō gradiēnsque deās superēminet omnīs;
 Lātōnae tacitum pertemptant gaudia pectus,—
 tālis erat Didō, tālem sē laeta ferēbat
 per mediōs instāns operi rēgnisque futūris.
 505 Tum foribus dīvae, mediā testūdine templi,
 saepta armīs soliōque altē subnixa resēdit.
 Iūra dabat lēgēsque virīs operumque labōrem
 partibus aequābat iūstis aut sorte trahēbat,

494-519. Dido enters the temple, followed soon by a delegation containing members from all the missing ships.

494. Dardaniō: a very appropriate epithet for Aeneas now, when his heart is racked by Trojan memories. As a Trojan he has good reason to take a deep interest in the pictures. Aenēae: in part with *miranda*, in part with *videntur*, which is a true pass., as in 396.

496. fōrmā pulcherrima: cf. 72. V. is fond of sup. adj. with proper names.

497. incessit: cf. *incēdō*, 46, with n., *incessū*, 405.

498, 499. quālis . . . chorōs: for the form of the comparison cf. 316, 430, with notes. mille: used like *centum*, 416.

500, 501. hinc atque hinc: cf. 102. illa . . . umerō: see on *Phoebe soror*, 339. Cf., too, the description of Venus, 318. deās: the *Orēades*. For the Nymphs see §§290, 291. superēminet: V. is following a passage in Homer. The Greeks regarded tallness as an essential element of beauty.

502. Lātōnae: mother of Diana and Apollo, in classical literature the type of perfect mother love.

504. per mediōs: i.e. through those engaged on the works described in 425-430. The point of 498-504 is the preëminent beauty and majesty of Dido.

505. foribus: local abl. Dido sits at the entrance to the *cella* or shrine of the goddess; such a *cella* corresponded roughly to the chancel of a modern church. mediā . . . templi: local abl. *testūdō*, properly a 'tortoiseshell,' is used of anything rounded or vaulted like such a shell, e.g. of a certain military formation, and here of the vaulted roof of the temple. The phrase, 'vault of the temple,' stands for 'the vaulted temple.' At Rome the Senate not infrequently met in some temple.

505. armīs by metonymy, §184, = *armatis militibus*.

507. iūra . . . lēgēsque: a common expression for the whole body of law; see *lēs* in Vocab. This vs. is inconsistent with 426, where the people itself performs these actions. There V. seems to have thought of Carthage as a republic, here he views it as a monarchy. virīs = *civibus*; cf. 264.

508. The queen assigns the work in equal portions, when that is possi-

cum subitō Aenēās concursū accēdere magnō
 Anthea Sergestumque videt fortemque Cloanthum 510
 Teucrorūque aliōs, āter quōs aequore turbō
 dispulerat penitusque aliās āvexerat ōrās.
 Obstipuit simul ipse, simul percussus Achātēs
 laetitiāque metūque; avidi coniungere dextrās
 ardēbant, sed rēs animōs incognita turbat. 515
 Dissimulant et nūbe cavā speculantur amictī,
 quae fortūna virīs, classem quō litore linquant,
 quid veniant, cūctīs nam lēctī nāvibus ibant
 ōrantēs veniam et templum clāmōre petēbant.
 Postquam intrōgressī et cōram data cōpia fandī, 520
 māximus Ilioneus placidō sic pectore coepit:

ble; when that can not be done, she resorts to the drawing of lots, as the fairest method of distributing these unequal burdens. An appeal to the lots was, in Gk. and Roman feeling, an appeal to heaven itself. *sorte trahēbat*: sc. *operum labōrem* or *labōris partē*. Each *sort* was a bit of wood or the like, having on it marks corresponding to one of the tasks; hence to draw a lot was to draw a *labōris pars*.

510. *Anthea*: cf. 181. *Cloanthum*: see 222.

511. *āter*: transferred epithet (§194), the storm being described in terms of its effects, for which see 88, 89.

512. *penitus*: i.e. far out of their course. *aliās . . . ōrās*: why acc.?

513. *obstipuit*: cf. *stupet*, 495. *simul . . . simul*: a strong but illogical expression, 'himself and Achates, both alike.' One *simul* would suffice.

514. *avid* goes closely with *ardēbant*, 'burned with eagerness to.' *coniungere*: for the infin. see §162.

515. *rēs*, 'state,' 'condition.' *incognita* is the main word of this sentence. It was the uncertainty that distressed Aeneas and Achates.

516. *dissimulant*, 'they feign indifference'; lit. they disguise their in-

terest in what is going on before them. They act exactly as they would if they knew nothing of the *obscurō dars* (411, 430). *simulō* is to pretend that such and such is the case; *dissimulō* is to conceal the truth, 'dissemble.' *cavā*, 'enshrouding.' *amictī*: from *amictō*; cf. *multō . . . amictū*, 412.

517. *virīs*, 'their comrades'; sc. *et*. The omission of the subj. is not very common, and usually occurs only when, as here, other subjs. in the same constr. are expressed in the cl. or sentence.

518. *cūctīs*: put first as the important word; every ship has escaped, even as Venus had predicted, 399, 400. *lēctī*, 'delegates.'

519. *clāmōre*: it appears below that Antheus, etc., have been put under arrest. We may imagine them as crying out against the injustice of this act.

520 - 560. Ilioneus explains how they came to Dido's domains, and begs her to permit them to refit their ships that they may sail on to Italy or to Sicily.

520. Sc. *sunt* with *intrōgressi*, *est* with *data*. *cōram*: freely, 'in the queen's presence.'

521. *māximus*: sc. *nātū*, 'the eldest'; cf. the common *māiōrēs* (*nātū*), 'ancestors.' *māximus* = a causal cl. *placidō*:

- 'O rēgina, novam cui condere Iuppiter urbem
 iūstitiāque dedit gentis frēnāre ^{dict}superbās,
 Trōes tē miserī, ventis maria omnia vectī,
 525 ^{et}brānus: prohibē infandōs ā nāvibus ignīs,
 parce piō generi et propius rēs aspice nostrās.
 Nōn nōs aut ferrō Libycōs populāre Penātis
 vēnimus, aut raptās ad litora vertere praedās;
 nōn ea vīs animō nec tanta superbia victis.
 530 Est locus (Hesperiam Grāi cognōmine dicunt),
 terra antiqua, potēns armis atque ūbere glaebae;
 Oenōtrī coluēre virī; nunc fāma minōrēs
 Italiam dixisse ducis dē nōmine gentem.
 Hic cursus fuit,
 535 cum subitō adsurgēns fluctū nimbōsus Oriōn

his calmness is the calmness that befits the wide experience of age.

522, 523. novam . . . urbem: cf. Aeneas's cry, 487, *ō fortunāfī*, etc. See n. there. cui . . . dedit gives the reason for *brānus*, 525, 'you have it in your power to help, hence,' etc. cui thus = *idē anim*. For the infin. *condere* and *frēnāre* see § 166, n. gentis . . . superbās: the Libyans, called *genus intrāctābile bellō*, 530. frēnāre: cf. *carcere frēnat*, 54, and n.

524. Trōes . . . miserī: note contrast with the good fortune of 522, 523. maria omnia: for constr. see § 182, and n.

525, 526. prohibē . . . parce . . . aspice: in ordinary prose we should have *brānus ut prohibeās*, etc. The constr. here is due to the speaker's passionate earnestness, the independent imp. being the strongest possible expression of an appeal. piō: i.e. one that has done no wrong. propius: lit., 'from a nearer point,' i.e. more closely, more carefully. From 525, 526 we learn indirectly (§ 285) that Ilioneus and his comrades are under arrest and that their guards have threatened to burn their ships, i.e. to treat them as pirates.

527, 528. populāre . . . vertere: for the infin. see § 159. Penātis: properly gods of the home (§§ 296-298), but here 'hearth,' 'home'; see on *Cererem*, 177. ad litora vertere: i.e. to carry off in our ships.

529. animō . . . victis: possessive dat.; sc. est. Sc. also *nostrō* with *animō*, *nōbis* with *victis*. He says in effect, 'We are a duty-doing race, hence violence is not in our line; we are a defeated race, hence we have not the presumption to raid the domain of a strong people like yours.'

530. For the form of this *va* see § 219.

531. potēns . . . glaebae: the abla. are partly causal, partly abla. of spec.

532, 533. Oenōtrī . . . virī: it is implied that the land was once called *Oenōtria*. fāma: sc. est. minōrēs, 'a younger generation'; cf. n. on *māximus*, 521. Italiam . . . gentem: cf. *Rōmānōs* . . . *dicet*, 277. ducis: Italus. gentem: a poetical variation for *terram*.

534. hic: for the gender cf. *hōc*, 17, and n. We might have had *huc*. For the incomplete *va* see § 262.

535. subitō . . . fluctū, 'with sudden swell'; modal abl. with *adsurgēns*.

in vada caeca tulit, penitusque procacibus Austris
perque undas superante salo perque invia saxa
dispulit; huc pauci vestris adnavimus oris.

Quid genus hoc hominum? quaeve hunc tam barbara morem
permittit patria? hospitio prohibemur harēnae;
bella cient primaque vetant consistere terrā.

Si genus humanum et mortalia temnitis arma,
at sperate deos memorēs fandi atque nefandī.

Rex erat Aenēas nobis, quō iustior alter
nec pietate fuit nec bellō maior et armis.

Quem si Fata virum servant, si voscitur aurā
aetheriā neque adhuc crudelibus occubat umbris,

inqui paucis
dey redior
deci.
540 Aeneas

Nov. 26.

545

adsurgens suggests at once the rising of the star and the rising of the wave. Both the rising and the setting of Orion are described as attended by storms.

536-538. in vada caeca: cf. in saxa latentia, 108. penitus . . . dispulitis a double statement, 'drove us far out of our course . . . and scattered us,' etc.; cf. 511, 512. procacibus Austris, 'with the help of,' etc.; instr. abl. with dispulit, 538. Austris: localization; §190. perque . . . perque: for the metrical treatment see §204. pauci: pathetic, 'a sorry remnant.' vestris . . . oris defines Aūc. For case see on Latiō, 6.

539. -ve: see on aut . . . -ve, 360, 370. hunc . . . morem: said with a gesture toward the guards; see on propius, 526. It is explained also by 540, 541.

540. hospitio . . . harēnae: Aeneas had fared far better; see 172.

541. cient: the subject would be made clear by a gesture; cf. n. on hunc . . . morem, 539. primā . . . terrā: lit., 'on the first (part) of the dry land,' i.e. even on the land's edge.

542. temnitis = contemptis; temnō is rare, and is found chiefly in poetry.

543. at, like Eng. 'yet,' is often used in the apod. of a cond. sentence. spē-

rāte: properly 'look forward to,' 'anticipate,' but here, by a not uncommon shift of meaning, 'have an eye to,' 'fear.' memorēs: pred. adj. after spē-rāte deōs, 'bethink you of the gods as mindful,' etc., i.e. bear in mind with fear and trembling that the gods are, etc. fandi is practically gen. of fās, nefandi of nefās. Why is the gen. used here?

544, 545. erat: used much as in 348; see n. there. Ilioneus, of course, does not know whether Aeneas is alive or dead; cf. 218-222. quō . . . fuit, 'who had not his superior in every good work,' etc. Note alter, which = 'the other of two.' We compare or contrast one man with any other man (alius), but Latin generally uses alter, as here, comparing one definite individual with a second. Join pietate with iustior, which practically = 'more perfect.'

546. quem: as in 64; see n. there. aurā: abl. with voscitur; see A. 410; B. 218, 1; G. 407; H. 477, 1. aurā aetheriā is the air of the upper world; cf. aurā vitālis, 387.

547. umbris here = 'the place of the shades.' This place is called 'cruel' from its connection with death. The abl. is local.

nōn metus, officiō nec tē certāsse priōrem
 paeniteat. Sunt et Siculis regiōnibus urbēs
 550 arvaque, Trōiānōque ā sanguine clārus Acestēs.
 Quassātam ventis liceat subducere classem
 et silvis aptāre trabēs et stringere rēmōs,
 sī datur Italiā sociis et rēge receptō
 tendere, ut Italiā laetī Latiumque petāmus,
 555 sīn absūmpta salūs et tē, pater optime Tencorum,
 pontus habet Libyae nec spēs iam restat Iūli,
 at freta Sicaniae saltem sēdēsque parātās,
 unde hūc advectī, rēgemque petāmus Acestē.
 Tālibus Ilioneus; cūctī simul ōre fremēbant
 560 Dardanidae.
 Tum breviter Didō vultum dēmissa profātur:

548-550. *nōn metus*: sc. *nōbis est*. The poets often omit the pers. pronouns, even when, as here, they are really emphatic. See also §214. *officiō . . . paeniteat* = *nec tē paeniteat si officiō prior certāris* (pf. subj.), 'nor would you ever regret it should you take the lead in vying with us in courtesy.' The cl. contains a delicate suggestion to Dido. This is reinforced by 549, 550, which = 'we can reward our friends.' *sunt . . . Acestēs = sunt enim*, etc. With *sunt* sc. *nōbis* again. *et . . . regiōnibus*: i.e. in Sicily, as well as in Italy, mentioned in 530-533. *et* = 'also,' 'even.' *ā sanguine*: briefly put for *ā sanguine nātus*. *Acestēs*: cf. 196, 196.

551. *liceat*: for mood cf. *sic*, etc., 330-332, and n. *subducere*: ancient ships were small and were frequently drawn up on land, esp. by voyagers about to make a long stop; so, too, in winter.

552. *aptāre* = *to fit the trabēs* to the proper places. Render by 'hew.' *trabēs*, 'timbers,' required to repair the breaches in the sides of the vessels; cf. 122, 123. *stringere rēmōs*: i.e. *to fashion oars by stripping boughs of their leaves and twigs*. *stringere* here

= 'to make by stripping'; *rēmōs* is acc. of effect (§129).

553, 554. *sī . . . tendere*: this cl. belongs in thought after *ut*.

555. *sīn* balances *sī*, 553. *sī . . . sīn* are regularly used to introduce alternative conditions. *tē . . . Tencorum*: the apostrophe to the missing Aeneas shows Ilioneus's deep emotion.

556. *Libyae* = *Libycus*. The gen. of a noun often thus = an adj. In fact, the gen. is the adj. case, as distinct from the abl., which is largely adv. *Iūli*: subjective gen. with *spēs*, 'the hope once engendered in us by Iulus.' Aeneas and Iulus were on the same ship; if one was lost, the other was, too.

557. *at*: used as in 543; see n. there. *sēdēs*: as in 205.

558. *advectī*: sc. *sumus*; §215. *petāmus* is to be construed here as in 554.

559. *fremēbant*: see on *fremunt*, 56. Here the ref. is to applause or approval.

561-578. Dido replies, promising all possible help.

561. *vultum dēmissa*, 'with downcast look.' For constr. see on *oculōs suffusa*, 223.

'Solvite corde metum, Teucrī, sēclūdite cūrās.

Rēs dūra et rēgni novitās mē tālia cōgunt
mōliri et lātē finis cūstōde tuērī. |

Quis genus Aeneadam, quis Trōiae nesciat urbem
virtūtēsque virōsque aut tantī incendia belli? 565

Nōn obtūnsa adeō gestāmus pectora Poenī,
nec tam āversus equōs Tyriā Sōl iungit ab urbe.

Seu vōs Hesperiam māgnam Sāturniaque arva
sive Erycis finis rēgemque optātis Acestēn, 570
auxiliō tūtōs dimittam opibusque iuvābō.

Vultis et his mēcum pariter cōsidere rēgnis?
urbem quam statuō, vestra est; subducite nāvis;

Trōs Tyriusque mihi nullō discrimine agētur. |

562. solvite . . . metum: see § 203. Note the parallelism in this vs. reinforced by double allit.

563. rēs dūra (sc. mea), 'the trying position in which I find myself'; see § 30. She may have feared, too, an attack by Pygmalion, 363, 364. tālia: sc. *quāta feci*, i.e. the things of which you complain as so unusual; see § 39 ff.

564. mōliri: a much stronger word than *facere*, always implying that the thing done is one of magnitude and difficulty, or is in some way out of the common run. tālia mōliri = 'to adopt such stringent measures.' cūstōde: coll. sing.; § 172.

565. genus Aeneadam = *Aeneades* = *Trōiānōs*. Trōiae . . . urbem: cf. *urbem Patavī*, 247, with n. nesciat is cond., a cl. like 'should the question be put to him,' being implied.

566. virtūtēs, 'the valiant deeds'; see § 176. All the accs. in this vs. belong with *belli*. tantī, freely, 'that awful'; see on *tot*, 204.

567, 568. adeō: join with *obtūnsa*. nec . . . urbe: this vs. = 'We are not so far out of the world as not to hear of its great events,' just as 567 = 'We are not so unfeeling as not to be moved by what we hear.' The track of the sun

symbolizes the habitable, civilized world.

569-571. Hesperiam: see § 380. Note the parallelism in this vs. and in 570. Sāturnia . . . arva: Italy. See §§ 274, 275. Erycis finis = Sicily. auxiliō: instr. abl. with *tūtōs*, which is here the full ptcepl. of *tueor*. The cl. *auxiliō* . . . *dimittam*, short as it is, contains three promises: 'I will help you,' 'I will let you go,' 'I will give you safe conduct.'

572. vultis . . . rē, nis? The question forms a prot. to *urbem* . . . *est*, 573. We have this idiom in Eng. For *et* we should say 'or.' It joins the new promise of 573 ff. to those of 571. mēcum pariter, 'on equal terms with me.'

573. urbem . . . est = *urbs quam statuō vestra est*. The antec. is here attracted into the case of the rel. This attraction is not uncommon in prose, but there the antec. is set within the rel. cl.; cf. *Dēiōpēa*, 72. subducite answers the request of 551.

574. nullō discrimine: modal abl. This vs. has become proverbial as a pledge of strict neutrality and impartiality. agētur: this pers. pass. constr. of *agō*, 'deal with,' is poetical. In prose we should have *cum Trōiānō Tyriōque nullō discrimine equidem agam*.

575 / Atque utinam rēx ipse Notō compulsus eōdem
adforet Aenēās! equidem per litora certōs
dīmīttam et Libyae lūstrāre extrēma iubēbō,
sī quibus ēiectus silvis aut urbibus errat. *Now*

His animum arrēctī dictis et fortis Achātēs
580 et pater Aenēās iam dūdum ērumpere nūbem
ārdēbant. Prior Aenēān compellat Achātēs:
'Nāte deā, quae nunc animō sententia surgit?
omnia tūta vidēs, classem sociōsque receptōs.
Ūnus abest, mediō in fluctū quem vidimus ipsi
585 submersum; dictis respondent cētera mātis.
Vix ea fātus erat, cum circumfūsa repente
scindit sē nūbēs et in aethera pūrgat apertum.
Restitit Aenēās clārāque in lūce refulsit
ōs umerōsque deō similis; namque ipsa decōram
590 caesariem nātō genetrix lūmenque iuventae
purpureum et laetōs oculis adflārat honōrēs,

575, 576. *utinam* . . . *adforet*: an example of what is commonly called a wish contrary to fact. A. 442; B. 279, 2; G. 260; H. 558, 1. It is not really a wish at all, but rather the utterance of a vain regret. *Notō* . . . *eōdem*: sc. *qui vōs ipsōs ad dōs nostrās appellat*. *Notō* replaces *Austria*, 586. *certōs*, 'trustworthy messengers.' *certus* is always 'assured,' 'specific,' never 'certain' as in the phrase 'a certain lawyer.' That sense is conveyed by *quidam*.

577. *dīmīttam*: note the force of the prefix, 'hither and thither.' *extrēma*, 'the remotest parts.'

578. *si* . . . *errat*: the thought, fully expressed, would be, 'that they may find him if,' etc. *ēiectus*, 'shipwrecked'; sc. *nāvibus* or *litore*.

579-612. The cloud enveloping Aeneas and Achates disappears, and they stand forth to view. Aeneas thanks Dido for the help promised by her.

579. *animum arrēctī*: freely, 'profoundly moved.' For case of *animum* see § 135.

580, 581. *iam dūdum* . . . *ārdē-*

bant, 'had long been eager'; cf. n. on *tot* . . . *gerō*, 47. For the infin. *ērumpere* cf. *contingere* . . . *ārdēbant*, 514. For the acc. *nūbem* see § 133. *ērumpere* is here a strengthened *relinquere*. prior: as in 821.

582. *nāte deā*: cf. *Mātū genitum*, 297, and n.

583. *receptōs*: cf. *receptūs*, 178, and n.

584. *ūnus*: emphatic, 'only one,' i.e. Orontes; see 118-119. *quem*: for the position of this word see § 200.

585. *dictis* . . . *mātis*: they are given in 309, 400.

586. *circumfūsa*: we should say 'enveloping,' 'encircling'; cf. 412.

587. *sē*: join with both *scindit* and *pūrgat*; *pūrgat sē* = 'clears,' i.e. vanishes, melts. The dense dark cloud (411) becomes thinner and finally vanishes.

588. *restitit* is emphatic by position, giving the result of 586, 587. The *vs.* = 'And lo, there stood Aeneas, gleaming,' etc. Cf. 402. Note the instantaneous pf.; § 150.

589-591. *ōs umerōsque*: for case cf. *animum*, 579, and n. *ipsa* . . . *gene-*

quāle manūs addunt ebori decus, aut ubi flāvō
argentum Pariusve lapis circumdatur aurō.

¶ Tum sic rēginam adloquitur cunctisque repente
inprōvisus ait: 'Cōram, quem quaeritis, adsum,
Troīus Aenēās, Libycis ēreptus ab undis.
Ō sōla infandōs Troīae miserāta labōrēs,
quae nōs, rēliquiās Danaum, terraeque marisque
omnibus exhaustōs iam cāsibus, omnium egēnōs,
urbe, domō sociās, grātēs persolvere dignās
nōn opis est nostrae, Didō, nec quidquid ubique est
gentis Dardaniae, māgnū quae sparsa per orbem.

trix: cf. *ipsea* . . . *imāgō*, 552, with n. *decōram caesarlem*, 'beauty of locks.' The emphasis is on the adj.; see on *mōtōs* . . . *fluctūs*, 136. *lūmen* . . . *purpureum*, 'the bright radiance (flush) of youth.' In the poets *purpureus* often loses the suggestion of specific color, and merely = 'radiant,' 'lustrous.' Cf. *rosē*, 402, and n. *laetōs* . . . *honōrēs*, 'joyous graces,' i.e. beauty and gladness. Venus was not only the mother of Aeneas, but also the goddess of beauty.

592, 593. *quāle* . . . *decus* is briefly put for *tūc decus Aenēae addidit quāle*, etc. *ebori*: ivory was sometimes merely polished, sometimes set in valuable woods, whose colors would contrast with that of the ivory, sometimes set in gold. *aut:* sc. *quāle manūs addunt*. *flāvō argentum*: mark the contrast of colors. Latin poetry revels in suggestions of color, esp. in contrasts. *Parius* . . . *lapis* = marble. In V.'s day the Romans got marble from all parts of the world; Parian marble was the whitest and the most famous. *circumdatur*, 'is encased.'

594, 595. *cunctis* . . . *inprōvisus*, 'to every one's amazement.' *cunctis* is dat. of agent (§ 121) with *inprōvisus*, which contains a pf. pass. pticpl. *cōram*: freely, 'in person'; cf. 520.

597. *sōla* . . . *miserāta*: voc.

The vs. = *Ō fēmina quae sōla miserāta est*. Since Aeneas had helped the Trojans (195, 196, 557, 558), *sōla* is an exaggeration.

598-600. *quae nōs* . . . *urbe, domō sociās* (sc. *tūcum*), 'who dost make us thine allies by (sharing with us) thy city, yea, thy very home.' *sociās* = *sociūs reddis*. We might say, too, that it = a strengthened *dōnās*, which could take an acc. of the person and an instr. abl. *rēliquiās Danaum*: as in 80. *omnium*: for the case see § 116. *urbe, domō*: instr. abl.; *domō* makes a climax. Words of kindred or strongly contrasted meanings are often set together without a conj. (asynd.), esp. in vs. For asynd. between clauses see on *scopulō*, 45. The most important phrases in 598-600 are *rēliquiās Danaum, omnibus* . . . *cāsibus, omnium egēnōs*. The poor, weak remnant of a people can not force a stronger power to respect its needs. Voluntary generosity to such a people, such as Dido has shown, deserves, therefore, heartfelt praise and gratitude.

601, 602. *opis* . . . *nostrae*: pred. gen.; *opis* has its fundamental sense here, 'power,' 'ability.' *quidquid* . . . *Dardaniae*: this cl. really makes a gen. dependent on *opis*, and so = *gentis Dardaniae quidquid fuit gentis ubique est* ('survives'). The cl. is thus in constr.

DI tibi, si qua piōs respectant nūmina, si quid
 ūsq̄uam iūstitia est et mēns sibi cōscoia rēctī,
 605 praemia digna ferant. Quae tē tam laeta tulērunt
 saecula? Qui tantī tālem genuēre parentēs?
 In freta dum fluvīi current, dum montibus umbrae
 lūstrābunt convexa, polus dum sīdera pāscet,
 semper honōs nōmenque tuum laudēsque manēbunt,
 610 quae me cumque vocant terrae.' Sic fātus amicum
 Ilionēa petit dextrā laevāque Serestum,
 post aliōs, fortemque Gyan fortemque Cloanthum.
 Obstipuit primō aspectū Sīdōnia Didō,
 cāsū deinde virī tantō, et sic ōre locūta est:—
 615 'Quis tē, nāte deā, per tanta perīcula cāsus
 insequitur? Quae vīs immānibus applicat ōris?

parallel to *nostrae*. māgnum... orbem: there were at this time Trojan exiles in Crete, Epirus, and Sicily.

603, 604. tibi: with *ferant*, 605. si quid... est, 'if just dealing and conscious rectitude are anything,' i.e. are held in any esteem (sc. by the gods). sibi: with *cōscoia*. It need not be represented in the translation. rēctī (see §196) practically = *pietatis*, and is obj. gen. with *cōscoia*. Dido has shown *pietatis* by performing fully the duties of hospitality to the Trojans; she has been just in setting free shipwrecked mariners, wrongly arrested by her watchmen (see on 535, 536).

606. saecula: for the rhet. pl. see §175. tantī, 'illustrious'; so *illēm* = 'noble,' 'godlike.' Cf. n. on *tot*, 204. As in *tantas*... *irae*, 11, we have in *quae tē*... *parentes* exclamations rather than questions, 'Happy the age, glorious the parents that,' etc.

607, 608. montibus... convexa, 'the arches on the mountains,' i.e. the arched slopes of the mountains. *montibus* is local abl. 607, 608 = 'So long as nature endures.' dum... pāscet: some of the ancients believed that the

stars were fed by fiery particles that floated in the aether or upper air. V. may also have had in mind the comparison of the stars to cattle grazing in 'the infinite meadows of heaven.'

610. quae mē... terrae, 'Whatever the land whose call I must obey.' For *quae*... *cumque* see §211.

611, 612. Ilionēa: for form see §99. petit, 'greet.' fortemque... Cloanthum: cf. 222. The spirit here, however, is different; the repeated *fortem* helps to bring out the joy with which Aeneas greets each tried and trusted comrade safely restored to him at last.

613-642. Dido, deeply moved, welcomes Aeneas, and prepares to entertain him fitly in her palace.

613. primō has adv. force. Sīdōnia Didō: cf. 446, with n.

614. cāsū... tantō: we should say, more fully, 'the thought of his stupendous woe.' ōre locūta: for the epic fullness of expression see §182.

615, 616. nāte deā: cf. 582. insequitur: see on *ūctōs insequitur*, 240. immānibus: Dido puts herself into the position of the Trojans and voices their feelings; cf. 539 *g*.

Tūne ille Aenēās, quem Dardaniō Anchisae
alma Venus Phrygii genuit Simoentis ad undam?

Atque equidem Teucrum memini Sidōna venire
finibus expulsum patriis, nova rēgna petentem
auxiliō Bēli; genitor tum Bēlus opimam
vāstābat Cyprum et victor diciōne tenēbat.
Tempore iam ex illō cāsus mihi cognitus urbis
Trōiānae nōmenque tuum rēgēsque Pelasgi.

Ipse hostis Teucrōs insignī laude ferēbat
sēque ortum antiquā Teucrōrum ab stirpe volēbat.

Quārē agite, ō tēctis, iuvenēs, succēdite nostris.

Mē quoque per multōs similis fortūna laborēs
actātam hāc dēmum voluit cōsistere terrā;

nōn ignāra mali miseris succurrere discō.

Sic memorat; simul Aenēān in rēgia dūcit

617, 618. Dardaniō Anchisae: for the hiatus see §258. alma is connected with *alō*, and so = 'life-giving,' 'quickening.' Cf. *lūx alma*, 306. Venus was the *genetrix Aeneadum*; one Roman poet declares that to her all living creatures owe their being. Simoentis: cf. 100.

619. Teucrum: the ref. (see *Teucer*, 2, in Vocab.) is to the son of Telamon, brother of Ajax (not the Ajax of 41). He was nephew of Priam, but fought against Troy. Sidōna: for form see §96. venire: the pres. infin. is the usual constr. after *memini*, when the one who remembers is an eye-witness of the things remembered or is contemporary with them.

620. expulsum = *cum expulsius esset*. So petentem = *cum peteret*.

621, 622. Bēli: Dido's father. The name seems purely Phoenician, akin to the familiar Baal. opimam . . . Cyprum: note the tense of the verb, 'was even then wasting.' The point of the cf. lies in the fact that Belus helped Teucer to found the town of Salamis in Cyprus. diciōne tenēbat: cf. *qui . . . diciōne tendent*, 236.

623. iam, properly 'straightway,' strengthens *tempore . . . ex illō*; the four words = 'from that very moment.' The time referred to was shortly after the fall of Troy, six years or more before Dido's meeting with Aeneas.

625, 626. hostis = *quamquam hostis erat*; cf. n. on *aeger*, 208. ferēbat, 'extolled.' In this sense *ferre* or *efferre laudibus* is commoner. sē . . . stirpe: see on *Teucrum*, 619. volēbat, 'claimed,' 'asserted.' Cf. Eng. 'would have it that.' In this sense *volō* is really a verb of saying, and so is construed like *dicō*.

627. agite: *age*, *agite* and *agedum*, like Eng. 'come,' often prepare the way for a second imp. tēctis: for the pl. see §177. iuvenēs, 'warriors,' 'heroes'; see on *pūdes . . . tuōrum*, 399.

629. cōsistere, 'to come to rest,' is the foil to *tactātam*; cf. *primā . . . cōsistere terrā*, 541.

630. nōn ignāra mali gives the cause of *discō*; it = *quod nōn ignāra sum mali*. Note the modesty of *discō*, 'I am beginning to learn.' For the infin. after *discō* see §106. This *va.* is very famous.

tecta, simul divum templis indicit honorem.

Nec minus interea sociis ad litora mittit

viginti taurös, magnorum horrentia centum

635 terga suum, pinguis centum cum matribus agnös,
munera laetitiamque dii.

At domus interior regali splendida luxu

instruitur, mediisque parant convivium tectis:¹

arte laboratae vestes oströque superbö,

640 ingens argentum mensis caelataque in auro
fortia facta patrum, series longissima rerum
per tot ducta virös antiquae ab origine gentis. |

Aeneäs (neque enim patrius consistere mentem

passus amor) rapidum ad navis praemittit Achätën,

645 Ascaniö ferat haec ipsumque ad moenia ducat;

632. *templis*: local abl. The abl. belongs in thought with *honorem*. The latter word is used as in 49. V. has in mind the Roman *supplicatio*, or thanksgiving to the gods on occasions of good fortune; cf. Caes. B. G. II. 36, IV. 38; Cic. Cat. III. §§15, 23. Dido's act is a compliment to the Trojans; the good fortune for which she is thanking the gods is their coming.

633. *nec minus*: since *parum* is a weak neg. and *minimè* a very strong neg., *minus*, standing between the two, often = a simple *nōn*. Hence *nec minus* = *nec nōn*, i.e. 'furthermore,' the two negatives destroying each other.

634, 635. *magnorum . . . suum* = *centum magnös suös horrentibus tergoribus*. The inverted expression (§203) emphasizes a certain characteristic of the swine by making the words that picture it the most important. The examples in §197 are similar. *centum*: as in 416.

636. *munera . . . dii*, 'as gifts wherewith to enjoy the day.' How lit. *laetitiam . . . dii* gives the purpose of Dido in making such gifts. *dii*: old form of the gen. of *dies*. The gen. is one of possession.

637. *domus interior*, 'the palace

within.' *interior* is to be construed like *primä*, 541. *splendida* is in the pred., and = an adv., 'gorgeously'; §195.

639. *arte*, 'artistically,' 'cunningly.' With *vestes* sc. *sunt*. The *vestes* are the coverlets of the couches on which the guests are to recline. *oströ . . . superbö*: abl. of material with *sunt* to be supplied. It is briefly put for (*ex*) *oströ superbö factae*, and so is adj. in force. It may therefore be joined by *-que* to *arte laboratae*.

640-642. *argentum*, 'silver plate': a common meaning. See §187. *caelata . . . patrum* of course = 'vessels of gold whereon were chased the gallant deeds,' etc. *ducta*, 'traced.'

643-656. Aeneas sends Achates to the ships to bring Ascanius to Carthage with presents for Dido.

643. *consistere*: as in 639. *mentem*: properly the intellect, but often, as here, the emotions, 'heart.'

644. *rapidum*, 'with all speed.' *praemittit*: the prefix reinforces *rapidum*; one sent in advance is sent usually to make all possible speed. V. may have thought also of this visit as anticipating Aeneas's own return to the ships.

645. *ferat . . . ducat*: in O. O. after *praemittit*, which, beside the idea of

omnis in Ascaniō cārī stat cūra parentis.)
 Mūnera praetereā Iliacīs ērepta ruīnis
 ferre iubet, pallam signīs aurōque rigentem
 et circumtextum croceō vėlāmen acanthō,
 ōrnātūs Argivae Helenae, quōs illa Mycēnis,
 Pergama cum peterēt inconcessōsque hymenaeōs,
 extulerat, mātis Lēdae mirābile dōnum;
 praetereā scēptum, Iliōnē quod gesserat ōlim,
 mākima nātārum Priamī, collōque monīle
 bācātum et duplicem gemmīs aurōque corōnam.
 Haec celerāns iter ad nāvis tendēbat Achātēs.

At Cytherēa novās artis, nova pectore versat
 cōnsilia, ut faciem mūtātus et ōra Cupīdō
 prō dulcī Ascaniō veniat dōnisque furentem
 incendat rēginam atque ossibus implicet ignem:
 quippe domum timet ambiguum Tyriōsque bilinguis:

sending, contains that of 'bidding.' The subj. represent imp. of the O. R. Cf. the subj. without *ut* after *hortor*.

646. in . . . stat, 'is centered in.'

648. ferre; sc. *sum* = *Achātēs*, as subject; § 214, 2. signis . . . rigentem: i.e. stiff with figures wrought in gold (thread).

649. acanthō: the acanthus was a shape much used in embroidery and in sculpture; it is seen on the capital of the so-called Corinthian column.

650, 651. Mycēnis Pergama: the juxtaposition gives an effect like 'when she was quitting her old home in Greece for her new home in Troy.' *Mycēnis* = *Gracīā*; Helen lived at Sparta (§ 51). *peterēt*: for scansion see § 242. *hymenaeōs*, 'marriage.' In the sing. the word usually is the name of the god of marriage; for the meaning here see § 189.

653. scēptum: contrast the pl. in 78, 253. In each case there is but one sceptre.

654, 655. mākima: cf. *māximus*, 521. collō: dat. of interest; there is personification. monīle bācātum: a necklace

of gems in the form of berries (*bācae*), e.g. a necklace of pearls. The Romans prized pearls above all other jewels. *duplicem* . . . *corōnam*: the crown had a circlet of gems above a band of gold, or resting on (i.e. outside) such a band.

656. haec: acc. with *celerāns*; § 131.

657-659. Venus plans to substitute her son Cupid for Ascanius, that he may be brought to Carthage and set Dido aflame with love for Aeneas.

657. novās . . . nova: see § 264. *artis*, 'schemes.' *versat*, 'is revolving,' i.e. all through the time occupied by 521-656, but esp. while Aeneas is doing the things described in 644-656.

658. faciem . . . ōra: for case cf. n. on *oculōs suffūsa*, 228. *faciem* = 'figure,' *ōra* = 'the features.'

659, 660. furentem . . . rēginam is explained in § 193. *ossibus*: dat. with *implicit*; § 128. The marrow is often spoken of by Latin writers as the seat of feeling. *ignem*, 'his fire,' i.e. the fire of love.

661. quippe, as often, introduces an explanation, like Eng. 'you see.' *am-*

662. *arrit atrōx Iūnō, et sub noctem cūra recursat.*
 Ergō hīs āligerum dictīs adfātur Amōrem:
 'Nāte, meae virēs, mea magna potentia sōlus,
 663. nāte, patris summī quī tēla Typhōia temnis,
 ad tē cōnfugiō et supplex tuā nūmina poscō.
 Frāter ut Aenēās pelagō tuus omnia circum
 litora iactētūr odiis Iūnōnis iniquae,
 nōta tibi, et nostrō doliuistī saepe dolōre.
 664. Hunc Phoenissa tenet Didō blandisque morātur
 vōcibus, et vereor, quō sē Iūnōnia vertant
 hospitāia; haud tantō cessābit cardine rērum.
 Quōcircā capere ante dolis et cingere flammā
 rēginam meditor, nō quō sē nūmine mūtet,
 665. sed māgnō Aenēae mēcum teneātur amōre.

bignam, 'treacherous.' The word is here, as usual, pass. in sense; see *Vocab. bilingualis*: i.e. lying; we call such people 'two-faced.' *Pūnica fides* is a standing sarcasm for 'treachery.'

662. *arrit*: sc. *eam* = *Cytherēam*. *atrōx Iūnō*, 'Juno's savagery'; the main thought is in the adj. *sub noctem*, reinforced by the freq. *recursat*, = 'as night after night comes round.' Night is the season when trouble and care weigh most heavily upon men.

663. *Amōrem* = *Cupidō*, 658. V.'s love of variety appears here; §181.

664. *meae . . . sōlus* = *quī sōlus es meae virēs, mea magna potentia*. Since the words thus = a rel. cl., the nom. is natural enough, even after the voc. *nāte*.

665. *tēla Typhōia*: the weapons with which Jupiter slew the giant Typhoeus; §§274, 275. The weapons are called after the giant they killed as Roman generals were called after the nations they subdued; cf. *Aemilius Macedonicus*, *Scipio Africanus*.

667. *ut*, 'how'; cf. *ut*, 466.

668. *iactētūr*: for scansion see §242. *edils*: for the pl. see §176. *iniquae*: cf. *caeva*, 4, *atrōx*, 66.

669. *nōta*: sc. *sunt*; V. is imitating a familiar Gk. idiom whereby a neut. pl. adj. stands in phrases like 'it is possible.'

671. *et*, 'and so'; §199. *quō . . . vertant*, 'what will be the outcome of.' The pres. subj. often has fut. force. *Iūnōnia*: spoken with great bitterness; cf. 662. Venus sees Juno's hand in everything done at Carthage; to her Dido's hospitality is merely a trick of Juno to harm the Trojans.

672. *haud . . . rērum* gives the cause of *vereor* . . . *hospitāia*. *cessābit* sc. *Iūnō*, to be derived from *Iūnōnia*. *cardine rērum* = the prose *discrimine rērum*; we speak of 'pivotal' moments.

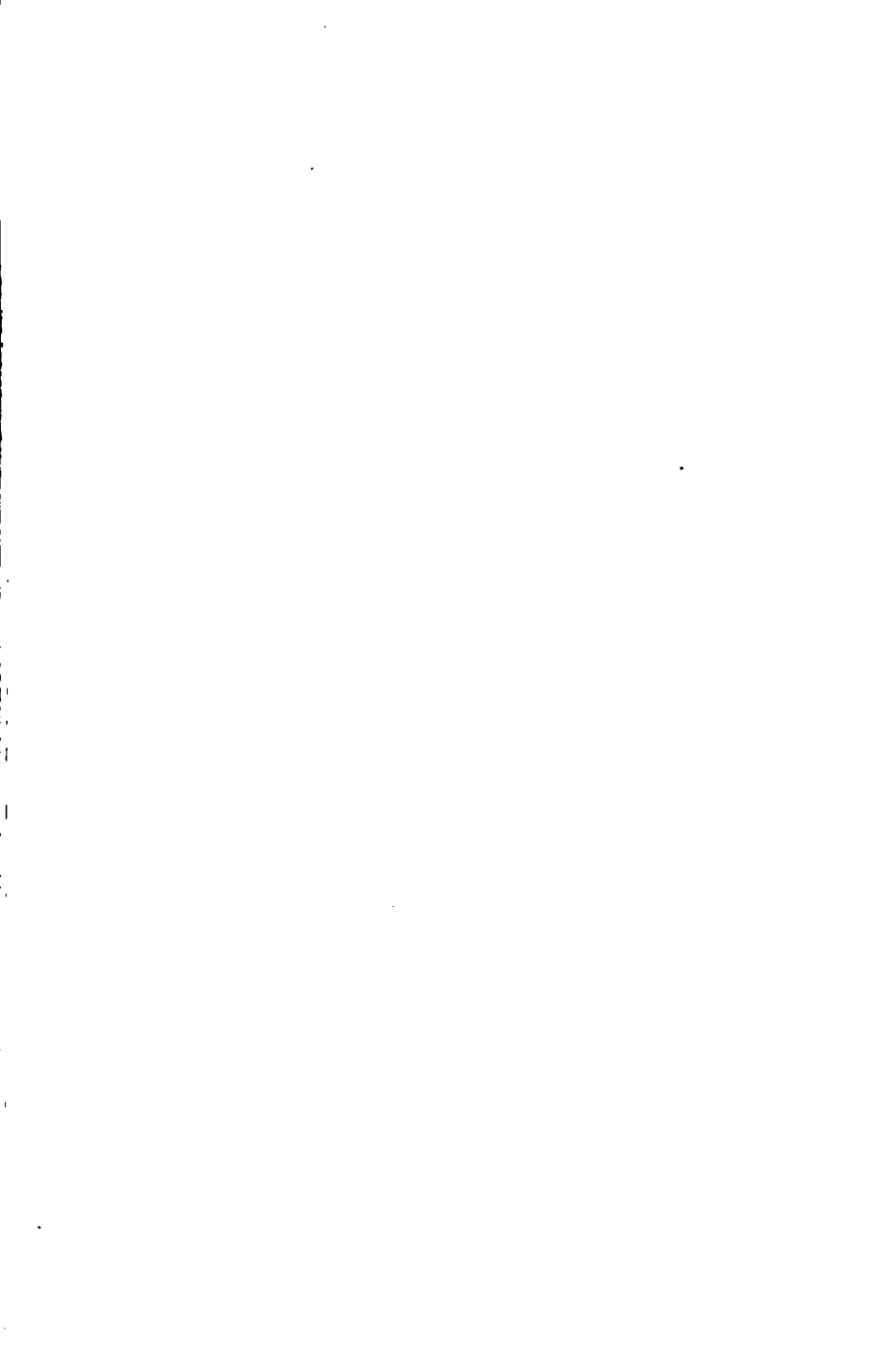
673. *ante*, 'betimes,' i.e. before Juno can work harm to Aeneas. *flammā*: cf. *ignem*, 660. The vs. contains two figures, both borrowed from military strategy.

674. *quō . . . nūmine*: freely, 'through the influence of any power'; causal and instr. abl. Venus has Juno in mind, of course.

675. *mēcum*, 'even as I am myself.' *teneātur*, 'may be imprisoned,' carries out the figure of 672.



VENUS



Quā facere id possis, nostram nunc accipe mentem.

Rēgius accitū cārī genitōris ad urbem

Sīdoniam puer ire parat, mea māxima cūra,
dōna ferēns pelagō et flammis restantia Trōiae.

Hunc ego sōpītūm somnō super alta Cythēra

aut super Idaliūm sacrātā sēde recondam,

nē quā scire dolōs mediūve occurrere possit.

Tū faciem illius noctem nōn amplius ūnam

falle dolō et nōtōs puerī puer indue vultūs,

ut, cum tē gremiō accipiet laetissima Didō

rēgālīs inter mēnsās laticemque Lyaeum,

cum dabit amplexūs atque ōscula dulcia figet,

occultum inspirēs ignem fallāsque venēnō.

Pāret Amor dictīs cārae genetrīcis et ālās

exuit et gressū gaudēns incēdit Iūli.

At Venus Ascaniō placidam per membra quiētem

inrigat et fōtum gremiō dea tollit in altōs

676. quā (sc. *viā, ratione*), 'how.' Cf. the indef. *quā*, 18.

677. accitū . . . genitōris = *accitus* (prtepl.) *ā genitōre*.

679. pelagō . . . flammis: cf. *Ilacis* *arepta ruinis*, 647.

680. Cythēra: cf. *Cythera*, 657; note the quantity of the second syllable in the two words. See §251.

682. mediū is proleptic (§194); lit. 'to happen on them so as to be in the midst of them,' i.e. to interrupt and thwart. With *occurrere* sc. *eis* = *dolīs*.

683. noctem . . . ūnam: after *plūs, minus, longius, et amplius, quam* is often omitted, even in prose, without influence upon the constr. The whole expression here is one of duration of time.

684. falle, 'imitate deceitfully,' 'counterfeit,' an extension of the common meaning, 'cheat,' 'cajole.' nōtōs, 'familiar'; sc. *omnibus*. puerī = 'the boy,' Ascanius. puer = a causal cl.; see on *aeger*, 208, *hostis*, 625. Render, 'with the help of your experience as a boy.'

Venus intimates that the task she is setting before Cupid is easy.

685. laetissima, 'at the full flush of her joy,' i.e. when she is most fully alive to every influence of the banquet.

686. rēgālīs . . . Lyaeum, 'at the royal table, while the wine goes round.' *inter* is more strictly applicable to the nearer of its two objects. *inter . . . laticem . . . Lyaeum* = the prose *inter pocula, inter vina*. Lyaeum: the poets often convert proper names like *Lyaeus, Dardanus*, boldly into adjs.

688. occultum . . . venēnō: two ways of saying (§222) 'that thou mayest inspire in her a fatal passion for Aeneas.' With *ignem* cf. *ignem*, 660; *flamū*, 678.

689. cārae genetrīcis is the fem. to *cārī genitōris*, 677. ālās: cf. *aligerum* . . . *Amōrem*, 663.

690. gaudēns pictures Cupid's mischievous pleasure in the rôle he is playing.

691, 692. Ascaniō: for case see §120. placidam . . . inrigat: *inrigō* is

Idaliae lūcōs, ubi mollis amāracus illum
 flōribus et dulcī adspirāns complectitur umbrā.
 Iamque ibat dictō pārēns et dōna Cupīdō
 rēgia portābat Tyriis duce laetus Achātē.)
 Cum venit, aulaeis iam sē rēgina superbis
 aureā composuit spondā mediamque locāvit;
 iam pater Aenēās et iam Trōiāna iuventūs
 conveniunt, strātōque super discumbitur ostrō.)
 Dant manibus famulī lymphās Cēreremque canistris
 expediunt tōnsisque ferunt mantēlia villis.
 Quinquāgintā intus famulae, quibus ordine longam
 cūra penum struere et flammis adolēre Penātis;

695

700

construed here with acc. of effect (§128), 'sheds sleep like gentle dew,' lit., 'bedews gentle sleep.' It commonly takes an acc. of "affect" (§128); that which bedews or moistens is usually the subject, not, as here, the object.

694. *dulcī adspirāns . . . umbrā* helps to express the means of *amāracus* . . . *complectitur*, and so 'may be joined by *et* to the instr. abl. *flōribus*; *et* and *-que* often in poetry unite expressions which, though unlike in form, are alike in meaning and function.

695-722. Cupid, in the guise of Ascanius, reaches Carthage, and the banquet proceeds.

695. *dictō*: sc. *Aenēas*, his supposed father; see 644, 645.

696. *laetus* goes closely with *duce* . . . *Achātē*, 'rejoicing in the leadership of Achates.'

697. *aulaeis* . . . *superbis*: *aulaeae* were hangings or curtains for decorative purposes, spread over the dining table, or on columns about the table, or on the walls of the dining room. The phrase, therefore, seems to be a very free, almost slipshod use of the abl. of attendant circumstances (§147), 'amid the gorgeous hangings.'

698. *aureā*: dissyllabic; see §248. *mediam* merely = 'in the midst of the company.'

699. *Trōiāna*: for *d* final see on *mīhi*, 77.

700. *strātō* . . . *ostrō*: i.e. coverlets of purple; cf. 639. The Tyrian 'purple' was a mixture of red and blue, the crimson usually predominating. *discumbitur* (sc. *ab eis*): *impers. pass.*, a constr. esp. frequent when the personality of the actors in a given scene is not to be emphasized. The prefix brings out the picture of the guests separating to their appointed places.

701. *Cērerem*, 'bread.' In 177 it = 'grain'; see n. there.

702. For *expediunt* cf. 173. *tōnsis* . . . *villis*: abl. of char. with *mantēlia*, 'short-napped towels,' i.e. fine towels, with the nap cut close and even.

703. *intus*: in the *culīna* or kitchen. Sc. *sunt* with *famulae*, *est* with *cūra*, 704. *longam*, 'unstinted.' Strictly, *longam* . . . *penum* = a store that will last a long time. V. may also have been thinking of the long procession of dishes carried out to the banqueters. His phrases often suggest several ideas at once.

704. *struere* combines here the ideas of providing and arranging, i.e. making them ready to be carried out. Since *quibus* . . . *cūra* (*est*) = *qui cūrant*, the in-

centum aliae totidemque parēs aetāte ministri,
quī dapibus mēnsās onerent et pōcula pōnant.

705

(Nec nōn et Tyrii per limina laeta frequentēs
convēnere toris iussī discumbere pīctis.

Mirantur dōna Aenēae, mirantur Iūlum
flagrantisque deī vultūs simulātaque verba
pallamque et pīctum croceō vėlāmen acanthō.)

710

Praecipuē infēlix, pesti dēvōta futūrae,
explēri mentem nequit ardēscitque tuendō
Phoenissa et pariter puerō dōnisque movētur.

Ille ubi complexū Aenēae collōque pependit
et māgnū falsi implēvit genitōris amōrem,
rēginam petit. Haec oculis, haec pectore tōtō
haeret et interdum gremiō fovet, inscia Didō,
insidat quantus miserae deus. At memor ille

715

ins. in this vs. are natural; see, too, § 170. *flammis* . . . *Penātis*, 'to keep the fire duly alight,' i.e. for cooking purposes. *Penātis*, properly the hearth-gods, stands by metonymy (§ 189) for hearth, fire, and the whole phrase (lit., 'magnify the hearth with flames') is an inverted expression (§ 203) for 'pile high the fire on the hearth.'

705. *aliae*: sc. *famulae*. *parēs aetāte*: etiquette permitted only those of royal rank to have slaves all of one age.

706. *pōnant* = *impōnant* (sc. *mēnsis*, § 126); see § 201. The rel. cl. expresses purpose.

707. *nec nōn et*: this combination is used several times by V.; see on *nec minus*, 633. *frequentēs*, 'in throngs.'

708. *pīctis* (*pingō*), 'embroidered.'

709. *mirantur* . . . *mirantur*: see § 204. *Iūlum* is put for variety after *Ascaniō*, 691.

710. *flagrantis*, 'flushed,' even as are the faces of his victims; a transferred epithet (§ 194). Another good explanation reminds us that a radiance not of earth is regularly associated by classical writers with the presence of a deity. Cf. the similar idea mentioned

in the n. on *divinum* . . . *odōrem*, 403. *dei* comes in well after *Iūlum*; it reminds us that a god is masquerading as Iulus.

711. *pīctum*: cf. *pīctis*, 708. For the robe and the veil see 648, 649.

712. *futūrae*, 'inevitable.' The fut. pticpl. often pictures something as on the very point of happening and so as certain to occur.

713. *explēri mentem*: for the constr. see §§ 152, 155, n. *tuendō*, 'with gazing'; abl. of gerund to express means, *ardēscit* being really 'she is set ablaze.' See on *lālō*, 99.

715. *complexū* . . . *collō*: for case see § 140, and n. We should say 'in the embrace and on the neck.'

716. *falsi* may be an adj., 'supposed,' or a true pticpl., 'tricked,' 'cajoled,' in that a god was palmed off on him as his son.

718. *Didō* is very effective, helping, with the double *haec*, 717, to fix our thoughts on the queen alone.

719. *insidat* is probably meant to suggest both the physical idea of 'sitting upon' and the fig. sense of 'assailing'; see on *longam*, 708. *miserae*: sc. *sibi*.

730 māt̄ris Acidaliae paulātim abolēre Sychaeum
incipit et vivō temptat praevertēre amōre
iam pridem residēs animōs dēsūētaque corda.

Postquam prima quiēs epulis mēnsaeque remōtae,
crātērās māgnōs statuunt et vīna corōnant.)

735 Fit strepitus tēctis, vōcemque per ampla volūtant
ātria; dēpendent lychnī laqueāribus aureis
incēnsi, et noctem flammis fūnālia vincunt.

Hic rēgina gravem gemmīs aurōque poposcit
implēvitque merō pateram, quam Bēlus et omnēs

730 ā Bēlō solitī; tum facta silentia tēctis:

‘Tuppiter, hospitibus nam tē dare iūra locuntur,
hunc laetum Tyriisque diem Trōiāque profectis
esse velis nostrōsque hūius meminisse minōrēs.

720. Acidaliae = Veneris; see § 280.

721. vivō . . . amōre: i.e. a love for a living person as opposed to her love for the dead Sychaeus, for which see esp. 344, 352. praevertēre, ‘to o’erwhelm,’ ‘engage.’ The force of the prefix is not clear; it may mean (1) before Dido realizes what is happening or (2) before Juno can interfere to thwart Cupid’s schemes. For the infin. after temptat see § 164.

722. dēsūēta (sc. amōri), ‘loveless.’ How lit.? corda: here pl. doubtless merely to correspond to animos.

723-756. The banquet being ended, there is a song by the bard Iopas, then general talk among the guests. Dido asks Aeneas to describe the fall of Troy and his own wanderings.

723. epullis: poss. dat. with est to be supplied. mēnsae . . . remōtae: cf. 216, and n.

724. māgnōs: in Book IX is mentioned a crātēra behind which a warrior seeks to hide from his foe. statuunt, ‘set in place,’ indicates effort, and so fits in well with crātērās māgnōs. vīna corōnant: i.e. by wreathing the crātērae.

725. strepitus is the noise of conversation; see next cl.

726. aureis, ‘gilded,’ or ‘inlaid with

gold.’ The laqueāria were often made of expensive woods. For scanion of aureis see on aureū, 698.

727. incēnsi, ‘blazing.’ V. naturally describes this banquet in terms suitable to those with which he was familiar in the elaborate society of Rome.

728. gravem: with pateram, 730, which is obj. of poposcit as well as of implēvit. The poets often distribute words which belong together between the parts or clauses of a sentence. For gravem . . . aurō cf. duplicem . . . aurōque, 655.

729, 730. Bēlus: see 631. omnēs ā Bēlō, ‘all of Belus’s line.’ solitī: sc. erant merō implēre.

731. hospitibus, ‘to those bound by ties of hospitality.’ hospes = both host and guest. Here the two meanings are combined. nam: elliptical, ‘(I address thee), for,’ etc. Cf. the use of namque, 65.

732, 733. hunc . . . velis, ‘may it be thy will that this shall be,’ etc. For the subj. here and in 734 cf. those in 330-332. profectis, ‘those who are come.’ The substantival use of the pf. ptcp. is commoner than that of the pres., for which see on venientum, 434. nostrōs . . . minōrēs, ‘our children’s children.’ hūius: why gen.?

Adsit laetitiae Bacchus dator et bona Iūnō;
 et vōs ō coetum, Tyriī, celebrāte faventēs.' 735
 Dixit et in mēnsam laticum libāvit honōrem
 primaque libātō summō tenus attigit ōre;
 tum Bitiae dedit increpitāns; ille inpiger hausit
 spūmantem pateram et plēnō sē prōluit aurō;
 post alii procerēs. Citharā crīnitus Iōpās 740
 personat aurātā, docuit quem māximus Atlās.)
 Hīc canit errantem lūnam sōlisque labōrēs,
 unde hominum genus et pecudēs, unde imber et ignēs,
 Arctūrum pluviāsque Hyadas geminōsque Triōnēs,
 quid tantum Ōceanō properent sē tinguere sōlēs 745

734. bona is spoken from the Carthaginian point of view. For the Trojan view see 9-11, 251, and cf. *saevas*, 4, *atrōx*, 682, *iniquae*, 668.

735. celebrāte bears here its lit. sense, 'throng,' 'attend in numbers.'

736. mēnsam: the altar, so to speak, of Jupiter, god of host and guest, 731. laticum = vini; cf. *laticem* . . . *Lyaeum*, 686. The gen. is one of definition; §111.

737. prima: cf. n. on *primō*, 618. It is correlative with *tum*, 738. libātō = *postquam libātum est*, 'when the offering had been made.' libātō is a pf. pass. prtcl. used impers. in the neut. as abl. abs. The constr. is not uncommon, esp. with *auspicātō*, *augurātō*. summō tenus . . . ōre, 'with her lips only.' For summō . . . ōre cf. n. on *primā* . . . *terrā*, 541.

738. increpitāns, 'with a challenge,' i.e. to drink deep. This was a Graeco-Roman way of drinking a person's health.

739. prōluit is a strong contrast to *summō* . . . ōre; it is one of the few bits of humor in the Aeneid. aurō, 'goblet.'

740. procerēs: the drinking, following the prayer of Dido, 731-735, was a pledge to abide by the laws of hospitality. This explains why the cup is

passed to Carthaginians; it was from them that such pledges were most needed, or, at least, most valuable. With *procerēs* sc. *plēnō sē aurō prōluunt*, or simply *bibunt*. crīnitus, 'with flowing hair,' like his patron god Apollo (§281).

741. personat (sc. *tēcta*), 'makes the hall ring.' Atlās, identified in late stories with the African mountain, is a fitting teacher for a Carthaginian bard. For the sup. *māximus* see on *fōrmā pulcherrimā*, 496.

742. errantem lūnam, 'the wanderings (i.e. the revolutions) of the moon'; see on *mōtōs* . . . *fluctūs*, 135. labōrēs: a poetical expression for 'courses'; the word corresponds to *errantem*.

743. unde . . . unde: sc. *sit* or *sint* to fit the several subjects (cf. *properent*, 745); see on *virīs*, 517.

744. pluviās reproduces in Latin the meaning of *Hyadas*, which is from a Gk. root meaning 'to rain.' Cf. the n. on *novae*, 298. Arctūrum, Hyadas and Triōnēs stand for the stars in general.

745. This vs. = 'why the winter days are so short.' The ancients often thought of the day as rising, like the sun, out of the ocean in the morning, and descending into it again at night. For a different view see on *clausō* . . . *Olympō*, 374.

- hiberni, vel quae tardis mora noctibus obstat.
 Ingeminant plausu Tyrii, Troesque secuntur.
 Nec non et vario noctem sermone trahēbat
 infelix Didō longumque bibēbat amorem
 multa super Priamō rogitāns, super Hectore multa,
 nunc, quibus Aurōrae vēnisset filius armis,
 nunc, quales Diomēdis equi, nunc, quantus Achillēs.
 'Immō age et ā primā dic, hospes, origine nobis
 insidiās,' inquit, 'Danaum cāsusque tuorum
 errorēsque tuos, nam tē iam septima portat
 omnibus errantem terris et fluctibus aestās.'

746. This vs. = 'why the winter nights are so long.' For V.'s interest in natural philosophy see §§ 38, 43.

747. *ingeminant plausu*: variation for *ingeminant plausum*.

748. *nec non et*: as in 707. *vario . . . sermone*: cf. *longo . . . sermone*, 217.

749. *infelix*: cf. *miserae*, 344, 719, said of Dido.

750. *multa super . . . super . . . multa*: for the metr. treatment see § 266. The emphasis is on the repeated *multa*; *super* here = *de*, 'concerning,' as often in verse and later prose.

751. *Aurōrae . . . filius*: Memnon, for whom see 489. *armis*: his armor had been made by Vulcan (§ 284).

752. *Diomēdis equi*: Diomedes had horses famed for swiftness, which he had captured from Aeneas. Many have thought a ref. to these horses by Dido most unhappy, as likely to offend her guest by reminding him of something

he might naturally desire to forget. But Aeneas himself, without a trace of shamefacedness, refers in 97 to his encounter with Diomedes. See notes there. The loss of these horses was one phase of Aeneas's sorrows. *quantus* may refer to stature (see on *ingens*, 99), or to prowess, or to both; see on *longam*, 708.

753. *immō*, 'nay,' regularly corrects or amends. Its force here can only be given by a paraphrase; 'Nay, dwell not on the separate points, but tell the whole story.' *age*: cf. *agile*, 627, with n. *ā primā . . . origine*: cf. 372.

754-756. *tuorum*: as in 399. *tuos*, 'your personal.' *nam . . . aestās* in effect = 'for the story is a long one, and so can best be told if you set it forth systematically.' For Dido's knowledge of the story of Troy see 619 ff. The book is skillfully made to end with the expectation of an interesting tale.

LIBER II

Conticuere omnes intentique ora tenebant.
 Inde toro pater Aeneas sic orsus ab alto:
 Infandum, regina, iubens renovare dolorem,
 Troianas ut opes et lamentabile regnum
 eruerint Danaï, quaeque ipse miserrima vidi
 et quorum pars magna fui. Quis talia fando
 Myrmidonum Dolopumve aut duri miles Ulixi
 temperet a lacrimis? et iam nox umida caelo
 praecipitat, suadentque cadentia sidera somnos.
 Sed si tantus amor casus cognoscere nostros
 et breviter Troiae supremum audire laborem,
 quamquam animus meminisse horret luctuque refugit,

1-12. Aeneas begins: 'Painful though the story is, I will tell it.'

1. *conticuere* . . . *tenebant*: the instantaneous pf. pictures the sudden hush, the impf. denotes a lasting state. *ora tenebant*: the direction of their gaze is easily gathered from the context; sc. therefore in *Aeneas converso*.

3. *Infandum*: a strong word (cf. i. 261, l. 525), emphatic also by position. *renovare* = *narrando renovare*, 'to renew by telling'; sc. *me* as subject; §214, b.

4. *ut*: used as in i. 667. *lamentabile*: proleptic (§198), 'in piteous ruin'; it belongs with both accs.

5, 6. *quae* . . . *fui*, 'both the sights that . . . and the deeds of which,' etc. The rel. clauses are in appos. with *dolorem*, 3, which = 'the story of my woe.' -*que* . . . *et*, 'both . . . and'; this usage is unknown to Cic. and Caes. The roughness of the syntax in 3-6 shows Aeneas's emotion; his feelings render smooth utterance impossible. *talia fando* in thought = *si talia narret*. For case of *fando* see §147. The adj. usually found with this constr. is replaced here

by *talia*; the phrase = 'during such narration.'

7. *duri*, 'ruthless.' The nature of the general gives a hint of that of his soldiers. With *miles sc. qui*, the interrogative adj. *quis* . . . *Ulixi* = 'what man, however hostile to Troy, however unfeeling, if he were to tell,' etc.

8, 9. *nox* . . . *praecipitat*: i.e. midnight is past. Night, like the day (l. 745), rises from the ocean, mounts the heavens, and descends into the ocean again. With *praecipitat* sc. *se* and see §139. *umida*: night is the time of the dew. 3-9 give two reasons why the story should not be told; it is too sad, and the hour is too late.

10. *si* . . . *amor* (sc. *est tibi*) = *si tantò opere cupis*; for the infin. *cognoscere* see also §170.

11. *supremum*, 'last. The day of a person's death was called his *diēs supremus*.

12. *horret* = *odit*, and so can be construed with the infin.; §168. *refugit*: a true pf. The *vs.* = 'though my soul shudders, as it always has, at the very thought of those pains.'

- incipiam. Fracti bellō Fātisque repulsi
ductōrēs Danaum tot iam lābentibus annis
15 instar montis eum dīvinā Palladis arte
aedificant sectāque intexunt abiete costās;
vōtum prō reditū simulant; ea fāma vagātur. *wea*
Hūc dēlēcta virum sortitī corpora fūrtime *Uve. 22*
includunt caecō laterī penitusque cavernās
20 ingentis uterumque armātō milite complent.)

Est in cōspectū Tenedos, nōtissima fāmā
insula, dīves opum, Priamī dum rēgna manēbant,
nunc tantum sinus et statio male fida carinis;
hūc sē prōvecti dēserto in litore condunt.

13-39. 'The Greeks, hopeless of taking Troy by force, try strategy. They build a wooden horse, calling it a gift to Minerva, and then pretend to depart forever.'

14. tot . . . annis: causal abl. abs. The emphasis is on *tot*; nine full years had passed.

15. instar . . . eum, 'a horse towering mountain-high.' Aeneas's emotion makes him exaggerate. For the gen. with *instar* see A. 369, b; B. 198, 2; G. 373, and R. 1; H. 446, 4. For the spelling *ecum* cf. *secunfur*, i. 185, with n. *dīvinā* . . . arte: see § 279. For case cf. *procūcibus Aultris*, i. 538, with n.

16. sectā . . . costās: i.e. they form the sides by making the ribs proper and the planks of fir cross at right angles as the threads of the warp and the woof cross. *intexunt* = 'form by interweaving,' and *costās* is acc. of effect; cf. n. on *stringere rēmo*, i. 552. For scansion of *abiete* see § 240.

17. vōtum: briefly put for *ecum vōtum esse*. For the meaning of the word see on i. 334. Here payment is made to the gods in advance. *ea*: emphatic, 'such is the report that,' etc. Ancient writers say that an inscription on the horse declared it to be a gift to Minerva.

18. hūc = hunc in *ecum*; it is further

defined by *caecō lateri*. *dēlēcta virum* . . . *corpora* = *dēlēctōs virōs corporibus validis*; see on *magnōrum* . . . *suum*, i. 634. *sortitī* here merely = 'having selected.' There can be no ref. to the use of lots; one could not choose *dēlēcta* . . . *corpora* in that way.

19. *caecō lateri* = *in caecum latus* (§ 122), 'into the secret depths of its side.'

20. *milite*, 'soldiery'; for the sing. see § 172.

21, 22. in cōspectū: sc. *Trōias*. Tenedos lay about four miles off the coast. *dīves opum*: as in i. 14. *dum* . . . *manēbant*: cf. *dum rēs stetit Iliā rēgnō*, i. 208. The pl. *rēgna* is metr. convenient.

23. *sinus*, 'a bay'; see on *inque* . . . *reductōs*, i. 161. *statio*: see Vocab. Here, helped by *carinis*, it = a 'roadstead.' *male* . . . *carinis*, 'none too safe for ships.' *male* is often used with adjs., in the sense of 'poorly,' 'wretchedly.' It negatives adjs. of complimentary sense, intensifies those of uncomplimentary meaning. *carinis* here = *nāvibus*; see § 188. Cf. the Eng. 'a fleet of twenty sail.'

24. *prōvecti*: see on *quā vectus Abās*, i. 121. *dēserto*: the change in the fortunes of the island was already begun. Its inhabitants, no doubt, were

Nōs abiisse ratī et ventō petiisse Mycēnās.
 Ergō omnis longō solvit sē Teucra lūctū:
 panduntur portae; iuvat ire et Dōrica castra
 dēsertōsque vidēre locōs litusque relīctum.
 Hīc Dolopum manus, hīc saevus tendēbat Achillēs;
 classibus hīc locus; hīc aciē certāre solēbant.
 Pars stupet innūptae dōnum exitiāle Minervae
 et mōlem mirantur equī; primusque Thymoetēs
 dūcī intrā mūrōs hortātur et arce locārī,
 sive dolō seu iam Trōiae sic fāta ferēbant.
 At Capys et quōrum melior sententia menti
 aut pelagō Danaum insidiās suspectaque dōna
 praecipitāre iubent subiectisque ūrere flammīs

conjugate
 incido

Trojans, who had removed to Troy when the siege began.

25. ratī: sc. *navis*. As subject of the infin. sc. *eōs* = *Danaōs*. Mycēnās: as in l. 650.

27. panduntur portae: the gates were of course closed in times of war and siege. Ire = *exire* (sc. *urbs*); cf. *it* = *exit*, l. 246. As subject of ire and vidēre sc. *eōs* = *Trōiānōs*, easily derived from *omnis* . . . *Teucra*, 28. Dōrica, 'Grecian.' The Gk. race was divided into Ionians, Aeolians, and Dorians. The adj. *Dōricus* is rare in V., and is used here, probably, merely for the sake of variety; see § 181.

29, 30. hīc . . . hīc . . . hīc . . . hīc: we are to think of the Trojans as pointing out to one another these famous spots. tendēbat: sc. *tendētia* (l. 469), 'used to tent.' classibus: the Gk. force consisted of contingents and fleets from many separate states (§ 51). locus: the vessels had been drawn up on shore; see on *subducere*, l. 551. solēbant: sc. *Grāci* or *Danaī*, not *classēs*. The vs. gives two points: (1) the place where the vessels had been beached; (2) the place where the land battles had been fought.

31. stupet = *admīratur*, 'gazed bewildered at,' and so takes an acc.; cf.

§§ 129, 130. innūptae: the Athenians called Pallas (Minerva) *Parthenos*, 'the Maiden,' and her temple the Parthenon. dōnum . . . Minervae, 'gift to Minerva.' The gen. is obj. The Greeks had offended Minerva by carrying off her statue from Troy's citadel. They now gave it out that the horse was meant as a substitute for this statue. This would seem to the Trojans a natural proceeding; hence the success of the Gk. scheme to get the horse and its occupants into the city. exitiāle: sc. *Trōiānis*. The adj. fits Aeneas's feelings as he tells his story, not those with which the Trojans first saw the horse.

32. mōlem mirantur: cf. *miratur mōlem*, l. 421. Note the pl. with the coll. noun *pars* after the sing. in *stupet*; similar shifts are common.

33, 34. dūcī . . . locārī: for the infin. see § 167. dolō: sc. *hortatur* from the preceding vs. Thymoetes had a grudge against Priam, and so might naturally be suspected of helping Priam's enemies. iam, 'at last'; see on *iam* . . . *auditis*, l. 133. ferēbant, 'were setting that way'; sc. *ad*, and see § 130.

37. subiectisque: we should say 'or,' etc., since 36, 37 contain two dis

aut terebrāre cavās uterī et temptāre latebrās.

Scinditur incertum studia in contrāria vulgus.

30 Primus ibi ante omnis magnā comitante catervā

Laocoön ardēns summā dēcurrit ab arce

et procul: 'Ō miserī, quae tanta insānia, civēs?

Crēditis āvectōs hostis aut illa putātis

dōna carēre dolis Danaum? sic nōtus Ulixēs?

40 Aut hōc inclūsī lignō occultantur Achivī,

aut haec in nostrōs fabricāta est māchina mūrōs

inspectūra domōs ventūraque dēsuper urbī,

aut aliquis latet error; eqnō nē crēdite, Teucērī.

Quidquid id est, timeō Danaōs et dōna ferentis.'

50 Sic fātus validis ingentem viribus hastam

tinct plans for the destruction of the horse. *-que* and *et* may often be thus rendered. With *subiectis* sc. *eis* = *insidiis dōnisque*. We may render by 'consuming.'

38. *terebrāre* and *temptāre*, 'probe,' are parts of the one process; hence they are properly joined by *et*. In *suspecta*, 36, and in 38, as in 18-20, Aeneas speaks with the knowledge of after days.

39. *scinditur* . . . *vulgus*: freely, 'uncertainty reigns among the crowd and men array themselves eagerly on either side.' *studia*: here 'opinions zealously held'; see § 176.

40-56. 'Laocoön, priest of Neptune, declares that the horse cloaks some scheme of the Greeks.'

40. *ibi*, 'at this (critical) moment,' when a very little would determine the action of the crowd.

42. *procul*: sc. *clāmat*; see § 216.

43. *āvectōs* (*esse*): cf. *prōvecti*, 24. *illa*: *illius* and *quisquam* are used in sentences directly or indirectly neg. The answer to the questions in 43, 44, is neg.; hence the questions = neg. assertions or commands.

44. *dōna* . . . *Danaum*, 'gifts made by Greeks (to Trojans).' Since the

Greeks gave the horse to Minerva as a deity of Troy (see on *dōnum* . . . *Minervae*, 31), Laocoön may fairly speak of them as giving it to the Trojans themselves. He is speaking against the proposal of 38, and for those of 36-38. *Ulixēs*: to Laocoön all Greeks are tricksters; to V. Ulixēs is the embodiment of guile. In the Homeric age trickery was not reprehensible; Homer everywhere praises Ulixēs. But V., the poet of the Trojans and their descendants, the Romans, naturally views him with different feelings.

45. *hōc* . . . *lignō*: contemptuous, 'this lump of wood.' *lignō* may = *in lignum* (§ 122), or may be local or instr. abl.

47. *inspectūra* . . . *ventūra*: the fut. prtcl. often thus expresses purpose, esp. in poetry and later prose. V. has in mind the attacking towers so often mentioned by Caesar. *urbī*: dat. of personal interest (disadvantage).

48, 49. *error*: here that which causes error, 'mischief,' 'trick'; § 186. *nē crēdite*: for this form of prohibition see § 156. *timeō* . . . *ferentis*: a much quoted phrase, in the sense that an enemy's gifts are to be viewed with suspicion. *et* = 'even.'

in latus inque feri curvam compāgibus alvum
 coptorsit. Stetit illa tremēns, uterōque recussō
 insonuere cavae gemitumque dedere cavernae.
 Et si fāta deum, si mēns nōn laeva fuisset,
 impulerat ferro Argolicās foedāre latebrās,
 Trōiaque nunc stāret, Priamīque arx alta manērēs.

Ecce manūs iuvenem intereā post terga revinctum
 pāstōrēs māgnō ad rēgem clāmōre trahēbant
 Dardanidae, quī sē ignōtum venientibus ultrō,
 hōc ipsum ut strueret Trōiamque aperiret Achivīs,
 obtulerat, fidēns animi atque in utrumque parātus,
 seu versāre dolōs seu certae occumbere mortī.
 Undique vīsēdī studiō Trōiāna iuventūs
 circumfūsa ruit, certantque inlūdere captō.

51. *curvam* . . . *alvum*: freely, 'the jointed arch of its belly'; *compāgibus* is instr. abl. or abl. of spec. For the word see I. 122, I. 233.

52. *stetit*: sc. *in alvō*. *uterō* . . . *recussō*: causal abl. abs., 'because the womb was shaken' by the force of the blow. The prefix in *recussō* does not = 'back' or 'again,' as usual, but merely intensifies (as *con-* often does) the meaning of the verb, which is connected with *quatiō*.

53. *cavae* is pred. to *insonuere*, 'rang hollow.' *gemitum* . . . *dedere* (see § 202) explains *insonuere*. This vs. is onomatopoeitic; § 224.

54. *si fāta deum*: sc. *nōn laeva fuissent*. *deum* is subj. gen., 'ordained by the gods.' *laeva* = 'adverse,' with *fāta*; with *mēns* it = 'warped.'

55. *impulerat*: after 54, a cond. contrary to fact, we should expect the plpf. subj. The indic. here strongly emphasizes the inevitable certainty of a given result, had the proper conditions been realized. The indic. is esp. common in periphrastic expressions made up of *sum* and either the gerundive or the fut. act. prtcl. *foedāre*: for the infin. with *impulerat* cf. I. 9, 10.

56. *arx*: vocative. For the apostrophe as a token of emotion see on *ī* . . . *Teucrium*, I. 555.

57-76. 'Trojan shepherds now appear with a Greek prisoner. We bid him give an account of himself'

57. *manūs* . . . *revinctum*: for constr. see § 137; for the expression cf. *centum* . . . *tergum*, I. 295, 296.

59. *ignōtum* belongs in thought with *iuvenem*, 57. Latin often places in the rel. cl. a word which really modifies the antec., esp. when the antec. has another modifier. *venientibus*: with *obtulerat*, 61. When the gates were opened (27), the shepherds had set forth with their flocks. See § 225.

60. *hōc ipsum*: i.e. to be brought into Troy and so to get a chance to tell his plausible story. *strueret*: *struō*, like *mōitor*, is used of difficult tasks. -que, 'and as a result'; § 199.

61. *animi*: for the case see § 148. *utrumque* is explained by 62.

62. *versāre*, 'ply,' 'work out'; lit., 'shuffle.' The suggestion is of carrying one's point by trying scheme after scheme. *occumbere mortī*: cf. *occumbere* alone in this sense, I. 97.

64. *circumfūsa* is a middle, 'stream-

mare
55
60

65 Accipe nunc Danaum insidiās et crimine ab hūc
disce omnis.

66 Namque ut cōnspectū in mediō turbātus inermis
cōstitit atque oculis Phrygia agmina circumspexit,
'Heu, quae nunc tellūs,' inquit, 'quae me aequora possunt
70 accipere? aut quid iam miserō mihi dēnique restat,
cui neque apud Danaōs usquam locus, et super ipsi
Dardanidae infēnsi poenās cum sanguine poscunt?'
quō gemitū conversi animi compressus et omnis
impetus. Hortāmur fārī, quō sanguine crētus
75 quidve ferat; memoret, quae sit fidūcia captō.
Ille haec dēpositā tandem formidine fātur:
'Cūcta equidem tibi, rēx, fuerit quodcumque, fatēbor
vēra,' inquit, 'neque mē Argolicā de gente negābō;

ing round'; §171. certant: sc. *inter se*. The pl. *certant* suggests the action of numerous individuals, the sing. *ruit* expresses the act of the whole body of *tweenē* in hastening from every side as a unit; cf. n. on *mōlem mirantur*, 32. *inludere*: with *certant*; see §164. *captō*, 'the captive'; the ptcp. = a noun.

65. *insidiās*: cf. *diō* . . . *insidiās*, l. 758. *crimine*: properly 'charge,' but here 'crime,' 'guilty act.'

66. *disce omnis*: i.e. learn the nature of the whole Gk. race.

67. *cōnspectū*, properly 'sight,' 'vision,' is used here of those who exercise sight or vision, 'the onlookers.' *turbātus*: his emotion is a pretence; cf. *fidēns animi*, 61. *inermis* is full of pathos. The Trojans were doubtless armed as Laocoön was (50); at any rate they were numerous and his foes.

69, 70 *nunc* and *iam* are rightly used; see on *iam* . . . *auditis*, l. 133, 134. Further, *iam* and *dēnique* strengthen each other; *dēnique* more often = 'finally,' as preachers or lecturers use that word.

71. *cui* . . . *locus*: sc. *est*. After *et* sc. *quam*. A rel. pron. is seldom repeated in a different case form from that

in which it has occurred in the sentence. *ipsi*, 'even'; the Trojans ought to be friendly to one hated by the Greeks.

72. *infēnsi* = an adv., 'relentlessly.' *cum sanguine* = *et sanguinem*, *cum* with the abl. often = *et* with a case parallel to that just used.

73, 74. *omnis impetus*, 'every (act of) violence.' *fārī*: for the infin. after *hortor* cf. *dūcī* . . . *locūri*, 33, with n. *crētus*: a dep. ptcp. of *crēcō*; see B. 114, esp. 2. With *crētus* sc. *sit*, and see on *viris*, l. 517.

75. *quidve ferat*, 'what his errand is,' represents *quid fers* of the O. R. *memoret*: subj. in O. O., representing an imp. of the O. R. The Trojans said: *Fāre quō sanguine crētus (sis). Quidve fers? Memorū quas sit fidūcia tibi captō.* *captō* (sc. *ei*) is a ptcp.; contrast *captō*, 64.

77-104. 'Sinon's story. "I am a Greek. When Ulixes compassed the death of Palamedes, my kinsman, I swore vengeance against him. He in turn sought my ruin."'

77. *fuerit quodcumque*: the fut. pf. gives a force like 'whatever I shall find to have been the result.'

78. *vēra* = an adv.; for position see §204.

hōc primum; nec, si miserum Fortūna Sinōnem
finxit, vānum etiam mendācemque improba finget.

Fandō aliquod si forte tuās pervēnit ad auris
Bēlidāe nōmen Palamēdis et incluta fāmā
glōria, quem falsā sub prōditiōne Pelasgi
insontem infandō indicio, quia bella vetābat,
dēmisse neci, nunc cassum lūmine lūgent,
illī mē comitem et cōsanguinitāte propinquum
pauper in arma pater primis hūc misit ab annis,
Dum stābat rēgnō incolumis rēgumque vigēbat
conciliis, et nōs aliquod nōmenque decusque
gessimus; invidiā postquam pellācis Ulixi
(hand ignōta loquer) superis concessit ab ōris,

79. hōc primum: sc. *fatēbor*. Si-
nōnem = *mē*; see on *Iūnōnis*, I. 48.

80. improba, 'shameless though she
is,' emphatic by position, like *dea*, I. 412;
see n. there. *improbus* often describes
persons or things as utterly lacking in
moderation and respect for the rights
of others. *finget*: a fine verb here,
since it is properly used of the potter
who molds the clay at his own will.

81. fandō, 'as men talked'; lit.,
'through talk'; a gerund in instr. abl.

82. nōmen, 'mention.' With *si* . . .
nōmen cf. *si* . . . *ill*, I. 875. *incluta*
fāmā, 'spread abroad by the voice of
fame.'

83. falsā sub prōditiōne, 'swayed
by misleading information.' *sub*, 'under
cover of,' suggests treachery, under-
hand work; a common use, esp. in com-
pound verbs. For this sense of *prō-*
dictiōne cf. *memoriae prōdere* = 'to hand
down,' 'to state.'

84. insontem infandō indicio: the
allit. helps to express Sinon's indigna-
tion. *infandō indicio*: his enemies hid
a letter and some money in his tent
and then used them, when discovered,
as evidence of his guilt, saying that they
had come from Priam. In *quem* . . . *in-*
dicio . . . *neci*, V. suggests indirectly that
Palamedes was tried by the whole Gk.

force, and formally condemned to death;
§ 225.

85. neci = *ad necem*; § 123. nunc:
advers. asynd. as in I. 240. lūmine:
abl. of separation with *cassum*; cf. the
abl. with *carere*, 44.

86. illi begins the apod. to the *si* cl.,
81-85; it is dat. with *comitem*. See on
cui, I. 314.

87. pauper = *quod pauper erat*. Sinon
is apologizing to the Trojans for his
presence in the ranks of their foes.
primis . . . ab annis: freely, 'in my ten-
der youth'; the phrase = 'I was too
young to be responsible.' In expres-
sions of time and place Latin often uses
ā or *ab* where we should expect *in*; cf. *ā*
pueris, 'in childhood,' *ā tergō*, I. 186.

88, 89. dum . . . vigēbat: sc. *Pala-*
mēdis; cf. *Priamū dum rēgna manēbant*,
22. rēgum . . . conciliis: the council
of war, consisting of the leaders of the
several contingents. et nōs, 'I also.'

90. pellācis, 'that prince of schem-
ers.' Sinon speaks of Ulixe as his
Trojan hearers would; see on *Ulixēs*, 44.

91. superis . . . ab ōris, 'from
this upper clime.' *superus* is often ap-
plied to persons and things still in the
upper world of light and life; so *inferus*
is used of things in the underworld of
darkness and death.

- afflictus vitam in tenebris luctūque trahēbam
et cāsum insontis mēcum indignābar amicī.
Nec tacuī dēmēns et mē, fors sī qua tulisset,
95 sī patriōs umquam remeāssem victor ad Argōs,
prōmisi ultōrem et verbis odiā aspera mōvī.
Hinc mihi prīma malī lābēs, hinc semper Ulixēs
crīminibus terrēre novīs, hinc spargere vōcēs
in vulgum ambiguās et quaerere cōnsciūs arma.
100 Nec requiēvit enim, dōnec, Calchante ministrō,—
sed quid ego haec autem nēquiquam ingrāta revolvō
quidve moror, sī omnis ūnō ōrdine habētis Achīvōs
idque audire sat est? iam dūdum sūmite poenās;
hōc Ithacus velit et māgnō mercentur Atrīdae.
105 Tum vērō ārdēmus scītārī et quaerere causās,

92. *afflictus*: lit., 'dashed down,' i.e. from the high estate hinted at in 89.

93. *mēcum*, 'in my secret soul'; cf. *secum*, I. 221.

94, 95. *et* = 'but.' After a neg. cl. *et* and *-que* may often be so rendered. *tulisset*, 'offered'; sc. *et* and cf. *fata ferēbant*, 24, with n. *tulisset* and *remēssam* are in O. O., dependent on *prōmisi*, 96. Sinon said to himself: *fors sī qua tulit*, si . . . *remeārō, ultor erō*. *Argōs*: see on *Argis*, I. 24; here it = *Graeciam*. Sinon hailed from Euboea.

96. *ultōrem*: in the pred. with *mē* (94) . . . *prōmisi*; lit., 'I promised myself (as) an avenger,' i.e. I swore to be his avenger. In prose we should have *prōmisi mē ultōrem fore*.

97. *lābēs*, 'avalanche'; the word is used esp. of the collapse of houses or the settling of the earth.

98, 99. *crīminibus*, 'charges'; see the n. on *crimine*, 65. *spargere* . . . *ambiguās*: note the figure. Ulixes is a sower; the seed he scatters is slander, the rabble is the ground in which he plants. For the infinitives in 98, 99 see § 157. *vulgum*: here masc., a rare use. *quaerere* . . . *arma*: a fig. expression for 'went to extremes.' *cōnsciūs*, 'con-

scious (of his guilt),' gives the cause of *quaerere*.

100. *enim*, 'indeed'; see on *sed enim*, I. 19.

101. *sed . . . autem* is pleonastic, since both words have advers. force. The phrase comes from the older, more colloquial Latin in which such pleonastic combinations are common. *ingrāta*, 'without interest'; sc. *vōbis*.

103. *id*: i.e. that one is a Gk. *iam dūdum . . . poenās*: *iamdūdum* refers to the past, and so ought not to be joined to a pres. imp., which invites to an action yet to be done. This lack of logic gives weight to the phrase. Sinon is, or pretends to be, a sorrow-stricken man, only too eager to die; he is not a grammarian. His cry suggests; 'Slay me: ye should have done so long ago.'

104. *Ithacus*: Ulixes. *velit* . . . *mercentur*: cond.; the prot. is contained in *hōc* which = *si hōc feceritis*. *māgnō*: sc. *pretiō*.

105-144. 'We bid him speak further. He details the scheme whereby Ulixes had sought to work his ruin.'

105. *causās*: i.e. the explanation of the strong statement of 104. V. does not

ignāri scelerum tantōrum artisque Pelasgae,
Prōsequitur pavitāns et fictō pectore fātur:

'Saepe fugam Danaī Trōiā cupiēre relicta
mōliri et longō fessī discēdere bellō
(fēcissentque utinam!), saepe illōs aspera ponti
interclūsit hiems et terruit Auster euntis;
praecipuē, cum iam hīc trabibus contextus acernīs
stāret ecus, tōtō sonuērunt aethere nimbī.

Suspēnsī Eurypylum scitāntem ōrācula Phoebī
mittimus, isque adytis haec trīstia dicta reportat:

"Sanguine plācāstis ventōs et virgine caesā,
cum primum Iliacās, Danaī, vēnistis ad ōrās;
sanguine quaerendī reditūs, animāque litandum
Argolicā." Vulgī quae vōx ut vēnit ad aurīs,
obstipuēre animī, gelidusque per īma cucurrit
ossa tremor, cui fāta parent, quem poscat Apollō.

say directly that any questions are put to Sinon; see § 226.

107. *prōsequitur*: intrans., 'proceeds,' a very rare use. *pavitāns* marks the result of the emotion of 101-104; cf. *turbātus*, 87. *fictō pectore*: modal abl., 'hypocritically.'

108-110. *saepe* . . . *saepe*: the placing of *saepe* at the head of the two clauses brings out their real connection, thus: 'often they sought, but as often,' etc. *fugam* . . . *mōliri*: much stronger than a simple *fugere*. See on *mōliri*, i. 564. *fēcissent* . . . *utinam*: see on *utinam* . . . *adforet*, i. 575, 576.

111. *interclūsit*: sc. from sailing. *hiems*: here 'storminess,' 'inclemency.' *Auster*: here in its strict sense; the south wind would be in the very teeth of voyagers seeking to make Greece from Troy. In Homeric days ships could make little progress against head winds. After the Gk. ships had assembled at Aulis in Euboea head winds for days prevented their departure for Troy. *euntis*, 'as they sought to go'; sonative praes. See on *arctat*, i. 300.

112. *acernīs*: contrast *abiels*, 16. Both are simply poetic ways of saying, 'wooden,' 'wood'; see § 190.

114. *scitāntem*: lit., 'as one (in the act of) consulting,' but virtually expressing purpose; the supine *scitūm*, or a future ptepl., might have been used. *ōrācula Phoebī*: the oracle at Delphi; see § 281.

116. *virgine caesā*, 'by the slaying of a maiden.' The main thought is in the ptepl.; see on *mōlōs* . . . *Audūs*, i. 135. The Greeks could not leave Aulis (see end of *ma* on *Auster*, 111) till they had appeased the gods by the sacrifice of Iphigenia, daughter of Agamemnon.

118, 119. *sanguine*: cf. *sanguine*, 116. The repetition gives the same effect as that of *saepe*, 108-110, 'As by blood, so by blood.' *reditūs*: for pl. see § 178. *animā* . . . *Argolicā*: i.e. 'to sacrifice successfully, you must offer up a Grecian life.' *Argolicā*: emphatic by position; § 206.

120, 121. *gelidus* . . . *tremor*; cf. *frigore*, of fear, i. 92. *īma*: as in i. 84, i.

- Hic Ithacus vātem māgnō Calchanta tumultū
 prōtrahit in mediōs; quae sint ea nūmina divum
 flāgitat. Et mihi iam multī crūdēle canēbant
 125 artificis scelus et tacitī ventūra vidēbant.
 Bis quīnōs silet ille diēs tēctusque recūsāt
 prōdere vōce suā quemquam aut oppōnere mortī.
 Vix tandem māgnīs Ithacī clāmōribus āctus
 compositō rumpit vōcem et mē dēstinat ārae.
 130 Adsēnsēre omnēs et, quae sibi quisque timēbat,
 ūnius in miserī exitium conversa tulēre.
 Iamque diēs infanda aderat; mihi sacra parārī
 et salsae frūgēs et circum tempora vittae.
 Erīpuī, fateor, lētō mē et vincula rūpī

125. *ossa*: see on *ossibus*, l. 600. *parent* . . . *poscat*: subj. in question dependent on *tremor*, which suggests the idea of anxious and fearful questioning. *fata* = *mortem, exitium*; *parent* is a delib. subj. (see on *crēdant*, l. 218). Its subject is the Greeks in general, but is purposely left indefinite. Men shrink from naming those who are to cause the death of another.

122. *Ithacus*: cf. 104.

123. *nūmina*: lit., 'wills'; we should say, 'intimations of the will.'

124. *canēbant*, 'were prophesying'; *canō* gains this meaning from the fact that originally prophecies were delivered in verse.

125. *artificis*: see on *pellācis*, 90. The juxtaposition with *scelus* shows in what Ulixes was a craftsman. *et*: we should expect *aut*; but see on *subiectisque*, 87. Instead of *multī* . . . *vidēbant* we ought to have *aliī* . . . *canēbant*, *aliī* . . . *vidēbant*, i.e. 'some openly told of, others silently foresaw.' V. has, however, combined the two *aliī* into *multī*, and then united the verbs of their respective clauses by *et*. *ventūra*: see on *futurae*, l. 713.

126. *bis quīnōs*: see on *bis dēnis*, l. 881. *ille* = Calchas. *tēctus*, 'keeping his tent.'

127. *vōce suā*: i.e. by any utterance of his own, as distinguished from the command of the oracle.

128. *vix tandem*: a favorite phrase with V.; in like sense we find in prose *tandem aliquandō*.

129. *compositō*: for case see on *foedere certō*, l. 62. In prose we should have *et* or *dē* *compositō*. *rumpit vōcem*, 'he breaks into speech'; lit., 'he makes speech break forth,' *vōcem* being acc. of effect, § 128.

130. *timēbat*: note the tense, 'once feared.'

131. *conversa tulēre*, 'they bore, now that they were turned to (i.e. brought to bear on).' *timēbat*, 130, and *tulēre* gain force each from the other; *timēbat* = 'found unbearable,' even in thought, *tulēre* = 'cheerfully bore.' Sinon speaks in bitter sarcasm.

132. *parārī*: for infin. see § 157.

133. *salsae frūgēs*: the salted meal which prior to the sacrifice was sprinkled on the victim's head. *frūgēs* is used as in l. 178.

134. *fateor* seems strange, until we reflect that Sinon represents himself as a sacrificial victim, offered to the gods, in obedience to the divine command, 116-118; he had, therefore, no right to attempt an escape. *vincula*:

limōsōque lacū per noctem obscurus in ulvā 135
 dēlitui, dum vēla darent, si forte dedissent.
 Nec mihi iam patriam antiquam spēs ūlla videndi
 nec dulcis nātōs exoptātumque parentem,
 quōs illi fors et poenās ob nostra reposcent
 effugia et culpam hanc miserōrum morte piābunt. 140
 Quod tē per superōs et cōscia nūmina vēri,
 per sī qua est quae restat adhūc mortālībus ūsquam
 intemerāta fidēs, ōrō, miserēre labōrum
 tantōrum, miserēre animi nōn dīgna ferentis.'
 His lacrimis vitam damus et miserescimus ultrō. 145
 Ipse virō primus manicās atque arta levārī
 vincla iubet Priamus dictisque ita fātur amicis:
 'Quisquis es, āmissōs hinc iam obliviscere Grāiōs;

Sinon was bound as victims were before the altar.

135. obscurus, 'so that I was concealed'; see § 198.

136. dēlitui: a strong verb, 'to skulk,' used esp. of beasts, serpents, etc. It harmonizes with the tone of *ēripui* . . . *mē*, 134. dum . . . dedissent: O. O. dependent on *dēlitui*. Sinon's thought was: *Dēlitescam dum* ('until') *vēla dent si forte dederint*. Sinon might well doubt whether they would depart; his own escape had prevented the fulfillment of the condition necessary to such departure, as stated in 116-119.

138. nātōs, 'my children,' adds to the pathos, but is inconsistent (§ 49) with *primis* . . . *ab annis*, 87.

139. fors et together = 'perchance.' The phrase is a survival from the days when parataxis (§ 218) was the rule. *fors et reposcent* thus = *fors (est) et reposcent*, 'there is a chance, and,' etc., instead of 'there is a chance that.'

140. culpam: see on *faleor*, 134, *dēlitui*, 136. hanc = *meam*, as in i. 98.

141. quod: often used idiomatically in entreaties like Eng. 'but.' In such cases it is really the rel. pron. with its

antec. implied in the context: here the antec. is to be got from Sinon's whole speech, esp. 134-140. *quod* thus = 'as to all of which.' tē: with *ōrō*, 143. Note the sing. Sinon is talking to Priam; see 77. superōs: as in i. 4.

142, 143. *per* governs the cl. *si* . . . *fidēs*; Sinon is speaking rhetorically. A simpler expression would be *per fidem si qua est quae adhūc restat mortālībus ūsquam intemerāta*. labōrum: gen. with *miserēre*. See A. 221, a; B. 209, 2; G. 377; H. 457.

145-198. 'Sinon tells us that the horse is a gift to Minerva and that if we set it in our city we shall win her favor and injure the Greeks.'

145. ultrō, 'besides.' The Trojans might out of sheer indifference have suffered Sinon to live.

146, 147. virō: dat. of pers. interest (advantage) with *levārī*. A more usual constr. would be *virum manicās* . . . *vinclis levārī iubet*. For the *manicās* and the *vincla* see 57.

148. āmissōs . . . obliviscere = *amitte et obliviscere*; see on *submersūs obrue*, i. 69. The pers. acc. with *obliviscor* is rare, the gen. being the ordinary case with words referring to persons.

- noster eris, mihi que haec edissere vera roganti; *mon*
- 150 quod molem hanc immānis equi statuere? quis auctor?
quidve petunt? quae religio aut quae machina belli?
dixerat. Ille dolis instructus et arte Pelasga
sustulit exutas vinculis ad sidera palmās:
'Vos, aeterni ignēs, et non violabile vestrum
155 testor nūmen,' ait, 'vos, aerae ensesque nefandi,
quos fugi, vittaeque deum, quas hostia gessi:
fas mihi Graiorum sacra resolvere iura,
fas odisse viros atque omnia ferre sub aurās,
si qua tegunt, teneor patriae nec legibus ullis.
160 Tu modo promissis maneas servataque servēs
Troia fidem, si vera feram, si magna rependam.
Omnis spes Danaum et coepti fiducia belli
Palladis auxiliis semper stetit. Impius ex quo

149. *noster eris*, 'be one of us.' Cf. Dido's invitation, l. 572-574. The fut. indic. in familiar address (here the superior is speaking to the inferior) often = an imperative. Since *eris* = an imperative, it may be joined to *edissere* by *que*; see on *dulci adspirans... umbrā*, l. 694.

150. *molem... equi*: for the expression see on *magnorum... suum*, l. 684.

151. *religio*, 'sanctity,' 'religious significance.' *quae... belli = quae religio equi est* ('belongs to') *aut quae machina belli est* *ecus?*

152. *arte Pelasga*: cf. *artis... Pelasgae*, 106.

153. *exutas vinculis*: an important phrase; he cheats the very men to whom he owed life and liberty.

154. *ignēs*: i.e. of the heavenly bodies.

155. *vittae... gessi*: cf. 133.

157. *Graiorum... iura*, 'to sever the hallowed rights of the Greeks.' V. thinks of the Greeks as having taken an oath like the Roman *sacramentum*, whereby soldiers swore to be faithful to their general and to one another. Thenceforth the Greeks had *iura*,

'rights,' in one another, e.g. the right to loyal help.

158. *ferre sub aurās*: i.e. to reveal.

159. *nec*: for position see § 209. Of 157-159 it has been well said: 'Sinon disclaims all obligations as a soldier, as a friend (*odisse viros*), as a colleague and confidant (*si qua tegunt*) and as a citizen (*patriae, etc.*).'

160, 161. *modo*: as in l. 389. The subjs. here virtually = imperatives. *promissis*: implied in *noster eris*, 149. The word is local abl. with *maneas*, as we say, 'abide by your promises.' *servata... Troia* is voc.; *servata* is causal in force, 'since you have been yourself preserved, preserve faith (with me),' i.e. extend to me the joy of preservation which you have just experienced. *magna rependam*, 'I shall make thee a great requital,' i.e. for your good faith; the requital is the information of 162-164.

162. *belli*: obj. gen. with *fiducia*.

163. *auxiliis*: instr. abl. with *stetit*, which = 'was kept firm'; see on 155, l. 99. For the pl. see § 178. *ex quo* is balanced by *ex illis*, 162. With both phrases sc. *tempore*.

Tydīdēs sed enim scelerumque inventor Ulixēs
 fātāle adgressī sacrātō āvellere templō 165
 Palladium, caesis summae cūstōdibus arcis,
 corripuēre sacram effigiem manibusque cruentis
 virgineās ausi dīvae contingere vittās,
 ex illō fluere ac retrō sublāpsa referri
 spēs Danaum, frāctae virēs, āversa deae mēns. 170
 Nec dubiis ea signa dedit Tritōnia mōnstris.)
 Vix positum castris simulācrum: ārsēre coruscae
 lūminibus flammāe arrēctis, salsusque per artūs
 sūdor iit, terque ipsa solō (mirābile dictū)
 ēmicuit parmamque ferēs hastamque trementem. 175
 Extemplō temptanda fugā canit aequora Calchās
 nec posse Argolicis excindī Pergama tēlis,
 ōmina nī repetant Argis nūmenque redūcant,

164. *sed enim*: as in l. 19.

165. *adgressi* = *ōnātī*, and so can take the infin. *āvellere*. *templō*: within the citadel of Troy.

166. *Palladium*: see Vocab. It is *fātāle*, 'fateful,' because the loss of it meant the loss of the favor of the deity whom it represented; §299. Aeneas refers but briefly to this story, omitting details, as if Dido were fully acquainted with it. V.'s readers knew the story well.

167, 168. *cruentis virgineās*: juxtaposition of contrasts. *virgineās* is a transferred epithet; the fillets are virgin because they are worn by a virgin goddess. See on *insūptae*, xl.

169. *retrō . . . referri* defines *fluere*, and definitely suggests the idea of the receding tide. By itself *fluere* might merely = 'disappear,' 'lose permanence.' *ferō* and its compounds in the pass. often = 'move,' 'proceed.'

170. *frāctae . . . āversa*: note indic. after hist. infin. in 169; see §157.

171. *ea signa* = *hīs rē signa*, i.e. tokens of her hostility to the Greeks. *ea* refers back to *āversa . . . mēns*, 170. *Tritōnia*: Pallas; §279.

172. *vix . . . ārsēre*: for the parataxis see §220.

173. *lūminibus . . . arrēctis*, 'her staring eyes.' *arrēctis* really = 'uplifted' (l. 152), and is applied to the eyes either as (1) raised in fury from the ground (contrast l. 482), or (2) as wide open. In (2) the epithet would apply really to the eyelids. *salsus*: we might say 'real'; the adj. emphasizes the significance of the portent. The statue is apparently alive; it sweats as a living mortal might: see §299.

174. *ter*: three was to the Romans a sacred number. *ipsa*, 'unaided.'

176. *canit*: see on *canēbant*, 124.

178. *ōmina nī . . . Argis*: i.e. unless they go back to Greece and start afresh. V. is thinking of a Roman custom whereby a general, if bad luck overtook his expedition, returned to Rome to consult the omens afresh, and to begin his operations anew, in hope of better fortune. *nūmen*, 'the favor of heaven.' V. is again thinking of Roman custom. No Roman general would set out till the omens became favorable, i.e. till he had the *nūmen*. By the theft of the Palladium the Greeks lost (168-175)

- quod pelagō et curvis sēcum āvēxēre carīnis.
 180 Et nunc quod patriās ventō petiēre Mycēnās,
 arma deōsque parant comitēs pelagōque remēnsō
 inprōvisi aderunt; ita dīgerit ōmina Calchās.
 Hanc prō Palladiō monitī, prō nūmine laesō
 effigiem statuēre, nefās quae triste piāret.
 185 Hanc tamen inmēnsam Calchās attollere mōlem
 rōboribus textis caelōque ēdūcēra iussit,
 nē recipi portis aut dūci in moenia posset
 neu populum antiquā sub rēligiōne tuērī,
 nam si vestra manus violāset dōna Minervae,
 190 tum māgnū exitium (quod dī prius ōmen in ipsum
 convertant!) Priamī imperiō Phrygibusque futūrum;
 sīn manibus vestris vestram ascendisset in urbem,
 ultrō Asiam māgnō Pelopēa ad moenia bellō
 ventūram, et nostrōs ea fāta manēre nepōtēs.
 195 Tālibus insidiis periūrique arte Sinōnis

the *nūmen* they had brought to Troy. They are seeking now a fresh *nūmen*, in order to renew the attack.

180. quod . . . Mycēnās, 'so far as their departure . . . is concerned.' For quod, 'as to the fact that,' cf. Caes. B. G. 1. 14 quod . . . glōriārentur.

181. comitēs: freely, 'to come with them.' See on *nūmen*, 178. remēnsō: in pass. sense; see on *Achillē*, 1. 312.

182. ita goes back to 178-179; 180, 181 contain a side remark. dīgerit, 'interprets'; lit., 'marshals,' so as to give them sequence and meaning.

183. monitī: sc. ā Calchante. nūmine laesō, 'the outrage done her divine majesty'; the p̄cept. carries the main thought. Cf. quō nūmine laesō, 1. 8.

184. nefās . . . piāret: a rel. cl. of purpose. triste: as in 1. 238.

185. tamen carries us back to prō Palladiō, 183; it= though this horse is a substitute for the (small) Palladium.' inmēnsam: eroleptic; § 193. mōlem: as in 150.

186. rōboribus textis, 'interwoven planks of oak.' See on *acernis*, 112.

187. portis . . . moenia. 'your gates . . . your city.'

188. populum . . . tuērī: freely, 'guard the people as of old with the bulwarks of religion.' sub, 'under cover of.' The motive of nē . . . tuērī is set forth in 189-194, esp. 192-194.

189. si . . . violāset: 189-194 give Calchas's words in O. O. He said: si Trōiāna manus . . . violāverit (indic.), tum . . . erit: sin ascenderit . . . veniet . . . manet. dōna Minervae: cf. 81.

191. convertant: subj. as in 1. 733, 734. Priamī . . . Phrygibus: Sinon might have said vestrō imperiō vestrōque populō, but he is quoting Calchas.

192. sīn: as in 1. 555.

193. ultrō, 'actually.' Study this word well in Vocab.

194. manēre: the pres. is striking after futūrum, 191, and ventūram, 194; it pictures the certainty of the fut. predicted by the seer. The eye of prophecy

crédita rēs, captique dolis lacrimisque coactis,
quōs neque Tȳdīdēs nec Lārissaeus Achillēs,
nōn annī domuēre decem, nōn mille carinae.

Hic aliud māius miseris multoque tremendum
obicitur magis atque inprōvida pectora turbat.

200

Lāocoön ductus Neptūnō sorte sacerdos
sollemnis taurum ingentem mactābat ad ārās.

Ecce autem geminī ā Tenedō tranquilla per alta
(horrēscō referēns) inmēnsis orbibus anguēs

205

incumbunt pelagō pariterque ad litora tendunt,
pectora quōrum inter fluctūs arrēcta iubaēque

sanguineae superant undās, pars cētera pontum
pōne legit sinuatque inmēnsa volūmine terga.

Fit sonitus spūmante salō, iamque arva tenēbant

enables him to see the fut. as if actually materialized before him.

196. rēs, 'his narrative.' capti... dolis: cf. l. 673, with notes.

197. Tȳdīdēs: cf. l. 96, 97. Lārissaeus: properly 'of Larissa,' a town in north Thessaly, but since Achilles came from Phthia in south Thessaly, it must stand by localization (§ 190) for 'Thessalian.'

198. mille: a round number, often used of the Gk. ships before Troy. carinae: as in 23.

199-249. 'While Laocoön is sacrificing, two serpents destroy him and his sons. We think his death due to his assault upon the horse, and so with rejoicing bring the monster into our city.'

199. miseris (sc. nobis): freely, 'to our trembling eyes.'

201. ductus, 'drawn,' i.e. chosen. In 'draft' times we 'draw' men for the army. See on l. 508, esp. on sorte trahēbat. Through the lots the gods had indicated Laocoön to be their choice for the priesthood; his death now while he is engaged in his priestly duties shows that by some act he has forfeited the divine favor.

202. ārās: of a single altar, as in l. 349, 356.

203. ecce autem, 'but lo,' 'when lo.' autem marks a change of scene, ecce calls attention to the new scene. geminī: simply 'two,' as often in poetry. Cf. the use of *duplicis*, l. 93. Tenedō: cf. 21-23. The coming of the snakes from Tenedos symbolized the later coming of the Greeks from the same quarter.

204. orbibus, 'coils'; *inmēnsis orbibus* is an abl. of char. anguēs: artfully separated from *geminī*, 203, and postponed to a late place in the sentence.

205. incumbunt, 'are breasting.'

206. iubaē: hairy crests are often given to snakes by Gk. and Roman writers.

208. legit, 'skims.' Study *legō* carefully in Vocab. sinuat... terga = an adv. of manner with *legit*; the va. = 'their hinder parts skim the deep in mighty sinuous folds.' volūmine: modal abl., 'in coils.'

209. fit: here true pass. of *faciō*, iam, 'presently'; lit., 'already.' The word is often thus used to denote the quick development of events. arva: the fields inside the beach.

- 210 *ārdentisque oculōs suffectī sanguine et ignī*
sībila lambēbant linguīs vibrantibus ōra.
 • *Diffugimus visū exsanguēs. Illī agmine certō*
Lāocoōnta petunt, et primum parva duōrum
corpora nātōrum serpēns amplexus uterque
 215 *implicat et miserōs morsū dēpāscitur artūs;*
post ipsum auxiliō subeuntem et tēla ferentem
corripiunt spirīsque ligant ingentibus et iam
bis medium amplexī, bis collō squāmea circum
terga datī superant capite et cervicibus altīs.
 220 *Ille simul manibus tendit dīvellere nōdōs*
perfūsus saniē vittās ātrōque venēnō,
clāmōrēs simul horrendōs ad sīdera tollit,
quālis mūgitus, fūgit cum saucius āram
taurus et incertam excussit cervice secūrim.
 225 *At geminī lāpsū dēlūbra ad summa dracōnēs*
diffugiunt saevaeque petunt Tritōnidis arcem

210. *oculōs suffectī*: cf. *oculōs suffū-*
ga, l. 228.

212. *diffugimus*: the prefix (= *dis*) suggests the scattering of the Trojans. *agmine certō*, 'with course unerring.' *agmen* suggests here (1) the long, trailing bodies of the snakes, which remind one of an army, and (2) the movement of those bodies.

213. *Lāocoōnta*: for form see § 96.

214. *uterque*: note the exact force, 'each of the two.'

216. *auxiliō*: sc. *eis*; see on *excidiō* *Libyae*, l. 22.

217. *iam*: as in 209.

218. *medium* (sc. *eum*), 'his waist.' *collō*: dat. with *circum* . . . *datī*, which belong together; for the separation see § 211. Note too that *circum* . . . *datī* is a middle, and governs *terga*.

219. *superant*: sc. *eum*, and cf. *superant undās*, 207.

220. *nōdōs* = *spirīs*, 217, *orbibus*, 204.

221. *perfūsus* . . . *vittās*: for constr. see §§ 136, 137. Even his priestly character could not save him. *ātrō* . . .

venēnō: poison is so called either because of its effect on the body (it often makes the body turn black) or because it works death. The poets apply *āter* to all things connected with death.

222. *horrendōs*, 'agonizing'; lit., 'at which one ought to tremble.' This use of the gerundive implies a transitive use of *horreō*; cf. § 130.

223. *quālis mūgitus* (*est*) goes closely with *clāmōrēs*, 222, 'cries like unto the bellowing one hears when,' etc. Note that V. does not directly describe or even mention the actual death of Laocoön and his sons; the best Græco-Roman art, plastic or literary, was unwilling to dwell on painful scenes or themes. See also § 225.

225. *geminī*: as in 208. *dēlūbra* . . . *summa*: the shrines situated on the *summa arx* (41, 166). *dracōnēs*: cf. *serpēns*, 214, and *angūs*, 204.

226. *saevae* . . . *Tritōnidis*: cf. *saevae* . . . *Tūnōnis*, l. 4. With *Tritōnidis* cf. *Tritōnia*, 171. Minerva was esp. interested in the horse; cf. § 1.

sub pedibusque deae clipeique sub orbe teguntur.

Tum vērō tremefacta novus per pectora cunctis

insinuat pavor, et scelus expendisse merentem

Lāocoōnta ferunt, sacrum quī cuspide rōbur

230

laeserit et tergō sceleratam intorserit hastam.

Dūcendum ad sēdēs simulācrum ōrandaque dīvae
nūmina conclāmant.

Dīvidimus mūrōs et moenia pandimus urbis.

Accingunt omnēs operī pedibusque rotārum

235

subiciunt lāpsūs et stuppea vincula collō

intendunt. Scandit fātālis māchina mūrōs

fēta armīs. Puerī circum innūptaeque puellae

sacra canunt fūnemque manū contingere gaudent;

illa subit mediaeque mināns inlābitur urbi.

240

Ō patria, ō dīvum domus Ilium et incluta bellō

moenia Dardanidum! quater ipsō in limine portae

227. *pedibusque*: we should have expected *subque pedibus* . . . *subque orbe*. The order in the text may be due to metrical necessity; besides, classical Latin to some extent avoided joining *-que* to a monosyllabic prep. In statues of Pallas snakes are sometimes found coiled at the feet of the goddess.

229. *insinuat*: intrans., through ellipsis of *sē*; see §139. *scelus expendisse* is briefly put for *sceleris poenās expendisse*. *merentem* = an adv., 'deservedly.'

230. *rōbur*: cf. *rōboribus textis*, 186.

231. *laeserit* . . . *intorserit*: subj. in causal rel. cl. Laocoön's fate would seem to the Trojans to fulfill Sinon's statement in 189-191. *tergō* . . . *hastam*: cf. *validis* . . . *contorsit*, 50-52, noting again V.'s love of variety.

232. *sēdēs*: i.e. the place the gods apparently meant it to occupy.

233. *nūmina*, 'the majesty.' The goddess, of course, is Minerva. *conclāmant*: note force of the prefix, 'they agree in declaring.' Contrast 39. The group of statuary known as the Lao-

coön (see cut) was discovered in Rome in 1506, near the ruins of the Baths of Titus. It stands now in the Vatican.

234. *dividimus mūrōs*: ancient cities had small gateways. Besides, the walls were carried over the gateways. The only way, therefore, to get the huge horse into Troy was to open up the walls, either by enlarging a gate or by making a breach elsewhere. *moenia*: here 'the buildings'; see on l. 264.

235, 236. *accingunt*: sc. *sē*. Contrast *illi sē* . . . *accingunt*, l. 210. *rotārum* . . . *lāpsūs*, 'smoothly gliding wheels'; see on *māgnōrum* . . . *surum*, l. 634. *collō*: for the abl. see §140, n.

238, 239. *fēta armīs*: cf. *loca fēta* . . . *Austriis*, l. 51. *puerī* . . . *gaudent*: a fine example of the irony of fate; the Trojans exultingly do the very thing that in a few hours is to work their ruin that nothing else (197, 198) had been able to accomplish.

241, 242. *Ō . . . Dardanidum*: this outburst is wrung from Aeneas as he thinks how fully warned his country-

- substitit, atque uterō sonitum quater arma dedēre;
 instāmus tamen inmemorēs caecique furōre
 245 et mōnstrum infēlix sacrātā sistimus arce.
 Tunc etiam fātis aperit Cassandra futūrīs
 ōra deī iussū nōn umquam crēdita Teucris;
 nōs dēlūbra deum miserī, quibus ultimus esset
 ille diēs, fēstā vēlāmus fronde per urbem.
 250 Vertitur intereā caelum, et ruit Ōceanō nox
 involvēns umbrā magnā terramque polumque
 Myrmidonumque dolōs; fūsi per moenia Teucrī
 conticuēre; sopor fessōs complectitur artūs.
 Et iam Argīva phalanx instrūctīs nāvibus ibat
 255 ā Tenedō tacitae per amīca silentia lūnae
 litora nōta petēns, flammās cum rēgia puppis
 extulerat, fātisque deum dēfēnsus iniquīs

men were and how blindly they ignored all hints of danger. *portae*: the breach was made at one of the gates; see on *dividimus mūrōs*, 234.

243. *substitit*, 'stuck fast.' Mere stumbling on a threshold was ominous. *uterō . . . dedēre*: cf. and yet contrast *uterō . . . cavernae*, 52.

245. *mōnstrum*: see Vocab. The horse is a *mōnstrum* (1) because it is of enormous size, (2) because it was ominous of evil to the Trojans. Read §§308, 309. *infēlix sacrātā*: juxtaposition of contrasts; the last place in the world for an *infēlix mōnstrum* is an *arx sacrātā*.

246. *fātis . . . futūrīs*: briefly put for 'with utterance of fates,' etc.; instr. abl.

247. *deī*: Apollo, whom Cassandra had offended. He could not take back the prophetic power which he had given her, but he decreed that her prophecies should never be believed. *crēdita*: since *crēdō* takes a dat., i.e. is not a fully trans. verb, it ought not to be used pers. in the pass., as it is here. The Romans, however, found this misuse convenient.

248. *quibus . . . esset*, 'though,'

etc. For the subj. in advers. rel. clauses see A. 320, e; G. 634; H. 593, 2.

249. *fronde*: coll. sing.; cf. *milite*, 20.

250-267. 'That night, while all in Troy are asleep, the Grk. fleet returns from Tenedos. Sinon opens the horse, and lets out the warriors shut therein. These open the gates to others from the ships.'

250. *vertitur*: a reflexive middle; §153. The heavens are said to revolve, just as we speak of the sun's movement across the sky. *ruit Ōceanō*: for the opposite thought cf. *nox umida caelō praecipitat*, 8.

252. *fūsi per moenia*: cf. *fūsi . . . per herbam*, l. 214. The Trojans were caught completely off their guard.

254. *instrūctīs nāvibus*: cf. the common *aciē instrūctā*.

256. *flammās*: here a fire-signal. Signals by light, beacon fires, and smoke were much used by the ancients. *cum* seems to = *postquam*. *rēgia puppis*, 'the king's ship,' i.e. the ship of Agamemnon. Here *puppis* = 'ship,' as *carinae* does in 23, 179.

257. *fātis . . . deum*: cf. *fata deum*, 54,

inclūsōs uterō Danaōs et pinea fūrtim
 laxat claustra Sinōn. Illōs patefactus ad aurās
 reddit ecus, laetique cavō sē rōbore prōmunt 250
 Thessandrus Sthenelusque ducēs et dirus Ulixēs
 dēmissum lāpsī per fūnem Acamāsque Thoāsque
 Pēlidēsque Neoptolemus primusque Machāon
 et Menelāus et ipse doli fabricātor Epēos.
 Invādunt urbem somnō vinōque sepultam; 265
 caeduntur vigilēs, portisque patentibus omnis
 accipiunt sociōs atque agmina cōnschia iungunt.
 Tempus erat, quō prima quiēs mortālibus aegrīs)
 incipit et dōnō divum grātissima serpit.
 In somnis ecce ante oculōs maestissimus Hector 270
 vīsus adesse mihi largōsque effundere flētūs,
 raptātus bigīs, ut quondam, āterque cruentō
 pulvere perque pedēs trāiectus lōra tumentis,

and n. *dēfēnsus*: i.e. from discovery and punishment.

258. *uterō*: sc. *equi*; cf. *uterum* . . . *complent*, 20. *pineā*: contrast *abiete*, 16, *acernis*, 112, *rōboribus*, 186, and *rōbur*, 230, all said of the horse.

259. *laxat* is joined by *-que* (257) to *ibat*, 254; cf. n. on *dehinc* . . . *fātur*, l. 256. Sinon could easily see a signal displayed at Tenedos; cf. 21, with notes.

260. *rōbore*: contrast *pineā*, 258, and see n. there.

261. *dirus Ulixēs*: cf. *dūri* . . . *Ulixi*, 7.

262. *dēmissum*, 'hanging'; lit., 'lowered.'

263. *primus* ought to = (1) 'first in order of exit,' or (2) 'first in importance,' 'peerless.' To both views objection is made, to (1) that it is extraordinary to mention seventh the man who came out first, to (2) that neither in Homer nor in V. does Machaon play a great part, at least in war. In Homer Machaon is a physician and son of Aesculapius, the god of medicine. Perhaps, therefore, V. calls him 'peerless,' in compliment to his art and his lineage.

265. *sepultam*: an exaggeration for *victam* or *superātam*, used to heighten the pathos. The wine was drunk in connection with the festivities hinted at in 248, 249.

266. *caeduntur vigilēs*: cf. *caesis* . . . *arcis*, 166. *portis* . . . *patentibus*: abl. of the route, 'through,' etc. See § 146.

267. *sociōs*: the force from the ships. *cōnschia*, 'confederate'; properly, knowing, as they themselves knew, what was on foot.

268-297. 'As I lie asleep, Hector appears to me in a vision, and bids me fly with the gods of Troy.'

269. *grātissima* = an adv., 'with all its charms.' *serpit* (cf. *serpens*) well suggests the quiet approach of sleep.

271. *largōs* . . . *flētūs*: cf. *largō* . . . *vultum*, l. 465.

272. *raptātus* . . . *quondam*: briefly put for 'mangled as he was in the days of old after he had been dragged.' Cf. l. 483, 484.

273. *perque* . . . *tumentis*, 'his swollen feet pierced through and

- Ei mihi, quālis erat, quantum mūtātus ab illō
 275 Hectore, quī redit exuviās indūtus Achillī
 vel Danaum Phrygiōs iaculātus puppibus ignis,
 squālentem barbam et concrētōs sanguine crīnis
 vulneraque illa gerēns, quae circum plūrima mūrōs
 accēpit patriōs! ultrō flēns ipse vidēbar
 280 compellāre virum et maestās exprōmere vōcēs:
 ✕ *Q* lūx Dardaniae, spēs ō fidissima Teucrum,
 quae tantae tenuēre morae? quibus, Hector, ab ōris
 exspectāte venis? ut tē post multa tuōrum
 fūnera, post variōs hominumque urbisque labōrēs
 285 dēfessī aspīcimus! quae causa indigna serēnōs
 foedāvit vultūs? aut cur haec vulnera cernō?’
 Ille nihil nec mē quaerentem vāna morātur,
 sed graviter gemitūs imō dē pectore dūcēns
 ‘Heu fuge, nāte deā, tēque hīs,’ ait, ‘ēripe flammis:

through with thongs'; see § 137. *trā-
 lectus pedēs lōris* would have been simpler.
tumentūs shows that V. thought
 of Hector as dragged round Troy while
 still living; dead limbs do not swell
 from violence.

274. *ei*, 'alas,' commonly construed
 with a dat. of interest. *illō*, 'the
 famous,' 'the glorious,' a common
 meaning of *ille*.

275. *redit*, 'whom I see returning';
 hist. pres. Aeneas talks as if he saw
 Hector returning; cf. n. on *voluit*, i. 101.
exuviās indūtus: for constr. see
 §§ 154, 188. Hector won these spoils by
 killing Patroclus, while the latter was
 wearing the arms of Achilles.

276. *Danaum Phrygiōs*: juxtaposi-
 tion. While Achilles refrained from
 fighting (see on i. 458) Hector drove the
 Greeks back to their camp, and set fire
 to the ships. *puppibus*: dat. of inter-
 est, the ships being personified, or dat.
 = *in puppis*, § 122.

277. *concrētōs*, 'matted'; see on
erectus, 74.

278, 279. *vulnera*: received while be-

ing dragged around the walls of Troy.
 Note the splendid effect obtained by in-
 terrupting the description of Hector's
 sorry plight, as given in 270-273 and 277-
 279, to dwell on the contrasting picture
 of his appearance in the full flush of
 victory and triumph. *ultrō*, 'without
 waiting for him to speak'; lit., 'of my
 own motion.'

281. *lūx Dardaniae*: i.e. deliverer
 or savior of Troy. The figure is that of
 a beacon light or star, and is common in
 Latin writers.

282, 283. *tenuēre*: sc. *est*. Hector
 . . . *exspectāte*: for the separation of
 the parts of the voc. phrase, cf. *seroilla*
 . . . *Trōia*, 160. *ōris*: as in i. 1. ut, in it-
 self simply 'how,' gains from the context
 the force of *quam libenter*, 'how gladly.'

285, 286. *quae . . . cernō*: Aeneas
 talks as if he had forgotten all about
 Hector's death.

287. *nihil*: sc. *respondet*. *morātur*,
 'hæd.' See Vocab.

288. *graviter . . . dūcēns*: cf. *su-
 spirāns* . . . *vōcem*, i. 371, and Eng. 'a
 long-drawn sigh.' 'to heave a sigh.'

hostis habet mūrōs; ruit altō ā culmine Trōia.
 Sat patriae Priamōque datum; si Pergama dextrā
 dēfendī possent, etiam hāc dēfēnsa fuissent.
 Sacra suōsque tibi commendat Trōia Penātis:
 hōs cape fātōrum comitēs, hīs moenia quaere,
 māgna pererrātō statuēs quae dēnique pontō.
 Sic ait et manibus vittās Vestamque potentem
 aeternumque adytis effert penetrālibus ignem.

Diversō intereā miscentur moenia lūctū,
 et magis atque magis, quamquam sēcrēta parentis
 Anchīsae domus arboribusque obtēcta recessit,
 clārēscunt sonitūs, armōrumque ingruit horror.
 Excitior somnō et summī fastigia tēctī
 ascēnsū superō atque arrēctis auribus adstō,
 in segetem velutī cum flamma furentibus Austris
 incidit aut rapidus montānō flūmine torrēns

290. ruit . . . Trōia: a fig. way of saying, 'Troy is utterly lost'; *altō*, by dwelling on the distance through which Troy falls, emphasizes the completeness of its ruin.

291. sat . . . datum (sc. ā dē): i.e. 'you have done your full duty,' etc. *dextrā* (sc. *manū*) stands for human strength in general.

292. etiam hāc, 'by mine too (even as, were the chance at hand, it would still be by thine).'

293. sacra: emphatic, 'it is her holy rites . . . (not her walls) that Troy,' etc. The Penates and Vesta (§§ 295-298) are evidently represented here by statues or images that could be easily carried; cf., then, § 299.

294, 295. moenia . . . pontō contains a prophecy. See on *ō fortūndū*, etc., i. 437. For the position of *māgna*, 295, see on *ignōtum*, 59. *dēnique*: as in 70.

296, 297. vittās . . . potentem, 'a filleted image of mighty Vesta.' Hector's ghost actually gives to Aeneas the images and the fire.

298-317. 'On awaking I climb to the roof of my house to reconnoiter. I find the city all ablaze. I resolve to make for the citadel, to fight and to die there.'

298. diversō: lit., 'widely sundered,' but best rendered as an adv., 'in divers quarters,' 'everywhere.' *miscentur*: cf. *miscēri* . . . *pontum*, i. 124.

299. sēcrēta, 'apart,' 'out of the beaten paths.'

300. recessit, 'stood back,' lit., 'withdrew,' personifies *domus*.

301. ingruit: sc. *mihi* or *in mē*.

302. summī fastigia tēctī, 'the highest point on the roof.' For a different expression cf. *summa* . . . *fastigia rērum*, i. 342. Since *fastigia tēctī* is a compact phrase expressing a single idea, it matters not whether *summus* be put with *fastigia* or with *tēctī*.

303. arrēctis . . . adstō: cf. i. 152.

304. furentibus Austris: cf. i. 51; instr. abl. with *incidit* which = *feritur*, 'is borne.' See on *lūō*, i. 99.

305. montānō flūmine: instr. abl., 'with its mountain-flood.'

- sternit agrōs, sternit sata laeta boumque labōrēs
 praecipitēsque trahit silvās, stupet inscius altō
 accipiēns sonitum saxi dē vertice pāstor.
 Tum vērō manifēsta fidēs Danaumque patēscunt
 310 insidiae. Iam Dēiphobī dedit ampla ruīnam
 Vulcānō superante domus, iam proximus ārdet
 Ūcalegōn, Sīgēa ignī freta lāta relūcent.
 Exoritur clāmorque virum clangorque tubārum.
 Arma amēns capiō; nec sat ratiōnis in armīs,
 315 sed glomerāre manum bellō et concurrere in arcem
 cum sociis ārdent animī; furor iraque mentem
 praecipitant, pulchrumque morī succurrit in armīs.
 Ecce autem tēlis Panthūs ēlāpsus Achīvum,
 Panthūs Ōthryadēs, arcis Phoebique sacerdos,

306. *sternit . . . sternit*: the repetition serves to tie the clauses closely together; cf. *saeps . . . saeps*, 108-110, *sanguis . . . sanguis*, 116-118, and notes there. *laeta*: often used of crops, 'bounteous.' *boumque labōrēs*: the results of the oxen's toll, rather than the toll itself; cf. § 185.

307, 308. *stupet inscius*: juxtaposition of effect and cause; § 212. *stupet* corresponds to *arrēctis . . . adstō*, 308, and *altō . . . saxi . . . vertice* to *summi . . . tēcti*, 302.

309. *fidēs*: freely, 'truth'; strictly, 'proof,' that which causes faith.

310. *dedit . . . ruīnam*: see § 202, end. *ruīna* in the sing. denotes the actual collapse of anything; the pl. *ruīnae* gives the result of such collapse.

311, 312. *Vulcānō*, 'the fire'; cf. the use of *Cererem*, 1. 177, *Bacchī*, 1. 215. *iam . . . Ūcalegōn*: a short way of saying, 'the house of Ucalegon, his neighbor,' etc. *Sīgēa . . . relūcent*: *ampla*, 310, paved the way for this statement; the burning of a spacious house produces plenty of light.

313. *exoritur . . . tubārum*: cf. 1.

87. Notice that the verb is here of the third conjugation.

314. *arma . . . armīs*: parataxis (§ 218); the vs. = 'frenzied I seize my arms, senseless though such action is.' *nec = et nōn*; the *et* in turn = *et tamen*, as often. With *armīs* sc. *captandis*, out of *capiō*.

316, 317. *sociis*: the members of the *manus*, 315. *mentem praecipitant*, 'set my mind awhirl', 'dethrone my reason'; *animī* = the 'emotions,' 'heart,' *mēns* = the intellectual powers. *pulchrum . . . armīs*: sc. *esse* with *pulchrum* and *mihī* with *succurrit*. The whole = 'the thought rushes over me that it is glorious to die in arms.' *mori in armīs* is subject of *pulchrum (esse)* and the whole phrase *pulchrum (esse) mori in armīs* is subject of *succurrit*.

318-369. 'Learning from Panthus, priest of Apollo, that all is lost, I rush out prepared to die. A few valiant spirits join me.'

318. *ecce autem*: as in 208.

319. *arcis Phoebique* = *Phoebi in arce*; see on *vītās . . . potentiam*, 296.



LAOCOON

sacra manū, victōsque deōs parvumque nepōtem 830
 ipse trahit cursūque amēns ad limina tendit.
 'Quō rēs summa locō, Panthū? quam prēndimus arcem?'
 Vix ea fātus eram, gemitū cum tālia reddit:
 'Vēnit summa diēs et inēluctābile tempus
 Dardaniāe. Fuimus Trōes, fuit Ilīum et ingēns 825
 glōria Teucrōrum; ferus omnia Iuppiter Argōs
 trānstulit; incēnsā Danaī dominantur in urbe.
 Arduus armātōs mediis in moenibus adstāns
 fundit ecus, victorque Sinōn incendia miscet
 insultāns. Portis alii bipatentibus adsunt, 830
 milia quot māgnis umquam vērēre Mycēnis;
 (obsēdere illi tēlis angusta viārum

320, 321. *sacra*...*deōs*...*trahit*: cf. *sacra*... *Penātis*, 298, also the notes on 296, 297. Panthus probably gives the images, etc., to Aeneas; see § 225. *ipse* strengthens *manū*; the two thus = *sui ipsius manū*. *trahit* fits *nepōtem* better than it fits *sacra* or *deōs*; see on *legunt*, I. 426. The lad can not keep up with his grandfather's wild strides. Panthus, by coming to Aeneas's house, marks the latter out as a recognized leader among the Trojans.

322. *quō* . . . *locō*: i.e. how fares the commonwealth? *rēs* is used as in I. 268. *summa rēs* = *summa salūs rei pūblicae*, for which cf. Cic. *Cat.* I. § 11. *prēndimus*: pf. tense. *quam* . . . *arcem* ('stronghold') = 'where have we made our stand?' That Pergama, the *arx* proper of Troy is lost, is clear from the fact that Panthaus, *arcis* . . . *sacerdōs* (319), was in full flight; see § 225.

324. *summa diēs*: for meaning see on *suprēmum*, 11.

325. *fuimus* . . . *Ilīum*: i.e. Troy and the Trojans are things of the past; the emphasis is on the tense of the verb forms. The pf. of *sum* is often used in this way; cf. too, n. on *huc* . . . *erat*, I. 843.

326. *ferus* . . . *Iuppiter*: cf. *saevae Tritōnidis*, 226, *saevae* . . . *Iūnōnis*, I. 4, and *nōn aequae Palladis*, I. 479.

327. *incēnsā*: as in I. 727. *dominantur*, 'are lords and masters'; a strong verb, since *dominus* suggested to the Romans the thought of master and slaves. Cf. *dominābitur*, I. 285.

328. *armātōs mediis*: juxtaposition of contrasts. The last place for armed (Greeks) is the heart of Troy. Cf. n. on *infelix sacratā*, 245.

329. *incendia miscet*, 'spreads fire and confusion.' For *miscet* cf. 298.

330. *bipatentibus*: lit., 'twice opening.' Here, probably, we are to think of a two-leaved door (see on *foribus* . . . *aēnis*, I. 449) flung wide open. The word thus emphasizes the defenceless state of the city.

331. Note the exaggeration. Vss. 328, 329 emphasize the numbers already in the city, 330-332 those still crowding through the gates.

332. *angusta viārum* = *angustās viās*; see § 197. V. probably thought of Troy's streets as he did of those of Rome, which were much narrower than the streets of modern capitals.

- oppositis; stat ferri aciēs mūcrōne coruscō
 stricta, parāta necī; vix primī proelia temptant
 335 portārum vigilēs et caecō Marte resistunt.
 Tālibus Ōthryadae diotīs et nūmine dīvum
 in flammās et in arma feror, quō trīstis Erīnys,
 quō fremitus vocat et sublātus ad aethera clāmor.
 Addunt sē sociōs Rīpheus et māximus armīs
 340 Ēpytus oblātī per lūnam Hypanisque Dymāsque
 et laterī adglomerant nostrō iuvenisque Coroebus
 Mygdonidēs; illis ad Trōiam forte diēbus
 vēnerat insānō Cassandrae incēnsus amōre
 et gener auxilium Priamō Phrygibusque ferēbat,
 345 infēlix, quī nōn spōnsae praecepta furentis
 audierit.
 Quōs ubi cōnfertōs audēre in proelia vīdī,
 incipiō super hīs: 'Iuvenēs, fortissima frūstrā
 pectora, sī vōbīs audentem extrēma cupīdō

333, 334. *stat . . . necī*: a highly poetic expression, meaning lit., 'the edge of the gleaming-pointed steel stands unsheathed,' etc.; freely, 'full in place stands a battle line of swords, gleaming-pointed, unsheathed, ready for deeds of blood.' *mūcrōne coruscō* is abl. of char. with *ferri*.

335. *caecō Marte*: modal abl., 'aimlessly.' For *Marte* = *proeliō*, cf. *Vulcānō* = *igni*, 311.

336. *nūmine dīvum*: i.e. by the will of the gods that Troy shall perish. When his city is perishing, a warrior's place is in the ranks fighting for its defence. Hence the gods that decree a city's fall may well be said to drive the patriot warrior *in flammās et in arma*. Aeneas now leaves his house.

337. *Erīnys*: here 'the war-fiend.'

340. *oblātī per lūnam*: sc. *mihi*, 'revealed to my eyes by the moonlight.' *per* with an acc. often = an instr. abl.

341. *adglomerant*: sc. *sē* from 339. *iuvenis*: added to increase the pathos

Coroebus is in the prime of life. His death is described below, 424 ff.

343. *insānō*: because it caused his death.

344. *gener . . . ferēbat*, 'was rendering a son's aid.' *gener* lit. = 'as a son-in-law.' Since Coroebus did not marry Cassandra, an Eng. writer would say less boldly, 'he was helping Priam as loyally as if he were in truth his son-in-law.' *ferēbat*: note tense; *vēnerat* gives one act, *ferēbat* a series.

345, 346. *quī . . . audierit*: a causal rel. cl. explaining why Aeneas calls Coroebus *infēlix*. For Coroebus's disregard of Cassandra's prophecies cf. 246, 247, and notes there. *furentis*, 'raving,' 'frenzied,' because inspired with the gift of prophecy. See on *furens*, l. 491.

347. *audēre in*, 'to be all daring for.'

348. *super*: as in 71, and l. 29. The thought is: 'they were brave enough, yet I seek to inflame them still more.'

certa sequi (quae sit rēbus fortūna, vidētis;)
 excessēre omnēs adytis ārīsq̄ue relictis
 dī, quibus imperium hōc steterat; succurritis urbī
 incēnsae)—moriāmur et in media arma ruāmus.
 Ūna salūs victis nūllam spērāre salūtem.
 Sic animis iuvenum furor additus. Inde lupi ceu
 raptōrēs ātrā in nebulā, quōs improba ventris
 exēgit caecōs rabiēs catulique relictī
 faucibus expectant siccis, per tēla, per hostis
 vādīmus haud dubiam in mortem mediaeque tenēmus
 urbis iter; nox ātrā cavā circumvolat umbrā.
 Quis clādem illius noctis, quis fūnera fandō
 explicet aut possit lacrimis aequāre labōrēs?
 Urbs antiqua ruit multōs domināta per annōs;
 plūrima perque viās sternuntur inertia passim
 corpora perque domōs et religiōsa deōrum

his = *his verbis*; instr. abl. iuvenēs: for meaning see on *pūds* . . . *tuorum*, I. 399.

350. *sequi* depends on *cupido* (§ 170), as an infin. might depend on a form of *cupio*. *rēbus*, 'our (i.e. Troy's) interests.'

351, 352. *excessēre* . . . *dī*: note the order; 'gone are they, every one . . . the very gods through whose aid,' etc. For the thought cf. § 299. Aeneas is exaggerating; some of the gods were still with him. See 293-297, 320. *quibus*: instr. abl. *steterat*: for meaning cf. n. on *auxiliis*, 163. The plpf. = 'had been kept intact' ere it hastened to its fall.

353. *moriāmur* . . . *ruāmus*: parataxis; § 221. In prose we should have *moriāmur in media arma ruendō*. This sentence is the apod. to *si* . . . *sequi*, 349. *quae sit* . . . *incēnsae*, 350-353, gives the reasons for the entreaty *moriāmur* . . . *ruāmus*, i.e. it = 'since, as you see, the gods are gone, the city . . . is in flames.'

355. *furor*: here the frenzy of despair.

356-358. *raptōrēs*: practically an adj., 'plundering,' 'ravenous'; cf. the use of *regina*, I. 273. *improba*: as in 80.

ventris . . . *rabiēs*: a strong expression for 'hunger,' *caecōs*: see § 193. It = 'to prowl blindly,' with no settled object. Note juxtaposition of effect and cause in *caecōs rabiēs*. *catulique* . . . *expectant*: we should look for *quorumque catuli*, etc.; but see on *cui* . . . *locus*, 71. *relictī*, 'at home,' 'in the den.' *siccis*: here 'hungry.' The food of young wolves would be mixed with blood.

359, 360. *mediae* . . . *urbis iter*, 'the road that leads to the heart of our city.' *urbis* is a simple poss. gen. *nox ātrā*: in 255 and 340 V. has described the night of Troy's capture as brightened by a moon. If there is any inconsistency, cf. § 49. V. is not an historian, bound to be accurate and consistent, but a poet. To the poet, *nox* is naturally *ātra* as distinct from the day. *cavā*: as in I. 516.

361, 362. *fandō*: as in 81. With *quis* . . . *possit* as a whole cf. *quis tālia fandō* . . . *temperet*, 6-8. Note allit. in 361, 362.

363. *ruit*: as in 290.

364, 365. *perque viās* . . . *perque domōs*: these phrases have the same metrical value, and the caesura (§ 235)

3

limina; nec sōlī poenās dant sanguine Teucrī;
 quondam etiam victis redit in praeccordia virtūs,
 victōrēsq̄ue cadunt Danaī; crūdēlis ubīque
 lūctus, ubīque pavōr, et plūrima mortis imāgō.]

- 370 Prīmus sē Danaum māgnā comitante catervā
 Androgeōs offert nōbīs socia agmina crēdēns
 īncīus atque ultrō verbīs compellat amīcīs:
 'Festīnāte, virī. Nam quae tam sēra morātur
 sēgnitiēs? alīī rapiunt incēnsa feruntque'
 375 Pergama; vōs celsīs nunc prīmum ā nāvibus itīs?'
 (Dixit et extēplō (neque enim respōnsa dabantur
 fīda satis) sēnsit mediōs dēlāpsus in hostīs.
 Obstipuit retrōque pedem cum vōce repressit,
 īprōvīsum asprīs velutī quī sentibus anguem

falls after each. *sternuntur inertia*: freely, 'lie helpless in death.' *inertia* is proleptic; see § 198.

366. *limina*: we are to think of persons slain as they were seeking sanctuary. *poenās*: i.e. for being foemen. With *poenās* . . . *sanguis* cf. *poenās cum sanguine poscunt*, 72.

367. *quondam*, 'at times'; an uncommon meaning.

368, 369. *crūdēlis* . . . *lūctus*: sc. *est*. We talk of 'killing grief.' *pavōr*: for the *ō* see § 243. *plūrima* corresponds to *ubīque*. *imāgō*, 'guise,' 'form.'

370-401. 'Some Greeks mistake us for their comrades. Ere they learn their error, we slay them. We put on their armor, and so surprise and kill many of our foes.'

370-372. *sē* . . . *offert nōbīs*: cf. *quī sē* . . . *obtulerat*, 50-61, *cui* . . . *sēsē tulit obvia*, i. 814. *crēdēns*: sc. *nōs*. For the juxtaposition *crēdēns īncīus* cf. *stupet īncīus*, 307. *ultrō* . . . *compellat*: cf. *ultrō* . . . *compellāre vīrum*, 279.

373. *nam* . . . *morātur*, 'pray, what laggard delay,' etc. In its original affirmative sense, 'indeed,' 'verily.'

nam is often used, in verse and prose alike, to emphasize questions, much as *tandem* is. Generally *nam* is attached to the interrog. pron. but occasionally precedes it. *sēra*: transferred epithet. It is Aeneas and his men who are late.

374. *rapiunt* . . . *feruntque*, 'are plundering and pillaging'; the phrase suggests the actual carrying off of the spoil itself.

375. *celsīs* . . . *nāvibus*: see on *celsīs in puppibus*, i. 183.

377. *sēnsit* . . . *dēlāpsus* (*esse*): strict Latin usage would require *sēnsit sē dēlāpsus* (*esse*). V. has followed a Gk. idiom by which, if the subject of an infin. is identical with that of the verb whereon the infin. depends, it is omitted, and all pred. adjs. belonging with the infin. are attracted into the nom. case.

378. *retrō* . . . *repressit*: briefly put for 'retreating backwards, he checked voice and foot alike.' *pedem cum vōce* = *pedem et vōcem*. See on *cum sanguine*, 72.

379. *asprīs* = *asperis*; § 107. *sentibus*: partly local abl., partly causal abl. with *īprōvīsum*.

pressit humi nitēns trepidusque repente refūgit 380
 attollentem irās et caerulea colla tumentem;
 haud secus Androgeōs viēū tremefactus abibat.
 Inruimus dēnsis et circumfundimur armīs
 ignārōsque loci passim et formidine captōs
 sternimus; adspirat primō fortūna labōri. 385
 Atque hīc successū exultāns animisque Coroebus
 'Ō socii, quā prīma,' inquit, 'fortūna salūtis
 mōnstrat iter quāque ostendit sē dextra, sequāmur;
 mūtēmus clipeōs Danaumque insignia nobīs
 aptēmus. Dolus an virtūs, quis in hoste requirat? 390
 arma dabunt ipsi.' Sic fātus deinde comantem
 Androgei galeam clipeique insigne decōrum
 induitur laterique Argivum accommodat ēnsem.
 Hōc Rīpheus, hōc ipse Dymās omnisque iuventūs
 laeta facit; spoliis sē quisque recentibus armat. 395

380. nitēns, 'as he works his way,' by implying effort, suggests the man's heavy tread, and the violence of his contact with the snake. trepidusque . . . refūgit: the swift rhythm and the instantaneous pf. picture the man's sudden backward jump.

381. attollentem irās effectively brings out (1) 'the serpent's wrath, (2) the display of that wrath. colla: acc. of spec.; § 135.

382. haud secus = sic, by litotes; see on *nōn simili*, I, 136.

383. circumfundimur: middle; § 153. As object sc. *eūs* = *Grāiōs*.

384. ignārōs and captōs = causal clauses with *sternimus*.

385. adspirat, 'favors.' The figure is from a favoring breeze that helps a ship on its way.

386. successū . . . animisque: both abls. are causal; *animis* = natural courage.

388. dextra agrees with the subject of *ostendit*, and = an adv., 'propitiously'; § 195. *ostendit sē* virtually = *appāret*. In

prose we should have *ostendit sē dextram*.

389. Insignia: lit., 'marks of distinction,' but here the accoutrements or armor of the Greeks, thought of as means to distinguish them from the Trojans.

390. dolus . . . requirat, 'who, in dealing with a foe, would stop to ask whether it (i.e. such a transfer) is trickery or high courage?' With *dolus an virtūs* sc. *sit*, subj. in dependent question. Its subject is omitted for effect; the abrupt character of Coroebus's utterance gives it added power. The prot. to *quis . . . requirat* is contained in the phrase in *hoste*.

391. comantem: see on *crīstātus*, I, 468.

392. galeam . . . insigne: for constr. and meaning see § 138. Cf. *exuviās indūtus Achilli*, 275. Insigne: the device on the shield which distinguished its bearer from the other warriors; cf. *Danaum . . . insignia*, 389.

394. ipse, 'too,' 'also'; a not uncommon meaning.

- Vādīmus inmixtī Danaīs haud nūmine nostrō
 multaque per caecam congressī proelia noctem
 cōnserimus, multōs Danaum dēmittimus Orcō;
 diffugiunt aliī ad nāvīs et litora cursū
 400 fīda petunt, pars ingentem formidine turpī
 scandunt rūrsus ecum et nōtā conduntur in alvō.
 Heu nihil invītīs fās quemquam fidere dīvīs!
 Ecce trahēbātur passīs Priamēia virgō
 crīnibus ā templō Cassandra adytisque Minervae
 405 ad caelum tendēns ārdentia lūmina frūstrā,
 lūmina, nam tenerās arcēbant vincula palmās.
 Nōn tulit hanc speciem furiātā mente Coroebus
 et sēsē medium iniēcit peritūrus in agmen;
 cōnsequimur cūctī et dēnsīs incurrimus armīs.
 410 Hic prīmum ex altō dēlūbrī culmine tēlīs

396. *haud nūmine nostrō*, 'attended by a divine favor not our own,' and so not lasting. For case see § 147. The *nūmen* (cf. 178) is that of the gods of Greece. In assuming Gk. armor, 392-395, the Trojans are seeking to make Greeks of themselves and so to get the heavenly favor which the Greeks are manifestly receiving. The words contain another suggestion. One can not cajole the gods; hence the conduct of the Trojans in seeking to divert to themselves the divine favor meant for others is sure to work them woe. Thus the words contain a hint of the coming disaster.

397. *multa* and *congressī* = advs., 'over and over again,' 'in hand to hand conflict.' *caecam . . . noctem*: see on *nox atra*, 360.

398. *multōs Danaum*: in prose we should have *multōs Danaōs*. Such a partitive gen. dependent on an adj. is, however, common enough in poetry and later prose. *Orcō* = *ad Orcum*; § 122.

402-408. 'This good fortune soon deserts us, and many of my comrades fall. I make my way to Priam's palace, where I find a terrible struggle in progress.'

402. *heu . . . dīvīs* ushers in the account of the calamity hinted at in *haud . . . nostrō*, 396. See n. there. *nihil*: with *fās* (est). The Trojans, in seeking the favor of Gk. gods, were putting faith in them. But those gods desired Gk., not Trojan, victory; hence the Trojans in trusting them were running counter to their will. *dīvīs*: dat., with *fidere*. *fidō* and *cōnfidō* regularly take the dat. of a person; see B. 219, 1, a; G. 401, N. 6. For the abl. with these verbs see on *cōnfidere rēbus*, 1. 482.

403. *Priamēia virgō*, 'Priam's maiden daughter.'

404. *templō . . . adytisque*: note the climax; *templum* is the whole temple, *adytum* is the holy of holies. It was for this violence to Cassandra that Pallas punished Ajax as described in 1. 39-45.

405, 406. *lūmina . . . lūmina*: as in 1. 226, ii. 173. The repetition of *lūmina* is rhetor., 'her eyes, I say.' *tendēns . . . lūmina* is a rhetor. and unusual phrase, after the model of *tendere palmās*.

408. *et*, 'but,' as in 94. *peritūrus*, 'rushing into certain death'; see on *futūrae*, 1. 712.

410. *dēlūbrī*: the temple of 404.

nostrōrum obruimūr, oriturque miserrima caedēs
 armōrum faciēs et Grāiārum errōre iubarum;
 tum Danaī gemitū atque ēreptae virginis irā
 undique collēctī invādunt, ācerrimus Aīāx
 et geminī Atrīdae Dolopumque exercitus omnis,
 adversī ruptō cen quondam turbine venti
 cōnfligunt, Zephyrusque Notusque et laetus Eōis
 Eurus equīs; stridunt silvae, saevitque tridenti
 spūmeus atque imō Nēreus ciet aequora fundō.)
 Illi etiam, sī quōs obscurā nocte per umbram
 fūdimus insidiis tōtāque agitāvimus urbe,
 appārent; primī clipeōs mentitaque tēla
 agnōscunt atque ōra sonō discordia signant.
 Illicet obruimur numerō, primusque Coroebus

Uol. 31.

418

420

411. *obruimūr*: for the *ū* see §243.

412. *errōre iubarum*, 'the misunderstanding caused by our Gk. crests.' For the crests see on *comantem*, 391.

413. *gemitū . . . irā*: freely, 'with a cry of rage at the rescue of the maiden.' *ēreptae virginis* is a subjective gen.; see also on *mōtōs . . . fluctūs*, I. 135.

414. *ācerrimus*: because specially interested; see on *templō . . . adytisque*, 404.

416. *adversī* = an adv. with *cōnfligunt*, 'clash face to face'; see on *crēber . . . procellis*, I. 85. *ruptō . . . turbine* (sc. *ū dis*), 'when a storm has burst'; lit., 'when a storm has been made to burst forth.' The abl. abs. implies an act. *rumpere turbīnem*, for which cf. *rumpit vocem*, 129, with n. quondam: as in 387.

417, 418. *laetus . . . equīs*, 'in all the pride of,' etc. Cf. *tegmine laetus*, I. 275, *duce laetus Achillē*, I. 696. The steeds of the wind gods are the winds over which they preside. *stridunt* ('whistle') . . . *saevitque*: the hissing sound of these words pictures the hiss of the storm (§324). For the form *stridunt* see §101.

419. *spūmeus*: proleptic; 'Nereus rages till he foams.' The word fits equally the god and the sea over which he presides. The point of 418-419 is the confusion which reigns in the two cases compared.

420. *si quōs = quācumque*. *pei umbram*, 'aided by,' etc. See on *oblātū per lūnam*, 340.

421. *insidiis*: the change of armor, 389-395. *agitāvimus*: a hunter's term; cf. *agēs*, I. 191, and Eng. 'hounded.'

422, 423. *primī . . . agnōscunt*: in the confusion the Greeks with Ajax had not detected the fraud. *mentita = quae sic mentita erant* (see on *corrupta*, I. 100), 'lying.' *ōra . . . signant*, 'they brand our tongues, differing in sound (from their own).' This difference would show itself in the battle-cries, orders, etc. V. probably thought of the Greeks and the Trojans as using different dialects of Greek. *signant*: by a cry of rage or the like.

424. *numerō*: Aeneas and his comrades had now three sets of opponents. *primus*: Coroebus is the first to fall by the crisis he had precipitated (386): a kind of poetic justice.

- 425 Pēnelei dextrā dīvae armipotentis ad āram
prōcumbit; cadit et Rīpheus, iūstissimus ūnus
quī fuit in Teucris et servantissimus aequī
(dis aliter vīsum); pereunt Hypanisque Dymāsque
cōnfixī ā sociis, nec tē tua plūrima, Panthū,
430 lābentem pietās nec Apollinis īnfula tēxit.
Īliaci cinerēs et flamma extrēma meōrum,
testor in occāsū vestrō nec tēla nec ūllās
vītāvisse vicēs Danaum et sī Fāta fuissent
ut caderem meruisse manū. Divellimur inde,
435 Īphitus et Peliās mēcum, quōrum Īphitus aevō
iam gravior, Peliās et vulnere tardus Ulixī;

425. *dīvae armipotentis*: Minerva; cf. 404, and § 279.

426. *ūnus*: often used to strengthen a superlative.

427. *aequī*: obj. gen. with *servantissimus*, a constr. regular with pres. ptcples. when, as here, they have the force of adjectives.

428. *dis aliter vīsum* (sc. *est*): lit., 'the gods resolved (sc. to deal with Rīpheus) otherwise'; a pious formula of resignation. *aliter* is the important word, getting its meaning each time from the context. Here it = 'otherwise than we mortals should expect in the case of one so just.'

429. *Panthū*: we infer that Panthus has been with Aeneas ever since he left his father's house (336, 337). See § 235. For the apostrophe as the result of increasing emotion cf. l. 555, ll. 56.

430. *lābentem*, 'in your fall.' *Infula*, 'fillet'; cf. *vittae*, 133, 296. See Vocab. for the proper distinction between the words. Fillets were worn by victims (183), by deities (296), and, as here and in 221, by priests.

431. *flamma extrēma*. 'funeral fire.'

432. *testor*: sc. *vōs*. The Romans

often swore by the bones or the ashes of their kin.

433. *vītāvisse*: sc. *mē* as subject. *vicēs* must = 'hand to hand encounters,' since *tēla* = 'missiles.' Strictly, *vicēs* suggests reciprocity, interchange between persons and things. Here it pictures the give and take, the blow and counter-blow of close combat. *sī . . . fuissent*: prot. of a cond. contrary to fact; the apod. is in *meruisse*.

434. *ut caderem*: partly subj. of purpose with *Fāta fuissent*, which = *Fāta dēcrēvisent*, partly dependent on *meruisse manū*; hence it stands between the two. *meruisse*: in O. O. after *testor*, 432. The O. R. would be *merui*, for which see on *impulerat*, 55. The ordinary form here in O. R. would be *meritūrum fuisset*; A. 589, b; B. 321, 1, 2; G. 597, R. 4; H. 647, and l. *divellimur*: a strong word; Aeneas left the scene sorely against his will.

435. *mēcum* = *et ego*; see on *cum sanguine*, 72. *Īphitus . . . mēcum* together form the subj. of *divellimur*.

436. *gravior*: i.e. rather slow of movement; see on *tristior*, l. 228. *Ulixī*: subj. gen. with *vulnere*, 'a wound dealt by Ulixes's hand.'

prōtinus ad sēdēs Priamī clāmōre vocātī.
 Hīc vērō ingentem pūgnam, ceu cētera nūsq̄am
 bella forent, nūllī tōtā morerentur in urbe,
 sic Martem indomitum Danaōsque ad tēcta ruentīs) 440
 cernimus obsessumque āctā testūdine limen.
 Haerent parietibus scālae, postisque sub ipsōs
 nītuntur gradibus clipeōsque ad tēla sinistrīs
 prōtēctī obiciunt, prēnsant fastigia dextrīs.
 Dardanidae contrā turrīs ac tōta domōrum 445
 culmina convellunt (hīs sē, quandō ultima cernunt,
 extrēmā iam in morte parant dēfendere tēlis)
 aurātāsque trabēs, vetērum decora illa parentum,
 dēvolvunt; aliī strictīs mūcrōnibus imās
 obsēdere forēs; hās servant agmine dēnsō. 450
 Instaurātī animī rēgis succurrere tēctīs
 auxiliōque levāre virōs vimque addere victīs.

437. vocātī: sc. sumus.

438, 439. ceu: here in a comparison involving an hypothesis, in 355 and 416 in similes involving facts. nūsq̄am ... forent, 'had no existence.' For the form forent see A. 170. a (p. 83); B. p. 57, footnote 2; G. 116, N. 1, c; H. 206, 2.

440. Martem indomitum repeats ingentem pūgnam, 438. The introduction of ceu ... urbe has disturbed the constr. With Martem cf. Marte, 335.

441. āctā, 'advancing'; lit., 'brought into play (against them).' Cf. Caesar's phrase vineās agere. For the testūdō cf. Caes. B. G. II. 6.

442. parietibus: for scanston see § 240. scālae, 'scaling ladders'; much used in V.'s time, but unknown in Homer's day. postis ... ipsōs: i.e. just where the defence would naturally be strongest.

443. nītuntur gradibus: freely, 'are forcing their way (up) step by step'; gradibus is abl. of the route: see § 146.

ad, 'against,' i.e. to meet, to intercept. sinistrīs: with obiciunt.

444. prōtēctī: middle, 'in self defence.' See also § 171.

445. domōrum = tēcta, 440, and sēdēs, 437.

446, 447. hīs ... tēlis, 'with such things as their missiles.' Note the pathos. ultima = extrēmā, I. 219. extrēmā ... morte is causal, 'since they are already,' etc., and so = quandō ... cernunt; § 222. Latin feels here the lack of a pres. prtepl. to sum, to agree with the subject of parant.

448. decora illa: cf. decora alta, I. 429. illa is used as in 274.

451, 452. Instaurātī ... victīs: i.e. our spirits rose, as we saw this vigorous defence. For the infin. here see § 162. In 440-452 V. has touched upon the two phases of the assault, (1) the attack by scaling ladders, near the main gate, (2) the attack on the gate itself. The former of these is pictured at greater length in 458-468, the latter in 469-505.

- Limen erat caecaeque forēs et pervius ūsus
 tēctōrum inter sē Priamī postēsque relictī
 455 ā tergō, infēlix quā sē, dum rēgna manēbant,
 saepius Andromachē ferre incommitāta solēbat
 ad socerōs et avō puerum Astyanacta trahēbat.
 Ēvādō ad summī fastīgia culminis, unde
 tēla manū miserī iactābant inrita Teucrī.
 460 Turrīm in praecipitī stantem summisque sub astra)
 ēductam tēctis, unde omnis Trōia vidērī
 et Danaum solitae nāvēs et Achāica castra,
 adgressī ferrō circum, quā summa labantīs
 iunctūrās tabulata dabant, convellimus altis.
 465 sēdibus impulimusque; ea lāpsa repente ruīnam
 cum sonitū trahit et Danaum super agmina lātē

453-455. *limen* . . . ā *tergō*, 'an entrance there was in the rear (ā *tergō*), with secret doors, and a familiar thoroughfare from part to part of Priam's palace, a postern gate (at this time) abandoned, though by this way Andromache,' etc. *pervius* . . . *inter sē*, lit. = 'thoroughfare intimacy, the one with the other, of Priam's dwellings'; it belongs to the type of expressions seen in *māgnōrum* . . . *sum*, l. 634. *inter sē*, with its suggestion of reciprocal action (here of movement back and forth between two points), helps to make clear the meaning of *pervius*. ā *tergō*: the gate was far removed from the point of the Gk. attack; hence Aeneas could by it enter the palace unnoticed. *infēlix*: she lost her husband, and her boy, and was herself taken prisoner by the Greeks.

456. *incommitāta* emphasizes the privacy and security of this passage.

457. *socerōs*, 'her husband's parents.' Priam and Hecuba. *puerum* . . . *trahēbat*: cf. *parvum* . . . *trahit*, 320, 321.

458. *summī* . . . *culminis*: cf. *summa fastigia tēctī*, 302, with note.

460, 461. *turrīm* is governed by *adgressī*, *convellimus*, and *impulimus*, 463-465. *in praecipitī*, 'flush with the outer edge of the palace.' The phrase compares the wall of the palace to a sheer precipice. *summīs* . . . *tēctis*, 'springing starward from the surface of the roof.'

463-466. *ferrō*, 'axes,' or 'crow-bars.' *summa* . . . *dabant*, 'the ends of the floor timbers offered yielding joints.' The tower was perhaps built after the war began, as a lookout place (461, 462). Its flooring, or the flooring of its lowest story, rested directly on the roof of the palace proper. *summa* = *extrēma*; for the constr. cf. *in summō monte*, *in extrēmō librō*. The whole passage, like 453-455, exemplifies one of the weaknesses of V.'s style. He can not explain a simple thing in a simple manner; § 203. *convellimus*: the pictures the repeated efforts to hurl down the tower. *altis sēdibus*: an important phrase. The greater the height from which the tower falls, the greater the damage it would do to the Greeks: cf. *altō* . . . *culmine*, 290. with n. *impul-*

incidit. Ast alii subeunt, nec saxa nec ūllum
tēlōrum intereā cessat genus.

Vēstibulum ante ipsum primōque in limine Pyrrhus
exsultat tēlis et lūce coruscus aēnā,
quālis ubi in lūcem coluber mala grāmina pāstus,
frīgida sub terrā tumidum quem brūma tegēbat,
nunc positis novus exuviis nitidusque iuventā
lūbrica convolvit sublātō pectore terga
arduus ad sōlem et linguīs micat ōre trisulcis.
Ūnā ingēns Periphās et equōrum agitātor Achillis,
armiger Automedōn, ūnā omnis Scŷria pūbēs
succēdunt tēctō et flammās ad culmina iactant.
Ipse inter primōs correptā dūra bipenni
limina perrumpit postisque ā cardine vellit.
aerātōs; iamque excisā trabe firma cavāvit
rōbora et ingentem lātō dedit ōre fenestram.

470

475

480

Quies.

mus: instantaneous pf., giving the final result of their efforts. *ruinam* . . . *trahit*, 'it falls . . . a trailing ruin'; cf. *dedit* . . . *ruinam*, 310. The top of the tower would fall first, of course, and draw, or at least, seem to draw, the rest with it. The swift rhythm helps to picture the sudden final toppling of the tower; §224.

467. *nec* . . . *nec* = *et nōn* . . . *nec*, i.e. they are not correlative.

469-505. 'Presently, the Greeks, led by Pyrrhus, force the main entrance of the palace.'

469. *vēstibulum*: here 'entrance.' *primō* . . . *limine* defines it more closely; *-que* = 'and in fact'; cf. §198. *Pyrrhus* = *Neoptolemus*, 263.

470. *lūce*: sc. *ōrum* = *tēlōrum*.

471. *quālis ubi* . . . *coluber* = *illius quālis coluber est ubi*; cf. n. on *quālis*, l. 316. *in lūcem* belongs with *convolvit*, 474, but is brought to the front because the gleam of light on the snake's new skin is the main part of the cl.; *in lūcem* thus helps to connect 471-475 with

469, 470. *pāstus* = *qui pāstus est*; a dep. ptcepl. like *crētus*, 74.

472. *tumidum quem*, 'whose swollen body.' The body of the hibernating snake is swollen at first with the *mala grāmina*, later with the poisons brewed therefrom.

473. *novus* gives the result of *positis* . . . *exuviis*. We get light here on *exuviis* . . . *Achilli*, 275. The dead warrior loses his armor, as a snake sheds its skin.

475. *arduus ad sōlem*, 'towering high against,' etc. We might have expected *erēctus*, but here again the Latin pictures the result, not the process. The use of *ad sōlem* after *in lūcem* in 471 spoils the syntax, but is effective because it makes the simile end as it began, with the idea of brightness.

476. *ingēns*: as in l. 99.

478. *flammās*, 'brands,' 'embers'; perhaps fire-darts, like the *malleoli* of Cic. *Cat.* l. §32.

479-482. *ipse*: Pyrrhus; see on *ipsius*, l. 114. *perrumpit* . . . *vellit*:

Appāret domus intus et ātria longa patēscunt,
appārent Priamī et veterum penetrālia rēgum,
485 armūtōsque vident stantīs in limine primō.

At domus interior gemitū miserōque tumultū
miscētur, penitusque cavae plangōribus aedēs
fēmineis ululant; ferit aurea sīdera clāmōr.
Tum pavidāe tēctis mātres ingentibus errant
490 amplexaeque tenent postis atque ōscula figunt.
Instat vī patriā Pyrrhus; nec claustra nec ipsi
cūstōdēs sufferre valent; labat ariete crēbrō
iānuā, et ēmōtī prōcumbunt cardine postēs.
Fit via vī; rumpunt aditūs primōsque trucīdant
495 inmissi Danaī et lātē loca mīlite complent:)
nōn sic, aggeribus ruptis cum spūmeus amnis

wed

conative pres.; see on *arcēret*, l. 300. Below in 481, 482, *cavōit* and *dedit* describe the completed and so successful act. The pres. and the pf. are often thus distinguished. *lātō* . . . ōre, 'wide-mouthed,' 'gaping'; abl. of char. Perhaps *ingentem* refers to the length, *lātō* . . . ōre to the breadth of the *fenestra*.
483, 484. *appāret* . . . *appārent*: cf. *saepe* . . . *saepe*, 108-110, and *sanguine* . . . *sanguine*, 116-118, with notes. The repetition forces us to dwell on the ruthless invasion of the sacred privacy of the palace. *veterum* . . . *rēgum*: cf. *veterum* . . . *parentum*, 448.

485. *armūtōs*: those mentioned in 440. 450. *vident*: sc. *Grāi*.

486, 487. *gemitū* . . . *miscētur*: cf. 298. *penitus*: cf. n. on *penitus* . . . *sonantis* . . . *scopulōs*, l. 200. *cavae*, 'vaulted,' suggests the echoing of the cries and shrieks. *plangōribus*, 'lamentations.' Strictly, the word refers to the beating of the breast by the hands; cf. *tūnsae pectora palmis*, l. 481.

488. *ululant*: V. has used of the *aedēs*, 'rooms,' a verb that more properly applies to the women by whom they were occupied. *aurea*: i.e. bright and glittering; the word also, as has been

well said, marks the tragic contrast between 'the glorious bright world above' and the scene of ruin and woe on which that world looks down.

489. *errant* suggests aimless, frenzied movement.

490. *ōscula*: i.e. of farewell.

491. *vī patriā*, 'with all the force of his father (Achilles).'

492. *labat* . . . *crēbrō*, 'is started by the tireless ram.' *labat* = *rumpitur*, *incipit rumpi*, or the like, and so the instr. abl. (*ariete*) may properly be joined with it. The ref. to the ram here is an anachronism; see on *scāllae*, 442.

493. *ēmōtī* . . . *cardine*, 'wrenched from their pivots (sockets).' The door proper must now collapse, even if the panels were intact, and the heavy bar (*claustra*) which, resting in the jambs on either hand, was let down behind the door, still held fast. Here the *fenestra*, 482, would make it easy to cut through the bar.

494. *aditūs*: acc. of effect; §128. Cf. Eng. 'break a path.'

495. *mīlite*: as in 20.

496. *nōn sic* belongs with *fertur* . . . *furēns*, 498, 'far less furiously does a riversweep.' For the litotes see on *nōn*

exiit oppositāsque ēvicit gurgite mōlēs,
 fertur in arva furēns cumulō campōsque per omnīs
 cum stabulis armenta trahit. Vidī ipse furentem
 caede Neoptoleum geminōsque in limine Atridās, 500
 vidī Hecubam centumque nurūs Priamumque per ārās
 sanguine foedantem, quōs ipse sacrāverat, ignīs.
 Quīnquāgintā illī thalamī, spēs tanta nepōtum,
 barbaricō postēs aurō spoliīsque superbī,
 prōcubuēre; tenent Danaī, quā dēficit ignis. 505

Forsitan et Priamī fuerint quāe fāta requirās.
 Urbis utī captāe cāsum convulsaque vidit
 limina tēctōrum et medium in penetrālibus hostem,
 arma diū senior dēsuēta trementibus aevō

simili, i. 136. *aggeribus*, like *mōlēs*, 497, brings out the fury of the stream by picturing the strength of the barriers it destroys.

497. *exiit*: sc. *ex alveō*. *oppositās*, 'set to bar its way.' Inundations, e.g. of the Tiber and the Po, were common in Italy. In 304-308 we had a ref. to a mountain current. Roman poets display great interest in rivers.

498. *furēns* gives the main point of the simile. Note its late position. For a different mode of bringing out the main point of a comparison see on *in lūcem*, 471, and *ad sōlem*, 475. *cumulō*: as in i. 105.

499. *furentem*, after *furēns*, 498, helps to emphasize the point of the simile in 495-498.

501. *nurūs*: render by 'daughters.' Priam had but fifty sons; hence *nurūs* must include also his fifty daughters. *per*, 'amid.'

503. *illi*: as in 274, 448. *thalamī*, 'bridal chambers,' occupied by Priam's sons and their brides. *spēs tanta nepōtum*, 'that gave such promise of,' etc. *nepōtum* may be (1) obj. gen., or (2) gen. of definition (§111) showing in what the *spēs* consisted.

504. *barbaricō*: i.e. won from foreigners. V. makes Aeneas speak as would a Roman or Gk. of his own time. See *barbarus* in Vocab. The doors that mark Trojan victories now themselves fall. *superbi* personifies *postēs*.

505. *prōcubuēre*: cf. *prōcumbunt*, 493.

506-558. 'Priam's fate. He sees his son Polites fall dead at his very feet, and in wrath hurls a spear at his slayer, Pyrrhus. The latter thereupon stabs Priam at the altar.'

508. *forsitan* = *fors sit an*: *fors sit* is properly cond., 'it would be problematical'; *an* = 'whether.' The subj. after *forsitan* is thus one in a dependent question. *et*, 'too,' 'also.' This whole passage, 506-558, expands the hint given in *vidī* . . . *Priamum* . . . *foedantem*, 501, 502.

508. *limina*, 'doors.' *medium in penetrālibus*: a variation (§203) from the normal *mediis in penetrālibus*, which would here be unmetrical. The *penetrālia* of a house were ordinarily entered only by the members of the family. Note then the juxtaposition of contrasts in *penetrālibus hostem*.

509. *senior dēsuēta*: juxtaposition of cause and effect. The comp. in *senior*

- 510 circumdat nēquiquam umeris et inūtile ferrum
cingitur ac dēnsōs fertur moritūrus in hostis.
Aedibus in mediis nūdōque sub aetheris axe
ingēns āra fuit iūxtāque veterrima laurus
incumbēns ārae atque umbrā complexa Penātis.
- 515 Hic Hecuba et nātae nēquiquam altāria circum,
praecipitēs ātrā ceu tempestāte columbae,
condēnsae et dīvum amplexae simulācra sedēbant.)
Ipsū autem sūmptis Priamū iuvenālibus armis
ut vidit, 'Quae mēns tam dīra, miserrime coniūnx,
520 impulit hīs cingī tēlis? aut quō ruis?' inquit.
'Nōn tālī auxiliō nec dēfēnsōribus istis
tempus eget, nōn, sī ipse meus nunc adforet Hector.
Hūc tandem concēde; haec āra tuēbitur omnis,
aut moriēre simul.' Sic ore effāta recēpit

is intensive, 'the old, old man'; see on *tristior*, I. 228.

510, 511. *ferrum cingitur*: for constr. see §§154, 138. *moritūrus* = *peritūrus*, 408.

512. *aetheris axe*: freely, 'the heavens,' 'sky'; for the revolution of the heavens cf. *vertitur . . . caelum*, 260. In *nūdō . . . axe* V. seems to have in mind a Roman house, one room at least of which was open in the center to the sky.

514. *incumbēns*, 'drooping o'er'; lit. 'singing (itself) on.' *umbrā . . . Penātis*: by the altar, under the laurel, stand images of the Penates of Priam's house. *complexa* has the force of a pres.; see §171.

515. *nātae* = *nurūs*, 501; see n. there. *nēquiquam* anticipates the conclusion of the story; the altar did not protect them.

516. *praecipitēs*, '(driven) headlong.'

517. *condēnsae*, 'huddled together.' *dīvum*: the Penates of 514. *amplexae*: cf. *complexa*, 514, with note.

518. *iuvenālibus armis*, 'the arms

of his youth'; cf. *arma dū . . . dēnuā*, 509.

520. *cingī tēlis*: contrast the constr. in *ferrum cingitur*, 510, 511.

521. *dēfēnsōribus istis* refers to the *istis* of 520. The only possible defenders now are prayers and the altar; see 523. As *hic* = *meus* (e.g. in I. 98) so *iste* refers to the person addressed and = *tuus* or *vester*, often with an accessory notion of scorn or contempt. So here, 'those sorry defenders of yours.' We may account for the scorn here by recalling *iuvenālibus armis*, 518, and *arma . . . dēnuā*, 509. For the abl., which goes with *egēt*, 522, cf. that with *carēre*, 44.

522. *egēt*: for the indic. beside *sī . . . adforet* see on *impulerat*, 55. *nōn . . . Hector*: for the spirit cf. that of *sī . . . fuissent*, 291, 292.

523. *tandem* with the imp. expresses impatience; cf. its effect with a question, seen in *quō . . . tandem*, I. 331. Cf. also *tam dūdum sūmīte poēns*, 103, with n.

524. *moriēre simul* (sc. *vōbis cum*) is in thought parallel to *haec . . . omnia*; 'we shall all escape together or all die together.'

ad sēsē et sacrā longaevum in sēde locāvit.

Ecce autem ēlāpsus Pyrrhī dē caede Politēs,
ūnus nātōrum Priamī, per tēla, per hostīs
porticibus longīs fugit et vacua ātria lūstrat
sancius. Illum ārdēns infestō vulnere Pyrrhus
insequitur, iam iamque manū tenet et premit hastā. 530

Ut tandem ante oculōs ēvāsit et ōra parentum,
concidit ac multō vitam cum sanguine fūdit.
Hic Priamus, quamquam in mediā iam morte tenētur,
nōn tamen abstinuit nec vōcī Iraeque pepercit.

'At tibi prō scelere,' exclāmat, 'prō tālibus aūsīs 535
dī, sī qua est caelō pietās, quāe tālia cūret,
persolvant grātēs dīgnās et praemia reddant
dēbita, quī nātī cōram mē cernere lētum
fēcistī et patriōs foedastī fūnere vultūs.

At nōn ille, satum quō tē mentīris, Achillēs 540

525. sēde: a seat or bench by the altar.

526. Pyrrhī dē caede: freely, 'from Pyrrhus's murderous onset'; cf. *vulnere* . . . *Ulixī*, 436, with note.

528. porticibus . . . fugit and vacua . . . lūstrat express the same thought; see § 222. V. seems to be thinking esp. of the *peristylum* of a Roman house. In this the opening to the sky (see on *aetheris aze*, 512) was very large, and the surrounding roof was supported by many columns. The spaces between the columns and the sides of the *peristylum* are the *porticūs*. V. uses *Uria* as freely as we use 'halls' of any room in a mansion. *porticibus* is abl. of the route; § 146.

529. saucius: the most important word in the sentence; see § 206. *infestō vulnere*, 'with levelled weapon'; lit., 'with hostile (levelled) wound,' a darling variation (§ 203) of the common *infestā hastā, infestō ietō*, or the like; the wound is substituted for the spear that makes the wound (§ 186).

530. iam iamque: i.e. again and

again he nearly grasps. premit, 'presses him sore.' *premere* is often used of the jostling and the crowding of people in the streets, a sense akin to that shown here.

534. nōn . . . abstinuit: sc. *ad*; see § 139.

535. at: often thus used at the beginning of a curse. The thought is: 'I have contained myself thus far' but (now I can not), may,' etc.

536. pietās: practically, 'pity,' the regard which the gods ought to have for dutiful worshippers. That the gods were under obligations to mortals we have seen in the n. on *dōnis* . . . *nūmine divae*, i. 447.

537, 538. persolvant . . . dēbita (sc. *tibi*): cf. *grātēs persolvere dīgnās*, i. 600, and *dī tibi* . . . *praemia digna ferant*, i. 603-606. *cernere* depends on *fēcistī*, which here = *coegistī*; § 168. In prose we should have *ut cernerem fēcistī* or *effēcistī*.

540. satum (*esse*) . . . mentīris, 'whose son you falsely boast yourself,' *mentīris* = 'lyingly state,' and so is properly construed with the infin. *Pyrrhus* :

- tālis in hoste fuit Priamō, sed iūra fidemque
 supplicis ērubuit corpusque exsangue sepulcrō
 reddidit Hectoreum mēque in mea rēgna remisit.
 Sic fātus senior tēlumque inbelle sine ictū
 541 coniēcit, rancō quod prōtinus aere repulsum
 et summō clipei nēquiquam umbōne pendit.)
 Cui Pyrrhus: 'Referēs ergō haec et nūntius ibis
 Pēlidae genitōri; illi mea tristia facta
 dēgeneremque Neoptoleum nārrāre mementō;
 545 nunc morere.' Hōc dicēns altāria ad ipsa trementem
 trāxit et in multō lāpsantem sanguine nātī
 implicuitque comam laevā dextrāque coruscum
 extulit ac laterī capulō tenuis abdidit ēnsem.
 Haec finis Priamī fātōrum, hīc exitus illum
 555 sorte tulit Trōiam incēnsam et prōlāpsa videntem

conduct throws doubt on his statement that he is Achilles's son. With *satum* quō cf. *Mūū genitum*, l. 297, with note.

541. tālis . . . Priamō, 'dealt so with Priam, foe though Priam was.' *is* is used as in 390. *fidem*: the suppliant's confidence that Achilles would do what was right, i.e. spare his life.

542, 543. ērubuit = 'blushed at' the thought of violating, etc. For its trans. force see §§ 129, 130. corpusque . . . reddidit explains iūra . . . ērubuit. For the thought cf. *exanimum* . . . Achilles, l. 484, with n. sepulcrō reddidit: i.e. gave up for burial. Hectoreum = *Hectoris*; § 191. mē . . . remisit: i.e. he did not detain me as a prisoner as he might treacherously have done.

544. tēlum . . . inbelle: for the thought see on *dēfensōribus istis*, 521. sine ictū, 'fruitlessly.'

545. quod = *id enim*; the rel. cl. explains *sine ictū*.

546. summō . . . umbōne: Priam's weapon does not go through to injure Pyrrhus. *sine ictū*, 544, summō . . . umbōne, and nēquiquam strengthen one another.

547. referēs and ibis = imperatives; see on *nostrer eris*, 149. Logically, *nūntius ibis* should precede *referēs*, but in such cases V. is wont to set first the verb containing the more important idea. *moriāmur* . . . *ruāmus*, 353, can be explained in this way.

548. tristia, 'cruel,' 'awful.' Pyrrhus for the moment mockingly views his own conduct with Priam's eyes.

549. dēgenerem . . . Neoptoleum, 'the degeneracy of Neoptolemus.'

550, 551. ad . . . trāxit: during the scene described in 533 ff. Priam had of course advanced from his seat (535).

552. implicuit . . . laevā: sc. *manū*; cf. n. on *dextrae* . . . *dextram*, l. 408. Homer represents the Greeks as long-haired; V. probably thought of the Trojans, too, as wearing long hair.

553. extulit, 'raised on high.' He had slain Polites with his spear; cf. 530. laterī = *in latūs*.

554, 555. finis: here fem., an archaism; cf. § 87. Priamī fātōrum: cf. *Priamī*. *fūta*, 506. exitus (sc. *vītae*) often = 'death.' illum . . . tulit: lit., 'bore him away.'

Pergama, tot quondam populis terrisque superbum
rēgnātōrem Asiae. Iacet ingēns litore truncus,
āvulsumque umeris caput, et sine nōmine corpus.

At mē tum primum saevus circumstetit horror.

Obstipui; subiit cārī genitōris imāgō,
ut rēgem aequaeuum crūdēlī vulnere vīdī
vītā exhālāntem; subiit dēserta Creūsa
et direpta domūs et parvī cāsus Iūli.

Respiciō et quae sit mē circum cōpia lūstrō.

Dēseruēre omnēs dēfessī et corpora saltū
ad terram mīsere aut Ignibus aegra dedēre.)

Iamque adeō super ūnus eram, cum limina Vestae
servantem et tacitam sēcrētā in sēde latentem
Tyndarida aspiciō; dant clāra incendia lūcem
errantī passimque oculōs per cūcta ferentī.

556-558. tot... Asiae, 'though once on a time proud ruler of,' etc. *populis terrisque* is dat. of interest with *rēgnātōrem*; § 130. V. seems to have in mind a Gk. use of the dat. with certain verbs of guiding, ruling, governing. *iacet*... *caput*: V. implies that Priam's body was decapitated and flung unburied on the shore. *truncus*, *caput*, and *corpus* are all alike pred. nom. to *iacet*. For the tense see on *volūt*, l. 101, *redit*, ll. 275. *ingēns*: cf. *ingēns Periphās*, 476.

559-566. 'At this sight I thought of my aged father, my wife, and my son. I am now alone on the palace roof.'

560. *subiit*: sc. *mē*, 'stole over me,' i.e. filled my thoughts.

561. *aequaeuum*: sc. *et*.

563. *direpta*: the house had not yet been plundered; *direpta* thus simply pictures the wild fancies to which in his excitement Aeneas gives way.

564. *cōpia*: sc. *militum* or *iuvenum*. *lūstrō*, 'I seek to learn'; conative pres.

565, 566. *dēseruēre* (sc. *mē*) is emphatic by position: 'gone they were, yea, every one.' *corpora*... *dedēre*: two sets are distinguished; (1) those who sought to escape by leaping to the

ground, (2) those who consigned themselves to the flames. With ref. to (1) *dēfessī* = 'weary of the struggle,' with ref. to (2) it = 'in sheer exhaustion,' i.e. in one case it pictures a mental attitude, in the other a physical condition. *aegra*, 'fainting,' 'exhausted.' They were too weak to do anything but die. The perfects = 'I found that they had,' etc.

567-623. 'Catching sight of Helen, I am about to slay her, when my mother appears and bids me think of my family. She shows me the gods destroying Troy.'

567. *iamque*... *eram*: briefly put for 'matters were come to such a pass (*adeō*) that I,' etc. *super*, 'above,' i.e. on the roof of the palace. *limina*, 'temple'; cf. the use of *carinae* or *vēla* = *nāvēs*.

568. *servantem*, 'clinging closely to'; a strong expression like 'hugging.' *sēde*, 'corner,' 'recess.' Note the repetition of the one idea in *servantem*, *tacitam*, *sēcrētā*, *latentem*.

569, 570. *Tyndarida*: for form see § 94. *dant* (*mihī*)... *ferentī* explains how he was able to see Helen; it = *dant enī*, etc. *errantī*: i.e. on the roof.

Doc. 83
Thurs.

Ille sibi infestōs ēversa ob Pergama Teucrōs
et poenās Danaum et dēserti coniugis irās
praemetuens, Trōiae et patriae commūnis Erinya,
abdiderat sēsē atque āris invisa sedēbat.

coni.
parent

575 Exarsere ignēs animō; subit ira cadentem
ulcisci patriam et scelerātās sūmere poenās.

576 Scilicet haec Spartam incolumis patriāsque Mycēnās
aspiciet partōque ibit rēgina triumphō
conjugiumque domumque, patrēs nātōsque vidēbit,
580 Iliadum turbā et Phrygiis comitāta ministris?
occiderit ferrō Priamus? Trōia ārserit igni?
Dardanium totiēns sūdārit sanguine lītus?
Nōn ita, namque etsi nūllum memorābile nōmen
fēmineā in poenā est nec habet victōria laudem,
585 extinxisse nefās tamen et sūmpsisse merentis

572. Danaum, 'at the hands of the Greeks'; subjective gen. coniugis: Menelaus, brother of Agamemnon; §51.

573. praemetuens expresses not only fear, but also precautions taken to avert the dangers of the thing feared. Helen's precaution here is the care with which she is hiding. 567, 568. Erinyes: here 'scourge,' 'curse.' With Trōiae . . . Erinyes cf. saevum ambobus Achillem, l. 458.

574. invisa, 'a hated thing.'

575. subit ira: sc. mē; cf. subit . . . amāgō, 560. The phrase = irā ardēns cupiō; see also §170.

576. scelerātās: an extreme case of transferred epithet (§194); the punishment is accused only as exacted from an accursed sinner.

577. 577-587 constitute a soliloquy. scilicet belongs with 577-582. It often, as here, ironically emphasizes something strange or absurd. The thought is, 'Shall she, the guilty cause, escape, though Priam and his city are fallen?' Such a question = a neg. assertion. Mycēnās: as in 25. Helen had come from Sparta.

579. coniugium, 'husband'; properly 'wedlock.' So at times sercitiū = servus, mātirimōnium = vxor, patrēs = parentēs; cf. socerōs, 457, 'parents-in-law.'

580. turbā . . . ministris: instr. abl.; see on Achillē, l. 312. The ref. is to the Trojan captives treated as slaves. ministris is used as in l. 705.

581, 582. The states expressed by occiderit, ārserit, and sūdārit are all conceived of as existing prior to those denoted by the three fut. verbs in 577-579.

583. nōn ita: sc. erit.

584. fēmineā = an obj. gen. fēminae. Sc. fēminea (nom.) with victōria, in the same sense.

585. extinxisse and sūmpsisse depend on laudābor, which is felt to = dicar or omēs cum laude dicent mē. nefās here = 'a guilty creature,' much as coniugium, 579, = coniūx. merentis, 'deserving,' rather than 'deserved'; transferred epithet. See on scelerātās, 576. In ancient feeling a warrior was perfectly justified in slaying a guilty or wicked woman like Helen.

laudabor poenās, animumque explēsse iuvābit
ultrīcis flammæ et cinerēs satiāsse meōrum.

Tālia iactābam et furiātā mente ferēbar,
cum mihi sē, nōn ante oculīs tam clāra, videndam
obtulit et pūrā per noctem in lūce refulsit
alma parēns, cōfessa deam quālisque vidēri
caelicollis et quanta solet, dextrāque prehēnsū
continuit roseōque hæc insuper addidit ōre.
'Nāte, quis indomitās tantus dolor excitat irās?
Quid furis? aut quōnam nostrī tibi cūra recessit?
Nōn prius aspiciēs, ubi fessum aetāte parentem
liqueris Anchisēn, superet coniūnxne Crēūsa
Ascaniusque puer? quōs omnēs undique Grāiæ
circum errant aciēs et, nī mea cūra resistat,
iam flammæ tulerint inimicus et hauserit ēnsis.'

par
fare
par
pario

586, 587. *animum . . . flammæ*: i.e. to have given full rein to the vengeful impulse that urged me to slay Helen. For *explēsse* with a gen. see § 118. *satiāsse*: i.e. with vengeance. The thought that the dead took delight in punishment dealt out to those who had slain them or wronged them is common in Greek and Roman writers.

588. *tālia iactābam*: cf. *tālia tacitāni*, l. 102. *ferēbar*: sc. in *Tyndarida*.

589. *nōn . . . clāra*: i.e. with less disguise than on former occasions, e.g. that in l. 314-401. Cf. Aeneas's reproaches on this point, l. 407-409. *videndam*: the gerundive, as often, expresses purpose.

590. *pūrā . . . lūce*: the bright light inseparably connected with deities; see on *flagrantia*, l. 710. Cf. too, *roseā . . . refulsit*, l. 402.

591, 592. *cōfessa deam*, 'confessing the goddess,' i.e. revealing fully her divine nature. The phrase is explained by *quālis . . . solet*, 'in the guise and in the stature in which she is always seen,' etc. Cf. the description of Diana, l. 501.

with notes. *caelicollis*: dat. of the agent with *vidēri*, which is a true pass., as in l. 394. *prehēnsū*: sc. *mā*. Venus seizes Aeneas by his sword hand.

593. *roseō*: as in l. 402.

595. *quōnam*: for *-nam* see on *nam . . . morātur*, 373. *nostrī*: Venus identifies herself with Aeneas's household. *nostrī* is regularly obj. gen., *nostrum* partitive.

596, 597. *nōn* for *nōnne* occurs in indignant questions both in prose and poetry; cf. Cic. *Cat.* ii. § 19, *nōn vident id sē cupere*, etc. The question here = a command. *prius*: i.e. before you think of anything else. *ubi*: since Aeneas had left Anchises at home, *ubi* must = 'in what plight,' unless *ubi . . . liqueris* is briefly put for 'where he is whom you deserted.' *superet*, 'survives.' In this sense *superum* is commoner, *coniūnxne*: the interrog. *-ne* is not necessarily, either in prose or poetry, attached to the first word of the clause.

599. *nī . . . resistat*: cf. *nī . . . faciat . . . errant*, l. 58, 60, with note.

600. *tulerint . . . hauserit*: instan

- Nōn tibi Tyndaridis faciēs invisa Lacaenae
 culpātusve Paris, divum inclēmentia, divum
 hās ēvertit opēs sternitque ā culmine Trōiam.
 Aspice (namque omnem, quae nunc obducta tuenti
 605 mortālīs hebetat vīsūs tibi et ūmida circum
 cāligat, nūbem ēripiam; tū nē qua parentis
 iussa timē neu praeceptīs pārēre recūsā):
 hīc, ubi disiectās mōlēs āvulsaque saxīs
 saxa vidēs mixtōque undantem pulvere fūmum,
 610 Neptūnus mūrōs māgnōque ēmōta tridentī
 fūndāmenta quatit tōtamque ā sēdibus urbem
 ēruit; hīc Iūnō Scaeās saevissima portās
 prīma tenet sociumque furēns ā nāvibus agmen
 ferrō accīncta vocat.
 615 Iam summās arcēs Tritōnia (respice) Pallas
 insēdit nimbō effulgēns et Gorgone saeva;

taneous pf.; for meaning of *tulerint* see on *illum* . . . *tulit*, 554, 555. *hauserit*: sc. *eōs*, 'drain their life-blood.'

601. *tibi*: as in l. 261.

602. *divum* . . . *divum*: for the rhetor. repetition cf. that of *lūmina* 405, 406. Note the effective adversative asyndeton here.

603. *hās* . . . *opēs*: Priam's palace. ā *culmine*: cf. *ruit altō ā culmine Trōia*, 290.

604-607. *obducta tuenti* . . . *tibi*, 'drawn like a pall over thy sight.' *ūmida* . . . *cāligat*: freely, 'hangs dank and dark and thick about (you).' *tū nē* . . . *recūsā* is to be taken closely with *aspice*; it was not accounted safe to behold the gods in their divine form and brightness. For *nē* with the imp. see § 156. *tū* gives a tone of urgency to the command, as if Venus meant, 'Don't you, whatever others may do.'

609. *mixtō* . . . *pulvere*: instr. abl. with *undantem*, 'eddyding.' The force of the dust-clouds that rise from the falling walls gives a waving motion to the smoke.

610. *Neptūnus*: Neptune and Apollo built the walls of Troy for its king, Laomedon. He who built the walls would be best able to destroy them. We gain another point in that the builder and so the natural preserver of the walls is destroying them. *ēmōta* = *quas ēmōvit*; it belongs also with *mūrōs*. The prefix here and in *ēruit*, 612, = out of the places in which they formerly lay. *tridentī*: cf. Neptune's use of his trident in l. 145.

612. *Scaeās* . . . *portās*: the best known and strongest gate of Troy. This fact gives force to *saevissima*. As Troy's most savage foe, Juno assails Troy's strongest defences. For the pl. of one gate cf. the use of *foribus*, l. 449.

613. *prīma*: as in l. 24. *furēns*: as in l. 401.

614. *ferrō accīncta*: see on *arma*, l. 16. *accīncta*, 'equipped'; cf. *accīngunt*, l. 210, ll. 235.

616. *Insēdit*: here in sinister sense; see on *insēdat*, l. 719. Pallas was commonly the preserver of fortresses and citadels. This reversal of her usual



MINERVA

perferacit

ipse pater Danaïs animōs virisque secundās
sufficit, ipse deōs in Dardana suscitāt arma.
Ēripe, nāte, fugam finemque inpōne labōri.
Nūquam aberō et tūtum patriō tē limine sistam.
Dixerat et spissis noctis sē condidit umbris.
Appārent dirae faciēs inimicaeque Trōiae
nūmina māgna deum.)

mon

Tum vērō omne minī vīsum cōnsidere in ignīs
Iliū et ex imō verti Neptūnia Trōia,
ac velutī summīs antiqum in montibus ornum
cum ferrō accisam crēbrisque bipennibus instant
ēruere agricolae certātīm; illa ūsque minātur
et tremefacta comam concussō vertice nūtat,
vulneribus dōnec paulātīm ēvicta suprēmum
congemuit trāxitque iūgis āvulsa ruīnam.

functions emphasizes the completeness of Troy's overthrow; see on *Neptūnus*, 610. *nimbō* . . . *saeva*, 'bright with her storm-cloud and grim with her Gorgon.' V. has in mind the *aegis*, for which see § 279. This when shaken wrought terror and dismay among the wearer's foes; the shaking was accompanied by thunder and lightning. Strictly, the *aegis* was a symbol of the whirlwind that drives the storm-cloud, ascribed to Zeus as his shield because he was god of the weather. Here the *aegis* which is the shield proper is confused with the storm-*aegis* which is visibly represented on the shield.

619. *ēripe* . . . *fugam*: i.e. snatch flight out of the obstacles that threaten to make it impossible. *labōri*: sc. *pūgna* *grandi* *prō patriā*.

620. *patriō* = *patri* *tui*.

621. *spissis* . . . *umbris*: see on *nox atra*, 360. The disappearance of the light of 590 would intensify the general darkness.

622, 623. *appārent* . . . *deum*: these words do not picture new sights seen after Venus departs, but are a commentary on the whole scene, 604-620.

624-654. 'I go home, determined first to seek my father. He, however, refuses to depart, declaring that he will not survive the fall of his city.'

625. *Neptūnia*: see on *Neptūnus*, 610. Aeneas's thought is that a god-built city should have endured forever.

626. *ac* joins the whole simile *velut* . . . *ruīnam*, 626-631, to *ex imō*. Like *ex imō* the simile is in effect an adv. of manner.

627, 628. *ferrō* . . . *bipennibus*: freely, 'assailing it with steel and blow on blow of their axes.' *Instant ēruere*: cf. *instant* . . . *dūcere*, etc., I. 423-425. *minātur*: sc. 'to fall.'

629. *comam*: for case see § 135. Note that *nūtat* is intransitive.

630. *suprēmum* is an adj. used as noun, in the acc. of effect, 'has groaned its last,' as we say; see §§ 128-130.

631. *trāxit* . . . *ruīnam*: see on *ruīnam* . . . *trahit*, 465, 466. *iūgis* = *montibus*, 624. Strictly, the tree is severed from its stump and roots, but since these bound it to the *montes* and the *iuga*, the poet may fairly speak of the tree as severed from the heights. The tree is *antiqua* (626) like Troy itself. It

Dēscendō ac dūcente deō flammam inter et hostīs
expedior; dant tēla locum, flammaeque recēdunt.

- Atque ubi iam patriae perventum ad līmina sēdis
635 antiquāsque domōs, genitor, quem tollere in altōs
optābam primum montis primumque petēbam,
abnegat excisā vītā prōdūcere Trōiā
exsiliumque patī. 'Vōs ō, quibus integer aevi
sanguis,' ait, 'solidaeque suō stant rōbore vīrēs,
640 vōs agitāte fugam.
Mē sī caelicolae voluissent dūcere vītā,
hās mihi servāssent sēdēs. Satis ūna superque
vidimus excidia et captāe superāvimus urbī.
'Sic, ō sic positum adfātī discēdite corpus.'
645 Ipse manū mortem inveniam; miserēbitur hostis

well

settles slowly but surely to its fall even as Troy is sinking into flames.

632. *dēscendō*: i.e. from the roof of Priam's palace. *deō*: i.e. Venus; cf. her promise in 620.

633. *expedior*: freely, 'I thread my way'; a middle voice.

635. *antiquās*: an epithet of affection; 'the dear old.' *tollere*: briefly put for *tollere et portāre*, or *sublātum portāre*.

637. *prōdūcere*: for the infin. after *abnegat* see § 161.

638. *integer aevi*, 'untainted by age.' For the gen. *aevi* see §§ 113, 117. *integer* really implies a lack of fullness; cf. then § 116.

639. *suō . . . rōbore*, 'through its own power,' i.e. in and of itself, without the need of the helps (staff, etc.) required by old age. The words thus practically = *per se*.

640. *vōs*: for the pron. with the imp. see on *tū nē . . . recūat*, 606. *agitāte fugam*: cf. *ēripe . . . fugam*, 619, *mūtūrāte fugam*, l. 137.

641. *dūcere vītā* = *vītā prōdūcere*, 637; see § 201.

642, 643. *satis . . . vidimus*: briefly put for *satis superque est vidisse* or *satis superque est quod vidimus*. *ūna* goes in thought also with *captāe . . . urbī*, 'one downfall—one capture of my city.' Anchises is alluding to the capture of Troy by Hercules in which Laomedon and all his sons save Priam had been killed. *excidia*: the phrase *ūna . . . excidia* well shows the poetic fondness for the pl.; see §§ 173-175. *superāvimus* has here the meaning and the constr. of *superfuimus*; cf. note on *superet*, 597.

644. *positum*, *adfātī*, and *corpus* all suggest the idea of one dead and laid out for burial. Anchises is lying on a couch or bed, and so, thinking of the resemblance between his appearance and that of a body ready for burial, he bids Aeneas treat him as one dead. *adfātī* suggests the cry *valē*, thrice made at the funeral pyre as a final farewell to the dead.

645. *ipse . . . inveniam*: i.e. 'I shall not tamely wait to be slain, but shall bring on my own death'; he will do what Priam had just done. *manū* = 'by my prowess.' *miserēbitur* is said

exuviāsque petet. Facilis iactūra sepulcrl.
Iam pridem invisus divīs et inūtilis annōs
dēmoror, ex quō mē divum pater atque hominum rēx
fulminis adflāvit ventis et contigit ignī.'

Tālia perstābat memorāns fixusque manēbat.

Nōs contrā effūsī lacrimis, coniūnxque Creūsa
Ascaniusque omnisque domus, nē vertere sēcum
cūncta pater fātōque urgentī incumbere vellet.

Abnegat inceptōque et sēdibus haeret in isdem.

Rūrsus in arma feror mortēque miserrimus optō,
nam quod cōnsilium aut quae iam fortūna dabātur?

Mēne efferre pedem, genitor, tē posse relicto
spērāstī, tantumque nefās patriō excidit ore?

Sī nihil ex tantā superis placet urbe relinqui
et sedet hōc animō peritūraeque addere Trōiae

with great bitterness; to Anchises death is so welcome that the enemy's act will seem one of mercy and pity.

646. *facilis* . . . *sepulcrl*: the thought is, 'the enemy, to be sure, will not bury me, but that is a trifle,' a sentiment so utterly at variance with ancient feeling, which counted the loss of burial a grievous evil (cf. n. on *inhumāli*, l. 358), as to betray its own insincerity and to show the depth of feeling which Anchises is trying to hide.

647, 648. *invisus divīs* is explained by *ex quō* . . . *ignī*, 648. *inūtilis*: because crippled. *annōs dēmoror*: the thought is, 'the passing years have been eager to bear me away, but I have thwarted their will and kept them waiting by lingering here, in a half dead and alive existence.' *ex quō*: as in 163. *divum* . . . *rēx*: cf. l. 65.

649. *fulminis* . . . *ignī*: see *Anchisēs* in Vocabulary.

651. *nōs = ego*. *effūsī lacrimis* = *lacrimantēs* *drūmus*, and so can be construed with the purpose cl. *nē* . . . *vellet*, 652, 653. *lacrimis* is dat. = *in lacrimis*.

653. *pater*, 'seeing that he was our father'; emphatic by position. See on *improba*, 80. *fātō* . . . *incumbere*: sc. *est*, 'to fling himself on the fate o'erwhelming (us)', i.e. to make yet heavier our already heavy sorrows.

654. *inceptō*: sc. *in eōdem*; see §210. The combination *inceptō* . . . *et sēdibus* is appropriate; his maintenance of the same physical position is the outward, visible sign of his unchanged purpose.

655-670. 'I resolve to enter the battle again.'

655. *feror*: note the tense, 'I am in the act of rushing.'

656. *quod* . . . *dabātur?* = *quia nūllum cōnsilium et tam nūlla fortūna dabātur*; *nam* is the conj., not the *nam* used with interrogatives (373, 595). *fortūna* = 'chance of safety,' 'deliverance.'

657. *efferre pedem*: sc. *ē domō*.

658. *tantum* . . . *nefās*: Aeneas has in mind esp. 638-640, 644-646.

660. *sedet*, 'is firmly established.' *animō*: dat. of interest with *sedet*; *animō* (*tuō*) practically = *tibi*.

Permet
P. 5
D. 5 miles.

muta p. p. p. p.
destru d. t. p. p. + 200
quod n. g. c. k. g. Ch
Conjugate
ferio
fero

- tēque tuōsque iuvat, patet isti iānua lētō,
 iamque aderit multō Priamī dē sanguine Pyrrhus,
 gnātum ante ōra patris, patrem quī obtruncat ad ārās.)
 Hōc erat, alma parēns, quod mē per tēla, per ignis
 665 ēripis, ut mediis hostem in penetrālibus utque
 Ascanium patremque meum iūxtāque Creūsam
 alterum in alterius mactātōs sanguine cernam?
 Arma, virī, ferte arma; vocat lūx ultima victōs.
 Reddite mē Danaīs, sinite instaurāta revīsam
 670 proelia. . Numquam omnēs hodiē moriēmur inultī.’
 Hinc ferrō accingor rūsus clipeōque sinistram
 insertābam aptāns mēque extrā tēcta ferēbam.
 Ecce autem complexa pedēs in limine coniūnx
 haerēbat parvumque patrī tenēbat Iūlum:
 675 ‘Si peritūrus abīs, et nōs rape in omnia tēcum;

661. *isti . . . lētō*, ‘the death you so crave’; see 644-646. For meaning of *lētō* see on *dēfensōribus istis*, 521.

663. *gnātum . . . patris*: cf. Priam’s cry, *quī . . . vultūs*, 538, 539. *patris, patrem*: for the scansion see §250. *obtruncat*: note the tense, ‘makes a business of butchering.’ Aeneas is referring directly to Anchises’s words, *miserēbitur . . . petet*, 645, 646, drawing the picture of death by an enemy’s hand in widely different colors.

664. *hōc . . . quod*, ‘was it for this . . . that’: lit., ‘was this the thing for the sake of which?’ *quod* is adv. acc., as in the idiom *nōn est quod*, ‘there is no reason why.’

665. *ēripis*: note the tense. Aeneas believes that his mother is keeping him safe now as she did before, 632, 633. *mediis . . . penetrālibus*: cf. *medium . . . hostem*, 508, with n. *utque* is improper, since *ut . . . penetrālibus* contains no verb. The repetition of *ut*, however, keeps the purpose character of the whole clause clearly before the reader’s mind.

668. *arma . . . arma*: Aeneas had laid aside his arms on returning home.

virī: Aeneas is probably addressing his house-servants; he had come home alone (see 564-567). *lūx ultima* = *summa diēs*, 324.

669. *sinite . . . revīsam*: the imp. of *sinō* is regularly followed by a subj. without *ut*, the subj. being in its origin an independent subj. of command, having nothing to do with *sinō*. In other words, the constr. was paratactic; §218. So here *sinite . . . revīsam* could well = ‘let be, let me take my way back.’

670. *numquam*, like ‘never’ in colloquial Eng., is often used by excited speakers as a vigorous *nōn*. The emphasis here is on *omnēs*; the thought is, ‘I at least will sell my life dearly.’

671-704. ‘My wife will not let me go, when lo, an omen, from Jupiter himself, powerfully affects my father. A second omen overcomes his opposition.’

672. *aptāns*, ‘duly’: lit., ‘fitting (my hand to the shield).’ Across the inner face of the shield were two straps; the warrior, thrusting his left hand under one, grasped the other firmly.

675. *et*, ‘also.’

sīn aliquam expertus sūmptis spem pōnis in armīs,
hanc primum tūtāre domum. Cui parvus Iūlus,
cui pater et coniūnx quondam tua dicta relinquer?' Doc. 36

Tālia vōciferāns gemitū tēctum omne replēbat,
cum subitum dictūque oritur mirābile mōnstrum. 680
Namque manūs inter maestōrumque ōra parentum
ecce levis summō dē vertice visus Iūli

fundere lūmen apex tāctūque innoxia mollis
lambere flamma comās et circum tempora pasci. 685
Nōs pavidi trepidāre metū crimēnque flagrantem
excitere et sāctōs restinguere fontibus ignīs.

At pater Anchisēs oculōs ad sidera laetus
extulit et caelō palmās cum vōce tetendit:

'Iuppiter omnipotēns, precibus sī flecteris ūllis,
aspice nōs hōc tantum et; sī pietāte merēmur,
dā dein dē auxiliū, pater, atque haec omnia firmā.' 690

676. *expertus*: sc. *arma* from *armis*.
sūmptis . . . in *armis*, 'in an appeal to
arms'; the emphasis is on the *prtepl*.

678. *coniūnx* . . . *dicta*: since Aeneas no longer takes thought of Creusa's safety he in effect no longer accounts her his wife. *relinquer*: the force of the tense is easily seen if we turn *cui parvus*, etc., into its equivalent in the active voice: *cui parvum Iulūm* . . . *relinquis*? The pass. is the more effective because it brings out sharply the helplessness of Creusa; Aeneas does what he will with her.

681. *manūs* . . . *ōra*: Creusa is on her knees holding out Iulus to Aeneas (673, 674); hence the light which plays about the head of Iulus (683, 684) is actually *manūs* . . . *ōra*.

682. *vertice* = *capite*.

683, 684. *apex* in itself is indefinite, but its position between *lūmen* and *tāctū* . . . *comās* shows that it = a cone or tip of flame. The omen here described was always interpreted to imply future distinction, esp. elevation to a throne.

V. probably has in mind the story that the hair of Servius Tullius blazed thus when he was a boy. He was then obscure, having been with his mother a prisoner of war, but he later became king.

685, 686. *trepidāre* . . . *restinguere*: hist. infin. in conative sense. *crimēn* . . . *excitere*: a variation (§ 203) from *ignem dē crinī(bus) excutere*. *sāctōs*: because sent by the gods and so full of meaning. *fontibus* = *aquīs*, with the added idea of abundance.

687. *laetus*: because he knew that the sign was a token of good; through his relationship with Venus Anchises had received the gift of divination.

688. *caelō* = *ad caelum*. The dat. after *ad sidera*, 687, is instructive; § 123. *palmās* . . . *tetendit*: cf. *pedem cum vōce repressit*, 378, *duplicis* . . . *palmās*, l. 93, *tendens* . . . *lūmina*, ll. 405.

690-691. *hōc tantum*, 'just this once'; lit., 'thus far only.' For case see § 184. *hōc* is explained by *et* . . . *firmā*. *merēmur*: sc. *auxiliū* from the next vs. *deinde*, 'then,' 'in that case.'

- Vix ea fātus erat senior, subitōque fragōre
intonuit laevum, et dē caelō lāpsa per umbrās
stella facem dūcēns multā cum lūce cucurrit.
- 695 Illam summa super lābentem culmina tēcti
signantemque viās clāram sē condere silvā
cernimus Īdaeā; tum longō limite sulcus
dat lūcem, et lātē circum loca sulpurē fūmant.
Hic vērō victus genitor sē tollit ad aurās
- 700 adfāturque deōs et sānctum sidus adōrat:
'Iam iam nūlla mora est; sequor et quā dūcitis adsum.
Dī patrii, servāte domum, servāte nepōtem;
vestrum hōc augurium, vestrōque in nūmine Trōia est.
Cēdo equidem nec, nāte, tibi comes ire recūsō.'
- 705 Dixerat ille, et iam per moenia clārior īgnis
audītur, propiusque aestūs incendia volvunt.
X Ergō age, cāre pater, cervicī inpōnere nostrae;

repeats the idea of *si . . . merēmur*. For Anchises's attitude toward Jupiter see on l. 834. For his prayer see § 809. *haec . . . firmā*: i.e. by a second sign.

692. *vix . . . subitōque*: parataxis; § 221.

693. *intonuit laevum*: freely, 'it thundered on the left.' *laevum* is a neut. adj. used as noun in acc. of effect; see §§ 128-130. To the Gk. and the Roman augur signs in the east were of good omen. The Roman faced south, the Gk. north; hence the one counted signs on his left, the other those on his right, auspicious.

694. *facem*: i.e. a torch-like train.

695, 696. *lābentem . . . signantemque*: the ptcpis. are used like *volvēns*, l. 305; see n. there. *tēcti*: sc. *nostrī*. *viās*, 'its path.' In 701, 702, we see that this path indicates also the way the Trojans are to take to safety. The first omen had given token of their escape: see on *aper*, 683. The second confirms this and supplements it by pointing out the way of escape, i.e. it suggests Ida as their refuge.

697. *longō . . . sulcus*, 'a long-lined furrow.' The *sulcus* divided the heavens

into two parts as a *limes*, 'boundary-line,' separates two fields. *longō limite* is abl. of characteristic, and so = an adjective.

699. *hic vērō* = the common *tum vērō*, found e.g. in 624. *ad aurās*: a stately way of saying 'up,' 'erect.'

700. *sānctum sidus*: cf. *sānctōs . . . ignis*, 686.

702. *domum*, 'family,' 'race.' *ne-pōtem*: i.e. Ascanius. He is singled out partly because he has just been the subject of the omen, partly because he is the hope of the race's future; cf. l. 556.

703. *in*: lit., 'in the midst of,' i.e. protected by. *Trōia*: i.e. all that remains of Troy's destinies.

705-751. 'Carrying my father and leading Ascanius I quit my home. As we near the city gates, my father cries that the Greeks are coming. In the fight that follows my wife is separated from me.'

706. *aestūs*: acc., 'fiery volumes.' The flames are now so near that they are felt as well as heard.

707. *inpōnere*: imp. pass. in middle sense.

July
5436

ipse subibō umerīs, nec mē labor iste gravābit.

Quō rēs cumque cadent, ūnum et commūne pericūlum,

ūna salūs ambōbus erit. Mihi parvus Iūlus

sit comes, et longē servet vestigia coniūnx.

710

Vōs, famulī, quāe dicam, animīs advertite vestris.

Est urbe ēgressīs tumulus templumque vetustum

dēsertae Cereris iūxtāque antiqua cupressus

rēligiōne patrum multōs servāta per annōs;

715

hanc ex diversō sēdem veniēmus in ūnam.

Tū, genitor, cape sacra manū patriōsque Penātis;

mē bellō ē tantō digressum et caede recentī

attrēctāre nefās, dōnec mē flūmine vivō

abluerō.'

720

Haec fātus lātōs umerōs subiēctaque colla

veste super fulvique īsternor pelle leōnis

708. subibō: sc. *ēz.* labor iste, 'the labor you thus cause me'; see on *dēsērtāribus testis*, 521, *testis* . . . 1215, 661.

709. quō . . . cadent = *fuert quodcumque*, 77. ūnum et commūne: we say 'one common,' but the Latin regularly connects adjs. by *et* when, as here, they are coördinate in importance.

711. servet vestigia: sc. *mea*. *servet* is used much as *servantem* is in 568.

712. animis . . . vestris = the prose *animadvertitis*. V. uses *advertō* practically as = 'note,' 'observe.'

713. ēgressis: dat. of interest with *est*; see also on *profectis*, I. 732. To native Trojans specific statements as to the location of the *tumulus Cereris* would be superfluous and at such a crisis a waste of time. *tumulus templumque*: the temple stood on the *tumulus*.

714. dēsertae, 'lonely,' a transferred epithet. V. has in mind the Roman custom of building temples to Ceres in unfrequented spots outside the city gates.

715. rēligiōne, 'religious awe,' 'reverence'; causal ablative.

716. ex diversō: i.e. by different paths. This *va.* = a command, 'go ye,'

etc. By dividing his company Aeneas hoped to diminish the chance of detection by the Greeks. *longē servet*, 711, prepares us for the news of Creusa's disappearance which greets us in 738.

717. sacra . . . Penātis: received by Aeneas from Hector, 293-297.

718. digressum = *cum* ('since') *digressus sim*.

719. vivō: in Roman ritual the use of running water was necessary to purification. Such water alone, in fact, is itself clean and so able to cleanse. When Aeneas received the *sacra*, etc., he had not yet taken part in the fight; had he touched the *sacra* after fighting he would have been guilty of the very sin imputed to Ulixes and Diomedes in 163-168.

721. lātōs umerōs: for Aeneas's use of such words concerning himself, see on *sum* . . . *nōtus*, I. 378, 379. The words suggest the security and comfort of Anchises's support. *subiecta* (sc. *patri*): freely, 'bowed,' 'bended.' For case of *umerōs* and *colla* see § 138.

722. veste and pelle denote the same thing, a robe fashioned from a lion's skin; cf. *lupas* . . . *lactus*, I. 275.

- succēdōque onerī; dextrāe sē parvus Iūlus
 implicuit sequiturque patrem nōn passibus aequīs;
 726 pōne subit coniūnx. Ferimur per opāca locōrum,
 et mē, quem dūdum nōn ūlla iniecta movēbant
 tēla neque adversō glomerātī ex agmine Grāi,
 nunc omnēs terrent aerae, sonus excitat omnis
 suspēnsū et pariter comitīque onerīque timentem. *v. 37*
 729 Iamque propinquābam portis omnemque vidēbar
 ēvāsisse viam, subitō cum crēber ad aurīs
 vīsus adesse pedum sonitus genitorque per umbram
 prōspiciēns 'Nāte,' exclāmat, 'fuge, nāte; propinquant;
 ārdentīs clipeōs atque aera micantia cernō.')
 735 Hic mihi nesciō quod trepidō male nūmen amicum
 cōnfūsam ēripuit mentem. Namque āvia cursū
 dum sequor et nōtā excēdō regiōne viārum,
 heu! miserō coniūnx Fātō est ērepta Creūsa.

723, 724. *dextrāe sē . . . implicuit:* cf. and yet contrast *implicuit* . . . *laevā*, 552. The phrase pictures the child's fright and his clinging trust in his father. *nōn . . . aequīs:* sc. to those of his father. Cf. *parvum . . . trahit*, 320, 321 with note.

725. *opāca locōrum*, 'the darkest quarters'; see § 197.

726, 727. *dūdum:* commonly (except when joined with *iam*) used of time but little removed from that of writing or speaking. *ex:* we should say, 'in.' The *adversum agmen*, however, was the source whence came the dangers that threatened Aeneas. In writing *nōn ūlla . . . Grāi* V. was thinking of the two ways of fighting, *ēminus* and *cominus*.

729. *suspēnsū* and *timentem* give the causes of *terrent* and *excitat*. *comitī:* Ascanius; cf. *mihi . . . comes*, 710, 711.

731. *ēvāsisse = iūstrāsse*, and so takes an acc.; see § 132.

732. *adesse* has here the meaning

and the constr. of *venire*; see on 120, 1 99. For *vīsus est* so soon after *vidēbar*, 730, see on *ruunt*, 1. 85.

733. *nāte . . . nāte:* for scansion see § 264. *propinquant:* sc. *Grāi*, the only 'they' the Trojans had to fear.

734. *ārdentīs:* a strong expression for 'highly burnished.' *aera:* spears, shields, and swords; see § 157.

735. *mihi:* for case see on *silici*, 1. 174. *nesciō quod:* *nesciō quis* is practically a compound indefinite pron., lit., = 'I-don't-know-what.' For scansion see § 248. *male . . . amicum = inimicissimum;* see on *male . . . carinis*, 23.

736. *cōnfūsam ēripuit = cōnfūdūt et ēripuit*.

737, 738. *nōtā . . . viārum* restates *āvia . . . sequor*, 'I leave the beaten paths.' *regiōne* has here its primary sense of 'line,' 'direction.' *ērepta:* sc. *mihi*; cf. *mihi . . . ēripuit*, 735, 736. Note *ēripuit*, 736, *ērepta*, 738, the one in fig. sense, the other in lit. physical sense. See on *vīsus est*, 732.

Substitit errāvitne viā seu lassa resēdit,
 incertum; nec post oculis est reddita nostris, 740
 nec prius āmissam respexī animumve reflexī,
 quam tumultum antiquae Cereris sēdemque sacrātam
 vēnimus; hic dēmam collētis omnibus ūna
 defuit et comitēs nātumque virumque fefellit.
 Quēm nōn incūsāvī āmēns hominumque deōrumque 745
 aut quid in ēversā vidī crūdēlius urbe?
 Ascanium Anchīsēuque patrem Teucrōsque Penātis
 commendō sociis et curvā valle recondō;
 ipse urbem repetō et cingor fulgentibus armis;
 stat cāsūs renovāre omnis omnemque revertī 750
 per Trōiam et rūsus caput obiectāre periclis.
 Principiō mūrōs obscūraque limina portae,
 quā gressum extuleram, repetō et vestigia retrō
 observātā sequor per noctem et lūmine lūstrō;

739, 740. *substitit errāvitne*: in disjunctive questions, when the particle *ne* is omitted with the first member, *an*, not *ne*, is used with the second. The use of *ne* here is hard to parallel. For *seu* in a dependent question cf. *seu . . . sive . . . vocātōs*, I. 218, 219. The phrase *substitit . . . resēdit* was felt by V. in part as a question dependent on *incertum* (*est*), as is shown by *seu*, in part as an independent question. To the latter view, as giving the more rhetor. flavor, he naturally inclined, and hence wrote the verbs in the indicative.

741. *animum . . . reflexī*: a substitute for the common *animum . . . advertī*; sc. *ad eam*.

742. *tumulum antiquae Cereris*: it is instructive to compare this phrase with *tumulus templumque vetustum dēsertae Cereris*, 713. *antiquae* is here plainly a transferred epithet.

744. *fefellit*, 'disappointed'; lit., 'tricked.'

745. *deōrumque*: for *-que* see § 256.

749. *cingor . . . armis*: cf. *ferrē*

accingor, 671. To our feeling *cingor* should precede *repetō*; but see on *referis . . . ibis*, 547.

750, 751. *stat*: sc. *mihi*, 'I am resolved.' The subject of *stat* is *cāsūs . . . periclis*; the lit. meaning thus is, 'to renew . . . and to return . . . and to expose . . . are things that are for me fixed and irrevocable.' *sedet . . . animō*, 660, is a similar phrase. *caput*, 'life,' a common meaning. *obiectāre*: a strong word; note its etymology. Cf. *oppōnere mortē*, 127.

752-794. 'I search for Creusa everywhere. At last her specter appears to me, and tells me that heaven has decreed our separation. After giving me a hint as to my destiny the apparition vanishes.'

752. *principiō . . . inde*, 756, = *primum . . . deinde*. *obscura*: cf. *opēca locōrum*, 725. There the darkness helped Aeneas, now it makes his search more difficult.

753. *gressum extuleram*: cf. *afferre pedem*, 687.

- 755 horror ubique animō, simul ipsa silentia terrent.)
 Inde domum, si forte pedem, si forte tulisset,
 me referō. Inruerant Danaī et tectum omne tenēbant.
 Illicet ignis edax summa ad fastigia ventō
 volvitur; exsuperant flammāe, furit aestus ad aurās.
 760 Procēpō et Priamī sēdēs arcemque revisō.
 Et iam porticibus vacuis Iūnōnis asylo
 cūstōdēs lēcti Phoenix et dīrus Ulixēs
 praedam adservābant; hūc undique Trōia gaze
 incēnsis ērepta adytis, mēnsaeque deōrum
 765 crātēresque aurō solidi, captivaeque vestis
 congeritur; pueri et pavidāe longō ordine matrēs
 stant circum.
 Ausus quā etiam vōcēs iactāre per umbram
 implēvi clāmōre viās maestusque Creūsam
 770 nēquiquam ingemināns iterumque iterumque vocāvi.
 Quarenti et tectis urbis sine fine furenti
 infelix simulācrum atque ipsius umbra Creūsae
 visa mihi ante oculos et nōtā maior imāgō.

755. animō: sc. est, which we may render 'besets,' 'assails.'

756. si forte . . . si forte: the repetition pathetically pictures the waning of his hopes. For the subj. si . . . tulisset see on *Anthea si . . . videat*, l. 181. tulisset is plpf. because it precedes in time *me referō*, which itself, being a histor. pres., is past in value.

757. me referō: cf. Caesar's common phrase, *se conferre*.

758. Illicet: freely, 'e'en while I gaze.' edax: often used of fire by the poets.

759. furit . . . aurās, 'the fiery mass mounts furiously upwards.' For *ad aurās* see 699.

761. asylo: local abl.; the word severely condemns the use to which the Greeks are putting the temple. The shrine was built to preserve fugitives from captivity, not as a military guard-house.

766. congeritur: note the tense. Fresh booty is constantly coming in.

768. vōcēs iactāre: a strong phrase for 'to send my voice.' Cf. *Ullia iactanti*, l. 102.

770. nēquiquam ingemināns, 'in fruitless iteration.'

772. Infelix: there is nothing in this passage to prove Creusa unhappy. Hence the word gives the feeling with which Aeneas himself looked on the specter. To his mind, every ghost, compared with a living soul, was unhappy. simulācrum: a broad word, applicable to any counterfeit presentment of anything.

773. nōtā . . . imāgō: i.e. a form larger than she had possessed in life. The dead are regularly represented in this way by Gk. and Latin writers, probably because they were thought of as superhuman and immortal. For the stature of the gods cf. *quanta solet*, 502, and l. 501.

Obstipui, steteruntque comae, et vōx faucibus haesit.
Tum sic adfāri et cūrās his dēmere dictis:)

‘Quid tantum insānō iuvat indulgēre dolōrī,
ō dulcis coniūnx? nōn haec sine nūmine divum
ēveniunt, nec tē comitem hinc portāre Creūsam
fās aut ille sinit superi rēgnātor Olympi.

Longa tibi exsilia, et vāstum maris aequor arandum, 787
et terram Hesperiam veniēs, ubi Lȳdius arva
inter opīma virum lēnī fluit agmine Thybris.

Illic rēs laetae rēgnumque et rēgia coniūnx
parta tibi; lacrimās dilēctae pelle Creūsae.

Nōn ego Myrmidonum sēdēs Dolopumve superbās 788
aspiciam aut Grāis servitum mātribus ibō,
Dardanis et divae Veneris nurus,
sed mē māgna deum genetrix his dētinet ōrīs.

774. *steterunt*: for the short penult see §246.

775. *adfāri* . . . *dēmere*: histor. infin.; as subject sc. *imāgō*, out of 773.

776-778. *indulgēre*: sc. *lē* as subject. *nōn* . . . *ēveniunt*: for the general thought cf. *haud crēdō* . . . *carpis*, I. 387, 388.

779. *fās* may be subject of *est* to be supplied, or one of the subjects of *sinit*. *Ille* . . . *rēgnātor*: Jupiter. *ille* is often used of Jupiter. Originally, we may suppose, *ille Iuppiter* was said with a gesture toward the heavens, ‘Jupiter yonder,’ ‘Jupiter who reigns enthroned on high.’ From this use *ille* came in this phrase to = ‘exalted,’ ‘majestic.’ We may compare, too, the cases where *ille* = ‘the famous,’ ‘the well-known.’

780. *exsilia*: for the rhetor. pl. see §175. *arandum* fits only the nearer subject; see on *legunt*, I. 426. In translating sc. some general verb like ‘face,’ ‘endure,’ with *exsilia*.

781, 782. *Lȳdius* = *Etruscus*, through the tradition, commonly accepted by the Roman poets, that the Etruscans were Lydians from Asia Minor, who,

driven from home by long-continued famine, had finally settled in Italy. *arva* . . . *virum*: i.e. the rich fields whereon sturdy yeomen toil. *agmine*, ‘movement,’ ‘current’; see on *agmine certō*, 212. With *lēnī* . . . *agmine* cf. *Caes. B. G. I. 12 Arar . . . infuit incredibit lēnilitate*, etc.

784. *parta* (sc. *est*): from *pariō*, ‘are already in being.’ For the sing. see on *insequitur*, I. 87. For the pres. tense or its equivalent in a prophecy see on *manēre*, 194. *Creūsae*: objective gen. 785-788 contain the reason for the command *lacrimās* . . . *Creūsae*.

786. *servitum*, ‘to be a slave to.’ The use of the supine in *-um* to express purpose after verbs of motion should be familiar from *Caesar*.

787. *Dardanis* . . . *nurus*: in appos. with *ego*, 785. This vs. = a causal cl. with *nōn ego* . . . *ibō*.

788. *māgna* . . . *genetrix*: Cybele; §275. V. probably thought of Creusa as translated directly from life to a divine or semi-divine state, much as Aeneas himself was later, and later still Romulus.

Iamque valē et nāti servā communis amōrem.

796 Haec ubi dicta dedit, lacrimantem et multa volentem
dicere dēseruit tenuisque recessit in aurās.

Ter conātus ibi collō dare bracchia circum;
ter frūstrā comprēnsa manūs effūgit imāgō
par levibus ventis volucrique simillima somnō.

798 Sic dēmum sociōs cōnsūptā nocte revisō.

Atque hīc ingentem comitum adfluxisse novōrum
inveniō admirāns numerum, matrēsque virōsque,
collēctam exsiliō pūbem, miserābile vulgus.

Undique convēnere animis opibusque parāti,
800 in quāscumque velim pelagō dēducere terrās.

Iamque iugis summae surgēbat Lūcifer Idae
ducēbatque diem, Danaīque obsessa tenēbant
līmina portārum, nec spēs opis ūlla dabātur;
cessi et sublātō montis genitōre petivī.

789. nāti . . . communis, 'your son and mine.' nāti is obj. gen. with amōrem.

792. conātus: sc. sum. collō . . . circum: see on *dis collō* . . . *circum* . . . *dati*, 218, 219.

794. *par levibus ventis*: *par* is in itself vague, since it can be used of equality of any kind, but is made clear by *levibus*; the *imāgō* is equal to the winds (air) in lightness. *somnō*: here 'dream.' *volucris* gives the point of resemblance between the *imāgō* and the vision; the whole vs. = a causal cl.

795-804. 'I return to my comrades and find a goodly company prepared to go whithersoever I may lead. I proceed to Ida.'

795. sic sums up 749-794.

798. *exsiliō*: for case see § 123. *pūbem*: as in l. 399. Aeneas uses the word bitterly; the *pūber* here is a warrior host that has gathered—to run away!

799. *animis* . . . *parāti*: sc. *mē sequi*. They have reconciled themselves to the thought of flight and have provided

themselves with means to help them in such flight.

800. in . . . terrās is really cond., its force being, 'to this land should I wish to lead—or to that other land, should I prefer that.' *dēducere*, the technical term for leading forth a colony from a metropolis like Rome, is most suggestive here, for it makes Aeneas speak of his settlement in Italy, and so by implication of the results of that settlement, Lavinium, Alba Longa, Rome itself, as a colony from Troy. Cf. l. 5-7.

804. *cessi* . . . *petivī*: before V. suffers his hero to state his final act on the night of Troy's fall, he makes him set forth (801-803) two sound reasons which make that act inevitable: (1) the dawn of day makes the neighborhood of the Greeks dangerous, (2) the continuous success of that foe makes further conflict hopeless. *sublātō*: sc. *umeris*; cf. 721-723. *montis*: i.e. Ida. We must assume, though V. does not say so, that the whole company of 796-800 went with Aeneas; § 235.

LIBER III

Postquam rēs Asiae Priamīque ēvertēre gentē
inmeritam vīsum superis ceciditque superbū
Ilium et omnis humō fūmat Neptūnia Trōia,
dīversa exsilia et dēsertās quaerere terrās
auguriīs agimur dīvum classemque sub ipsā
Antandrō et Phrygiae mōlimur montibus Idae
incertī, quō Fāta ferant, ubi sistere dētur,
contrahimusque virōs. Vix prīma incēperat aestās
et pater Anchīsēs dare Fātis vēla iubēbat,
litora cum patriae lacrimāns portūsque relinquō
et campōs, ubi Trōia fuit. Feror exsul in altum
cum sociīs nātōque, Penātibus et māgnīs dīs.

1-12. 'We build a fleet and sail from Trojan shores, not knowing whither destiny will lead us.'

1. *Asiae*: as in ll. 556, 557 Aeneas exaggerates, using Troy and Asia as equivalent terms.

2. *inmeritam*: only Paris had sinned.

3. *humō*: local abl.; the loc. *humis* is far commoner. *fūmat*: the pres. pictures the lasting effects of the single acts *ēvertēre* and *cecidit*, 1, 2. The ruins would smoke for days. *Neptūnia Trōia*: as in ll. 625.

4. *dīversa exsilia*, 'places of exile widely sundered': sc. *inter cē.* Aeneas speaks in the light of the knowledge gained by six years of wandering. *dēsertās*: they felt unable to dispossess any people.

5. *auguriīs . . . dīvum*: V. does not explain what these omens were. Cf. however, *mātre . . . viam*, l. 382, Hector's warning, ll. 293-295 and Creusa's words, ll. 780-784.

7. *sistēre*.—*cōsistēre* or *cōsiderē* In 4-7 Aeneas forgets the very definite hint given to him by Creusa in ll. 780-784; see § 49.

8, 9. *vix . . . et*: §§ 200, 221. *prīma . . . aestās*: tradition had it that Troy was taken in the summer. Hence the ref. here is to the summer of the following year. The first of the seven years of exile (l. 755) was spent in preparations for departure from Ida. *dare Fātis vēla*: a variation (§ 203) from the familiar *dare vēla ventis*, suggesting the absolute dependence of Aeneas on the guidance of heaven.

10, 11. *litora . . . portūs . . . campōs*: pathetic. To one loved sight after another he bids good-by. *fuit*: as in ll. 325.

12. *sociīs . . . dis* falls into two portions, each of which itself has two parts. Between the main portions there is asynd. *māgnis dis*: the higher deities like Jupiter, Neptune, Vesta, etc. That Aeneas brought such gods with him appears from ll. 296.

Terra procul vāstis colitur Māvortia campis
(Thrāces arant) ācī quondam rēgnāta Lycurgō,
15 hospitium anticum Trōiae sociique Penātēs,
dum fortūna fuit. Feror hūc et litore curvō
moenia prīma locō Fātis ingressus inīquīs
Aeneadāsque meō nōmen dē nōmine fingō.)

Sacra Diōnaeae mātīrī divīsque ferēbam
20 auspicibus coeptōrum operum superōque nitentem
caelicolum rēgī mactābam in litore taurum.
Forte fuit iūxtā tumulus, quō cornea summō
virgulta et dēnsīs hastilibus horrida myrtus.
Accessi viridemque ab humō convellere silvam
25 cōnātus, rāmīs tegerem ut frondentibus ārās,
horrendum et dictū videō mīrābile mōnstrum,
nam, quae prīma solō ruptīs rādicibus arbōs
vellitur, huic ātrō licuntur sanguine guttae

13-68. 'In Thrace we begin to build a city. An ominous event, however, makes us desist and causes us to set sail with the first fair wind.'

13. *procul*, 'at a little distance.' *vāstis* . . . *campis*: abl. of char., 'wide-stepped.' *Māvortia*: i.e. loved by Mars; see § 233.

14. *rēgnāta*: for the pers. pass. from an intrans. verb see on *crēdita*, II. 247.

15. *hospitium* . . . *Penātēs*, 'an ancient friend and god-bound ally of Troy.' *hospitium* and *Penātēs* are in appos. with *terra*, 13. *hospitium* here = *amicus*; cf. the use of *coniugium*, II. 579, and of *nefas*, II. 585. *sociique Penātēs*: an alliance between houses, families, or states involved an alliance between their gods, the Penates.

18. *Aeneadās*: in appos. with *nōmen*. With *nōmen* . . . *fingō* sc. *virīs meis* out of 8; cf. *Rōmānōs* . . . *dicet*, I. 277.

19. *mātīrī divīsque*: *mātīrī*, by singling out *Venus*, makes her most important.

20. *auspicibus*: in appos. with *mātīrī divīsque*, 'as favorers'; freely, 'that they might bless,' etc. The *auspex*,

who, in connection with some work, secured favorable omens (cf. n. on *nōmen*, II. 178) was naturally looked upon as a supporter of that work.

21. *caelicolum*: gen. pl.; § 88.

22. *quō* . . . *summō*, 'on the top of which.'

23. *dēnsīs* . . . *myrtus*, 'myrtle bushes bristling with thick-crowding spears.' *myrtus* is a coll. sing., a fact shown by *virgulta*. The myrtle meant by V. is a shore-loving plant, with spear-like stem, eight to ten feet high, and so is quite different from the creeping plants now commonly but erroneously called myrtle.

24. *silvam* pictures well the dense growth of the myrtle. Aeneas naturally sought to gather some of the myrtle, for the plant was sacred to Venus.

27, 28. *Join quae* . . . *arbōs* . . . *huic* closely together: 'from that tree which.' *huic* is dat. of interest, the tree being personified. *ātrō* . . . *sanguine*: modal abl. with *licuntur*, or abl. of char., 'black-blooded,' with *guttae*. *licuntur*: from *liquor*; for the spelling see on *secuntur*, I. 185.

et terram tãbõ maculant. Mihi frigidus horror
 membra quatit, gelidusque coit formidine sanguis. 30
 Rûrsus et alterius lentum convellere vîmen
 insequor et causâs penitus temptâre latentis;
 âter et alterius sequitur dē cortice sanguis.
 Multa movens animõ nymphâs venerâbar agrestis
 Grâdivumque patrem, Geticis quî praesidet arvis, 35
 rite secundarent visûs õmenque levarent.
 Tertia sed postquam mõiore hastilia nîsũ
 adgredior genibusque adversae obluctor harẽnae,
 (ẽloquar an sileam?) gemitus lacrimãbilis imõ
 auditur tumulõ, et võx reddita fertur ad auris: 40
 'Quid miserum, Aenẽã, lacerãs? iam parce sepultõ,
 parce piãs scelerãre manũs. Nõn mē tibi Trõia
 externum tulit aut cruor hĩc dē stĩpĩte mãnat.
 Heu! fuge crūdēlis terrãs, fuge litus avãrum;
 nam Polydõrus ego. Hĩc cõnfixum ferrea tẽxit 45
 tẽlõrum seges et iaculis incrẽvit acũtis.'

31, 32. convellere . . . temptâre: for mood see §164. *temptâre* is used as in ii. 38.

33. et alterius corresponds metrically to *et alterius*, 31. See §205. *âter*, too, repeats *âtrõ*, 28.

34. nymphâs . . . agrestis: see §201. Aeneas prays to the deities in whose special care this place is.

35, 36. Grâdivum . . . patrem: Mars; see §233. Geticis, 'Thracian,' though the Getae really lived far to the north of the Thracians. Roman writers, esp. the poets, show much carelessness and even ignorance in matters geographical. This vs. illustrates *Mũvortia*, 13. rite . . . levarent, '(imploping them) to give a favorable turn to what I had seen,' etc. Aeneas is giving his own prayer in O. O.; he said *secundũle* . . . *levãle*.

39. ẽloquar an sileam? subj. of delib. question; see on *crẽdant*, i. 218.

40. reddita: cf. *reddere võcẽs*, i. 409. *reddita* = 'returned by way of answer,'

the groan being conceived of as a reply to Aeneas's repeated attempts to tear up the myrtle.

41. iam, 'at last,' i.e. after this third attempt. For its use with the imp. cf. *hũc tandem concẽde*, ii. 523, with n. *sepultõ*, 'one who has been buried'; see on *profectis*, i. 732. *sepultõ* does not denote burial proper, but merely the covering of the body with sand, 38 (cf. *tumulus*, 22), due to the action of wind and wave.

42. nõn: very emphatic; its force extends through the whole sentence. 'It is not true that Troy—or that,' etc.

44. crūdēlis . . . avãrum: transferred epithets; §194. The adjs. are explained by 45, 46 and 49-52.

45. cõnfixum . . . tẽxit = (*mẽ*) *cõnfixit et tẽxit*. *tẽxit*, like *seges*, 46, points to the number of the *tẽla*.

46. iaculis . . . acũtis: modal abl., 'with,' etc.; we should say, 'into,' etc. With *iaculis* cf. *hastilia*, 37, *hastilibus*, 23. *acũtis* hints at Polydorus's suffering

40

Tum vērō ancipiti mentem formīdine pressus
obstipui, steteruntque comae, et vōx faucibus haesit.

Hunc Polydōrum aurī quondam cum pondere māgnō

- 50 infēlix Priamus fūrtim mandārat alendum
Thrēiciō rēgi, cum iam diffideret armīs
Dardaniae cingique urbem obsidiōne vidēret.
Ille, ut opēs frāctae Teucrum et fortūna recessit,
rēs Agamēmnoniās victriciaque arma secūtus
55 fās omne abrumpit, Polydōrum obtruncat et aurō
vī potitur. Quid nōn mortālia pectora cōgis,
aurī sacra famēs! Postquam pavor ossa reliquit,
dēlēctōs populī ad procerēs primumque parentem
mōnstra deum referō et, quae sit sententia, poscō.
60 Omnibus idem animus, sceleratā excēdere terrā,
linquī pollūtum hospitium et dare classibus Austrōs.

during the process represented by *incrē-
vit*. The story that the myrtle shafts of
the spears took root and grew into
myrtle bushes would be far less strange
to ancient ears than to ours; there was
a story that Romulus's spear was fixed
in the Aventine and grew there.

47. *ancipiti*, 'irresolute'; another
transferred epithet. It was Aeneas that
was *anceps*. *mentem*: acc. of spec.
(§185) with *pressus*, which = *oppressus*.

48. *steterunt* . . . *haesit* = ll. 774.

50. *alendum*: cf. *videndam*, ll. 589,
with n.

51. *rēgi*: Polymestor.

52. *obsidiōne* is inconsistent (§49)
with the narrative in Book II; nothing
is said there of a regular siege. Block-
ades belong to a period later than
Homer.

55. *fās omne*: i.e. every sacred tie.
Polymestor was bound by treaty with
Priam and Troy, 15, by the confidence
Priam had reposed in him (cf. *mandārat*,
30), and by the laws of hospitality, since
Polydorus was an inmate of his house.

56. *potitur*: the verb here follows
the third conjugation; cf. §101. The
details of 49-52, were, of, course, known

long before this by Aeneas. Those given
in 53-56 were probably furnished to
Aeneas by Polydorus, though V. is silent
on the point. *quid* . . . *cōgis*, 'to
what lengths do you not drive the souls
of men?' For *quid* see §184; it is really
an acc. of extent of space.

57. *sacra*, 'accursed.' See Vocab.
Aeneas's words would remind Dido of
her own sufferings through the avarice
of Pygmalion; see l. 346-364, esp. 363, 364.

58, 59. *ad procerēs* . . . *referō*: V.
has in mind the custom whereby dis-
turbng prodigies were referred to the
Roman Senate. Cf. *referre ad senātum*.

60, 61. *excēdere* . . . *dare*: the
infin. depend on *omnibus* . . . *animus*,
which = *omnēs idem cupiunt*. *linqui*:
the pass. after the act. *excēdere* is due to
V.'s love of variety (see §181), or perhaps
to the demands of the meter. Eng.
would prefer three act. infin. *hospi-
tium*: here 'guestland.' *dare* . . . *Au-
strōs*: i.e. to suffer the winds to reach
our fleet, a poetic substitute for the
common *dare vēla ventis*. *Austrōs* = *ven-
tōs* (§190); the *Austri* proper would not
have helped the Trojans from Thrace
to Delos, their next stopping place.

Ergō instaurāmus Polydōrō fūnus et ingēns
 aggeritur tumulō tellūs; stant Mānibus ārae
 caeruleis maestae vittis ātrāque cupressō
 et circum Īliades crīnem dē mōre solūtae;
 inferimus tepidō spūmantia cymbia lacte
 sanguinis et sacri paterās animamque sepulcrō
 condimus et magnā suprēmum vōce ciēmus.)

Inde, ubi prima fidēs pelagō plācātaque venti
 dant maria et lēnis crepitāns vocat Auster in altum,
 dēdūcunt socii nāvis et litora complent.
 Prōvehimur portū, terraeque urbēsque recēdunt.
 Sacra mari colitur mediō grātissima tellūs
 Nēreīdum mātři et Neptūnō Aegaeō,
 quān pīus Arcitenēns orās et litora circum

62. *instaurāmus*, 'we solemnize'; properly, 'perform anew.' Polydorus had not been duly buried; a murderer seldom gives his victim a full *fūnus*. See on *sepultō*, 41. V.'s phrase is therefore wrong, and is due to a confusion of thought; the present rites constitute the beginning of the true *fūnus*, but are also a renewal of the process of covering the body from sight. *ingēns* = an adv., 'to a great height.'

63. *tumulō*: cf. 22, 40. *stant*: i.e. 'are set up'; see on *tūlō*, 1. 99.

64. *caeruleis*: here simply 'dark.' *ātrā*: cypress was burned on the funeral pyre and planted before the tomb. See also on *ātrō* . . . *venēnō*, 11. 221.

65. *crīnem* . . . *solūtae*: for constr. see § 136. For the act cf. *crīnibus* . . . *passis*, 1. 480.

66. *Inferimus* suggests the noun *inferiae*, the technical term for offerings to the dead. New milk, blood, wine, oil, honey, and water were thus offered. The spirits were supposed to partake in some way of these things. *tepidō*: i.e. fresh, newly-drawn.

67. *sanguinis* . . . *sacri*: i.e. the blood of victims devoted to the gods.

68. *condimus*, 'we put to rest'; see on *inhumāli*, 1. 353. The Romans thought that the spirit, when thus quieted, became a spirit of good instead of evil. *suprēmum*: adv., 'for the last time'; cf. *hōc tantum*, 11. 690, with n. *ciēmus*, 'invoke.' For the thought see on 11. 644.

69-71. *pelagō*: abl. with *fidēs* (*est nobis*); cf. abl. with *diffidere*, 51, and with *cōfidere*, 1. 452. *plācāta* . . . *maria*: i.e. by blowing gently. Cf. *mulcēre* . . . *ventō*, 1. 66, with n. *lēnis crepitāns* . . . *Auster*, 'the wind's gentler rustle.' *lēnis* = an adv.; § 195. *Auster*: see on *dare* . . . *Austrōs*, 61. *dēdūcunt* (sc. *in mare*) is the opposite of *subducere*, 1. 551.

73-120. 'We sail to Delos and consult Apollo. He bids us seek the land where first our nation dwelt. My father explains that we must sail for Crete.'

73. *colitur* . . . *tellūs*: cf. 13.

74. *Nēreīdum mātři*: Doris, wife of Nereus. For the double hiatus in this vs. see §§ 257, 258. *Neptūnō Aegaeō*: see § 286.

75. *Arcitenēns*: Apollo; § 281.

errantem Myconō ē celsā Gyarōque revinxit
immōtamque colī dedit et contemnere ventōs.

Hūc feror, haec fessōs tūtō placidissima portū
accipit: Egressī venerāmur Apollinis urbem.

- 80 Rēx Anius, rēx idem hominum Phoebique sacerdos,
vittis et sacrā redimītus tempora laurō
occurrit. Veterem Anchisēn agnōscit amicum;
iungimus hospitio dextrās et tēta subimus.

Templa dei saxō venerābar strūcta vetustō:.

‘Dā propriam, Thymbraeae, domum, dā moenia fessis
et genus et māsūrā urbem; servā altera Trōiae
Pergama, rēliquiās Danaum atque immītis Achillī.

Quem sequimur? quōve ire iubēs, ubi pōnere sēdēs?
Dā, pater, augurium atque animis inlābere nostris.’

- 90 Vix ea fātus eram: tremere omnia vīsa repente,

76. ē . . . revinxit: for constr. see §140, n. celsā: Myconos is anything but lofty. See on *Gelicia*, 35. Latin poets were apt to call all islands high, thinking, no doubt, of the way in which the sides of some islands rise boldly from the sea.

77. coll = *case*, with the further notion that henceforth the island was habitable; cf. *colitur*, 13, 73. dedit has the meaning and the constr. of *passus est*; §161. 75-77 mean simply that Delos was a floating island, until Apollo made it immovable. *pius*, ‘grateful,’ 75, is important, giving the ground for Apollo’s act. Delos had sheltered Latona (l. 502) when she gave birth to Apollo and Diana.

79. ēgressi: as in l. 172.

80. rēx idem . . . sacerdos, ‘at once king . . . and priest.’ The old Roman kings had this double character but under the republic the two functions were distinct. Augustus united them again in his own person. V. is probably alluding to that fact.

81. redimītus tempora: for constr.

cf. §136. laurō: sacred to Apollo and hence at times called Delian.

84. templa: i.e. the god and all that belonged to him. Between 83 and 84 some time has plainly elapsed, the two scenes being quite distinct.

85. dā . . . dā: i.e. by telling us how to procure them. With the prayer for a city cf. l. 437. propriam: see the n. on this word in l. 73.

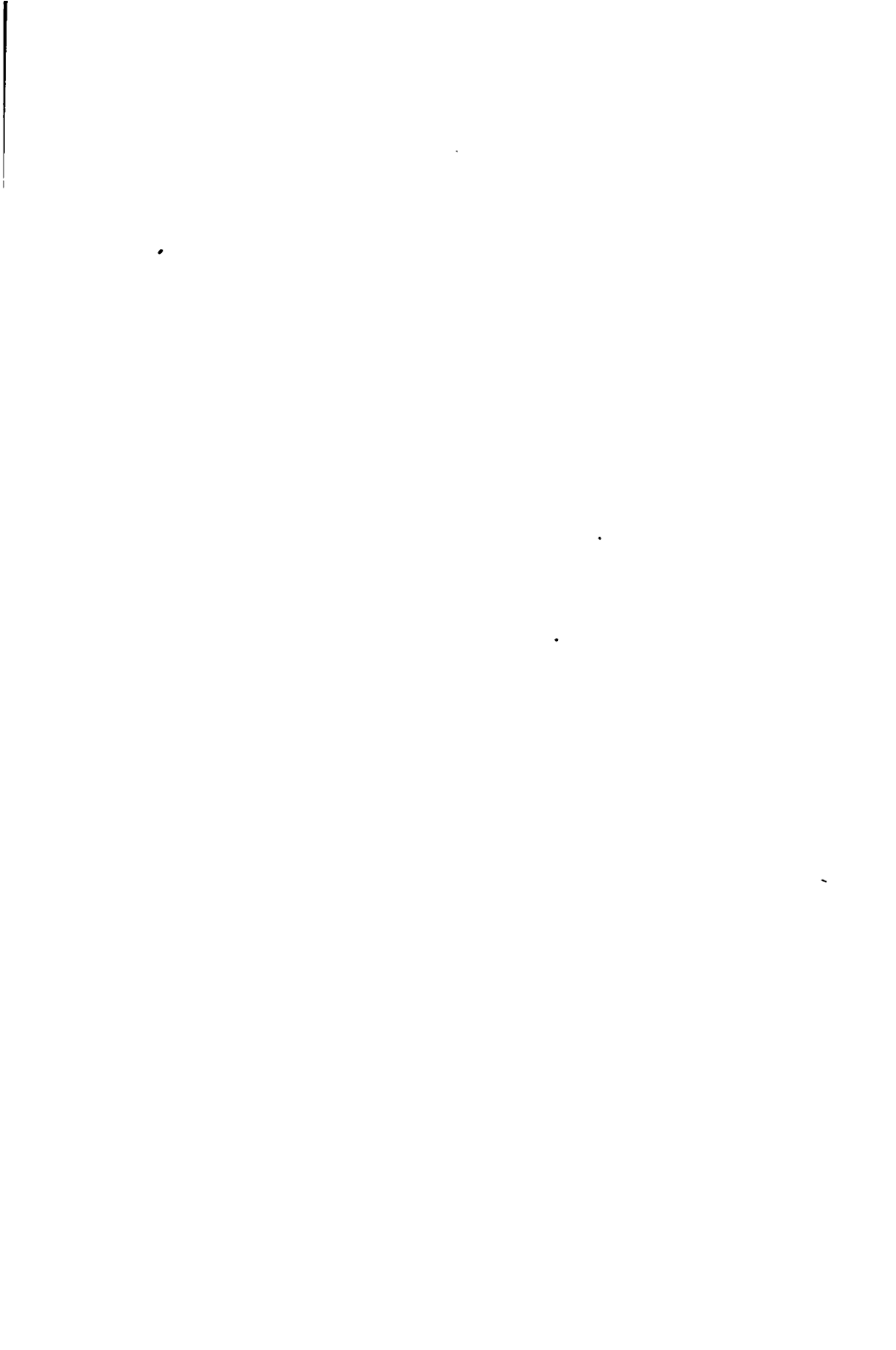
86. genus: i.e. a line of descendants. The prayer was fulfilled in the *genus Latinum*, l. 6. altera, ‘second,’ as often. Of this second city Aeneas has learned from Hector, ll. 294, 295. Here by faith he speaks of it as already existing.

87. Pergama: as in ll. 177, ll. 291, ll. 375, etc. rēliquiās . . . Achillī: cf. l. 30. Here the phrase emphasizes the Trojan need of divine protection.

88, 89. quem sequimur: we might have had the subj., as in *eloquar am eileam*, 39. In all periods of Latin, however, we occasionally find the indic. in such questions. animis inlābere: i.e. inspire our minds with knowledge of the future, that we may know what to do.



APOLLO



liminaque laurusque dei, totusque moveri
 mons circum et mugire adytis cortina reclusis.
 Summissi petimus terram, et vox fertur ad auras: *quae*
 'Dardanidae duri, quae vos a stirpe parentum
 prima tulit tellus, eadem vos ubere laeto
 accipiet reducere. Antiquam exquirite matrem.)
 Hic domus Aeneae cunctis dominabitur oris
 et nati natum et qui nascentur ab illis.'
 Haec Phoebus, mixtoque ingens exorta tumultu
 laetitia, et cuncti, quae sint ea moenia, quaerunt, 100
 quo Phoebus vocet errantis iubeatque reverti.
 Tum genitor veterum volvens monumenta virorum
 'Audite, o proceres,' ait, 'et spes discite vestras.
 Creta Iovis magni medio iacet insula ponto,
 mons Idaeus ubi et gentis cunabula nostrae. 105
 Centum urbes habitant magnas, uberrima regna,
 maximus unde pater, si rite audita recorder,
 Teucus Rhoeteas primum est advectus ad oras

91, 92. *limina* denotes the temple, *laurus* a grove outside. For the quantity of the *-que* appended to *limina* see §241. *mons*: Cynthus by name. *mugire* . . . *reclusis*: V. has in mind Apollo's temple at Delphi. There a tripod was set over a fissure in the rocks whence issued with a roar (*mugire*) mephitic vapors which were believed to aid in the inspiration of the prophetess. On this tripod rested the *cortina*, i.e. something shaped like a caldron, which formed the actual seat of the priestess. Render *cortina* by 'tripod,' or 'the seat of the priestess.'

93. *summissi*, 'reverently'; lit., 'bended (low)'.

95. *ubere laeto* = (1) 'with joyous breast (heart),' (2) 'with fruitful sustenance.' (1) was probably more in V.'s thoughts (note *tulit* just preceding, and *matrem*, 96), but it of course involves (2), the mother's breast being the children's sustenance.

96. *antiquam* . . . *matrem*: on this oracle see §313.

100. *ea moenia*: i.e. the walls of whose erection Apollo's reply had in effect given them assurance.

101. *errantis*, 'the wanderers'; see on *venientum*, l. 434.

102. *veterum*: as in l. 23. *volvens*: as in l. 306. *monumenta*, 'traditions.' The word may be used of anything that helps to perpetuate the past.

104. *Iovis magni*: with *insula*. Jupiter was said to have been born in Crete.

105. *mons Idaeus*: emphatic; hence its position. It is because there is a Mt. Ida in Crete as well as one near Troy that Anchises believes Crete to be the *antiqua mater* meant by Apollo.

106. *habitant*, 'men dwell in.' *uberrima* recalls *ubere laeto*, 95.

107. *maximus*, 'eldest' (l. 521), in the sense of 'earliest.' *pater*, 'sire,' 'ancestor.'

- optāvitque locum rēgnō. Nōndum Ilium et arcēs
 110 Pergameae steterant; habitābant vallibus imīs.
 Hinc māter cultrix Cybelae Corybantiaque aera
 Idaeumque nemūs, hinc fida silentia sacris
 et iuncti currum dominae subiēre leōnēs.
 Ergō agite et, dīvum dūcunt quā iussa, sequāmur;
 115 plācēmus ventōs et Gnōsia rēgna petāmus.
 Nec longō distant cursū; modo Iuppiter adsit,
 tertia lūx classem Crētaeis sistet in ōris.
 Sic fātus meritōs āris mactāvit honōrēs,
 taurum Neptūnō, taurum tibi, pulcher Apollō,
 120 nigram Hiemī pecudem, Zephyris fēlicibus albam.)
 Fāma volat pulsum rēgnis cessisse paternis
 Idomenēa ducem dēsertaque litora Crētae,
 hoste vacāre domōs sēdēsque adstāre relictas.

109. optāvit . . . rēgnō: cf. Caes. B. G. II. 18 locum nostrī castris dēlēgerant; see § 123.

110. steterant: for meaning see on stant, 63. habitābant: cf. habitant, 106.

111. hinc: i.e. from Crete. māter: of goddesses, as pater of gods, 35, 89. We should say, 'the rites in honor of the mother.' Cybelae: obj. gen. with cultrix; the ref. is to the goddess Cybele. See §§ 274, 275. aera: cymbals of bronze; § 187.

112. Idaeum . . . nemūs: i.e. all that this grove stands for. Cf. silvā . . . Idaē, II. 696, 697. Cybele's grove on the Trojan Ida is thought of as set apart by Teucer to be a counterpart of that in Crete. For scansion of nemūs see § 243. sacris: dat. of interest with veniūt or erat to be supplied.

113. dominae, 'their queen.' subiēre: we should say, 'hence, too, came the custom whereby yoked lions take their places beneath,' etc. In ancient times draught animals were yoked as oxen are to-day, and so were almost literally beneath the vehicle to which they were harnessed.

115. plācēmus ventōs: i.e. that they may allow us to sail. Cf. II. 108-118, esp. plūctatis ventōs, 116, with notes.

116, 117. nec . . . cursū: the distance was about 150 miles. modo . . . sistet: lit., 'only let Jupiter stand by us, the third day,' etc., i.e. if only Jupiter stands by us, etc.

118. honōrēs: as in I. 49, I. 632.

120. nigram . . . albam: black victims were regularly offered to destructive powers, white to auspicious forces. In the one case the object was to avert the baneful influence of the powers, in the other to win their favor. Hiemī: the storm-god. Zephyris: properly the west winds, which were usually gentle and helpful, but here 'zephyrs' in the modern sense. The west wind would not help one much in a voyage from Delos to Crete.

121-126. 'We go to Crete and begin a city. Soon a pestilence assails us, and Anchises bids us go back to Delos to consult the oracle again.'

122. dēserta: sc. esse.

123. sēdēs . . . relictas, 'the seats its people had abandoned stood ready to our hand.'

Linquimus Ortygiae portūs pelagōque volāmus
 bacchātamque iugīs Naxon viridemque Donysam,
 Ōleoron niveamque Paron sparsāsque per aequor
 Cycladas et crēbris legimus frēta concita terris.

Nauticus exoritur variō certāmine clāmor;
 hortantur socii, 'Crētam proavōsque petāmus.'

Prōsequitur surgēns ā puppī ventus euntīs
 et tandem antiqūis Cūrētum adlābimur ōris.

Ergō avidus mūrōs optātāe mōlior urbis
 Pergameamque vocō et laetam cognōmine gentem
 hortor amāre focōs arcemque attollere tēctis.

Iamque ferē siccō subductae litore puppēs,
 cōnubiis arvīsque novis operāta iuventūs,
 iūra domōsque dabam, subitō cum tābida membrīs
 corruptō caeli trāctū miserandaque vēnit

125

120

125

mon.
v. 42
so. 42

124. Ortygiae: here the old name of Delos.

125. bacchātam... Naxon, 'Naxos, on whose heights the Bacchantes held their revels'; lit., 'Naxos, reveled over on its heights.' For the dep. ptcp. in pass. sense see on *Achātā*, l. 312. The use here is somewhat strained since *bacchor* is not a trans. verb; but see on *crēdita*, ll. 247. *viridem*: on account of its foliage.

126. *niveam*: the island is rich in marble; cf. l. 503.

127. *Cycladas*, 'the rest of the Cyclades'; the islands of 125, 126 belong to that group. *legimus*, 'we skim,' a sense derived from the root meaning 'pick,' 'cull' (flowers, etc.), through the idea of the quick, light touch for which such action calls. *concita* (from *conclō*), 'roughened'; the channels between the islands make race ways for the waves.

128. *nauticus* = *nauticum*. *variō certāmine*: coll. sing. in causal abl. The ships break into little groups, the members of which strive to outdo one another.

129. *socii* suggests mutual dependence and makes *hortantur* = *hortantur inter sē*. *Crētam* . . . *petāmus* gives the means of *hortantur*, 'they exhort one another with the cry,' etc.

130. *prōsequitur*: a fine word, often used of complimentary escorts, e.g. in *Cl. Cat.* ii. §1. *euntīs*: sc. *nōs*.

133. *Pergameam*: others give the name as *Pergamum*. With *vocō* sc. *urbem* or *eam*. *cognōmine* here = *nōmine*; so often in verse and later prose. The name reminds them of old Troy and its once glorious history.

134. *tēctis*: dat. of interest, 'for their dwellings' sakes, i.e. to guard their dwellings.

135-137. *iam* . . . *cum* (137): common correlatives in V.; cf. ii. 567, 780, 781. Here the thought is, 'Just about (*ferē*) the time that the acts of 135-137 were completed, suddenly a pestilence set in.' *operāta* (*est*) has the sense and the constr. of *operam dedit*. *iūra* . . . *dabam*: cf. the account of Dido, l. 507. *tābida*: with *lūēs*, 139. For position see §207. Note juxtaposition in *tābida membrīs*: human bodies and wasting

arboribusque satisque luēs et lētifer annus.

- 140 Linqūēbant dulcīs animās aut aegra trahēbant
corpora; tum sterilis exūrere Sīrius agrōs;
ārēbant herbae, et vīctum seges aegra negābat.
Rūrsus ad ōrāclum Ortygiae Phoebumque remēnsō
hortātur pater ire marī veniamque precārī,
145 quam fessīs finem rēbus ferat, unde labōrum
temptāre auxilium iubeat, quō vertere cursūs.

- Nox erat, et terrīs animālia somnus habēbat;
effigiēs sacrae divūm Phrygiūque Penātēs,
quōs mēcum ā Trōiā mediisque ex ignibus urbis
150 extuleram, visī ante oculōs adstāre iacentis
in somnīs multō manifestī lūmine, quā sē
plēna per insertās fundēbat lūna fenestrās,
tum sic adfārī et cūrās hīs dēmere dictīs:
'Quod tibi dēlātō Ortygiam dictūrus Apollō est,
155 hīc canit et tua nōs ēn ultrō ad līmina mittit.

pestilence have nothing in common. *membris*: freely, 'upon our limbs'; strictly, a dat. of interest (disadvantage), 'to our bodies' hurt.'

139. *annus*, 'season.'

140-142. *aegra*... *corpora*: cf. II. 565, 566. *sterilis*: proleptic; § 193. *exūrere*... *ārēbant*: for the hist. infin. beside the indic. see § 157.

143, 144. *rūrsus*... *ōrāclum*: for the first visit see 84 ff. *remēnsō*... *marī*: cf. *pelagō*... *remēnsō*, II. 181, with n. *veniam*: properly 'favor,' 'indulgence'; the nature of the favor must be inferred from the context. Here it is an answer to the questions of 145, 146. *veniam*... *precārī* = 'to beg him graciously to make plain.'

145, 146. *fessīs*... *rēbus*, 'our wearied fortunes'; a case of transferred epithet. It is the Trojans that are weary. *finem*: fem. as in II. 554. *labōrum*... *auxilium*: freely, 'the help our troubles need.' *labōrum* is obj. gen.; see § 119, n. *temptāre*, 'search for,' a

meaning that comes out of the idea of 'probing' seen in § 2.

147-191. 'The Penates appear to me by night and bid me make for Italy. We depart.'

148. -que: for use see § 198.

149, 150. *quōs*... *extuleram*: cf. II. 293-297, II. 717. *iacentis* agrees with a gen. (*meī* = *meōs*) to be supplied with *oculōs*, 'mine eyes as I lay.'

151. *manifestī*: a strong word (see Vocab.), treated here as = *plānē mōnstrā-tī*. See on *tēlō*, I. 99.

152. *insertās*: sc. *in parietēs*; freely, 'in the walls.' Roman houses had few windows, sometimes none at all. Light came from the open courts round which the rooms were built. To Roman readers, therefore, *insertās* would carry an emphasis, 'through the windows—for such there were.'

153 = II. 775, though its constr. is different.

154. *dēlātō* = *cum dēlātus eris*.

155. *hīc*: adv., emphatically con-

Nōs tē, Dardaniā incēnsā tuaque armā secūti,
 nōs tumidam sub tē permēnsī classibus aequor
 Idem ventūrōs tollēmus in astra nepōtēs
 imperiumque urbī dabimus; tū moenia māgnīs
 māgna parā longumque fugae nē linque labōrem.
 Mūtandae sēdēs; nōn haec tibi litora gnāsīt
 Dēlus aut Crētae iussit cōsidere Apollō.

oc 100 4 3

Est locus (Hesperiam Grāi cognōminē dicunt),
 terra antiqua, potēns armīs atque ūbere glaebae;
 Oenōtrī coluēre virī; nunc fāma minōrēs
 Italiā dixisse ducis dē nōmine gentem.

165

Hae nōbīs propriae sēdēs, hinc Dardanus ortus
 Iāsinsque pater, genus ā quō principe nostrum.
 Surge age et haec laetus longaeuō dicta parentī
 haud dubitanda refer; Corythum terrāsque requīrat
 Ausoniās. Dictaea negat tibi Iuppiter arva.
 Tālibus attonitus visīs et vōce deōrum

170

trusted with *dēlātō Ortygiā*. et . . .
 mittit in thought = *per nostra ōra*. tua
 nōs: see on *tū mihi*, l. 78. Cf. *nōs lē*, 156.

156, 157. *secūti* and *permēnsī* = rel.
 clauses, *quī secūti sumus*, etc. *sub tē* =
tē duce.

158. *Idem*, 'likewise.' For this semi-
 adverbial use of *idem* cf. *Cic. Cat. l. 1 § 7*,
dixi ego idem in senātū. *tollēmus in*
astra: i.e. we shall give them super-
 human glory; cf. *Caesar . . . astra*, l.
 286, 287. *In ferēs ad sidera*, l. 259, the ref.
 is to the actual deification of Aeneas.

159, 160. *imperium*, 'might, ma-
 jesty, and dominion'; a very broad word.
 With *imperium . . . dabimus* cf. Jupiter's
 words, *impertum . . . dedi*, l. 279. *urbī*,
 'your (promised) city,' repeats *ea moenia*,
 100. *tū* balances *nōs*, 157. *moenia . . .*
māgna, 'a mighty city for the mighty.'
māgnis refers to the *nepōtēs* and the *urbes*
 of 158, 159. *longum*: cf. Creusa's warn-
 ing, *longa . . . arandum*, ll. 780.

161. *nōn* goes with both verbs in 161,
 162. Cf. *nōn . . . mānat*, 42, 43, with note.

162. *Dēlus . . . Apollō*: for the dis-
 tribution see on *gravem*, l. 728. We get
 in effect separate subjects to *sussit* and
iussit. *Crētae*: for case see § 148.

163-166 = l. 530-533. See John-
 ston's *Metrical Licenses of Vergil*, § 16,
 note 2.

167. *nōbīs*: the Penates count them-
 selves and Troy one. *propriae*: cf.
proprium, 85.

168. *pater*: as in the phrase *pater*
Aenēas. *genus . . . nostrum (est)* de-
 scribes Iasius as the founder of the
 Trojan race. Everywhere else V. gives
 that honor to Dardanus. For the incon-
 sistency see § 49; bear in mind, too, V's
 love of variety (§ 181). *principe*: to be
 construed like *auspicius*, 20.

169. *laetus*: because at last you
 know your allotted home.

170. *refer*: cf. *referō*, 59.

171. *Ausoniās* = *Italiās*. Strictly,
 the Ausones were but a single tribe on
 the coast of Latium. See § 188. By the
 same figure *Dictaea* = *Crētica*.

- (nec sopor illud erat, sed cōram agnōscere vultūs
 vëlātāsque comās praesentiaque ōra vidēbar;
 175 tum gelidus tōtō mănābat corpore sudor)
 corripio ē strātis corpus tendōque supinās
 ad caelum cum vōce manūs et mūnera libōff
 intemerāta focis. Perfectō laetus honōre
 Anchīsēn faciō certum remque ōrdine pandō.)
 180 Agnōvit prōlem ambiguam geminōsque parentēs
 sēque novō veterum dēceptum errōre locōrum.
 Tum memorat: 'Nāte, Iliacis exercite fātis,
 sōla mihi tālis cāsūs Cassandra canēbat;
 nūnc repetō haec generi portendere dēbita nostrō
 185 et saepe Hesperiam, saepe Itala rēgna vocāre.
 Sed quis ad Hesperiae ventūrōs litora Teucrōs
 crēderet? aut quem tum vātēs Cassandra movēret?

173-175. nec . . . sudor gives the reason for *attonitus*, 172; nec thus = *neque enim*, I. 198, II. 376. sopor, 'a (mere) dream'; so *somnus* at times = *somnium*. illud: an exception to the rule laid down in the n. on hōc, I. 17. cōram: i.e. 'fully.' vultūs: sc. *divum Penūliumque* (cf. 148). vëlātās: sc. *vittis*; see on *vittis* . . . *potentem*, II. 296, and on *infula*, II. 430. praesentia, by repeating the idea of cōram, emphasizes the substantial character of the vision. The word is esp. used of manifestations of the divine presence; cf. Cic. Cat. III. §18 *ita praesentia*, etc. tum, 'besides'; the marked effect of the vision is proof of its reality.

176, 177. tendō . . . cum vōce manūs: cf. caelō . . . *telendit*, II. 688, also *pedem* . . . *repressit*, II. 378, with n. supinās: freely, 'reverent.' For the exact idea see on *palmis*, I. 93. mūnera: sc. *vini*.

178. intemerāta: a strong word for 'choice.' focis: dat., = *in focis*; cf. *in mēsam* . . . *libavit*, I. 736. The hearth was the altar of the Penates.

179. certum: Caesar would have written *certiorem*.

180. prōlem ambiguam and geminōs . . . parentēs correspond. For the Cretan-Trojan line see 103-113, for the Italian-Trojan see 163-171.

181. novō, 'strange'; virtually 'absurd.' It was absurd to mistake the relation borne to the Trojan race by lands known as long as Crete and Italy had been known. The juxtaposition *novō veterum* is bad, since the words are not opposed to each other as simply 'new' and 'old.' For the gen. locōrum see §119, especially the note.

184. repetō: sc. *memoria*, 'I recall.' haec sums up the speech of the Penates, 156-171. portendere: sc. *eam* as subject. dēbita: in pred. appos. with *haec*, 'as a debt owed,' i.e. by the Fates.

185. vocāre, 'named,' 'had on her tongue.'

186, 187. quis . . . crēderet, 'who would have believed,' looks to a neg. answer. For the thought cf. II. 246, 247. For the form of the question cf. *quis* . . . *temperet*, II. 6-8, *quis* . . . *possit*, II. 361, 362. The questions cited above from Book II refer to the fut., those in 186, 187 to the past; hence the difference in tense.

Cedāmus Phoebō et monitī meliōra sequāmur.'

Sic ait, et cūctī dictō pārēmus ovantēs.

Hanc quoque dēserimus sēdem paucisque relictis
vēla damus vāstumque cavā trabe currimus aequor.

Postquam altum tenuēre ratēs nec iam amplius ūllae
appārent terrae, caelum undique et undique pontus,
tum mihi caeruleus suprā caput adstitit imber
noctem hiememque ferēs, et inhorruit unda tenebris. 195

Continuō ventī volvunt mare, māgnaque surgunt
aequora; dispersi iactāmur gurgite vāstō.

Involvēre diem nīmī, et nox ūmida caelum
abstulit; ingeminant abruptis nūbibus ignēs.

Excitimur cursū et caecis errāmus in undīs. *used.*

Ipse diem noctemque negat discernere caelō
nec meminisse viae mediā Palinūrus in undā.

Tris adeō incertōs caecā cāligine solēs
errāmus pelagō, totidem sine sīdere noctēs;

190. *see series*
bringing
air
see series
see series

200

188. Phoebō = *Apollini*; he had spoken through the Penates (154, 155). monitī (sc. *ad eō*) is causal.

190. quoque: i.e. as well as Thrace, 69-72. paucis . . . relictis: i.e. to people the newly-founded city.

191. cavā suggests the idea of 'frail' trabe, 'ships'; §187. Note the coll. sing. aequor: for constr. see §182, and note.

192-277. 'On the fourth day we come to the Strophades Islands. There we have an encounter with the Harpies. We depart and sail along the coast of Greece till we land at Actium.'

193. caelum, 'only the sky'; sc. *ap-pāret*. Note the advers. asyndeton.

194. caeruleus: as in 64. imber here = *nimbus*; see §186.

195. inhorruit . . . tenebris, 'the waves shivered at the darkness'; *tenebris* is causal abl. The whole expression is an elaborate way of saying, 'the seas grew rough and dark.'

196. ventī . . . mare: cf. *vāstōs* . . . *fluctūs*, I. 86.

197. gurgite vāstō: as in I. 118.

198. nox ūmida practically = 'rain and darkness.'

199. Ignēs: as in *crēbris micat ignibus aether*, I. 90. *ingeminant*, 'flash incessantly,' corresponds to *crēbris* in that passage. It will be interesting and instructive to compare in detail V.'s accounts of the two storms.

200. caecis: here 'unknown.'

201. ipse: with *Palinūrus*. He was chief pilot of Aeneas's fleet.

202. nec = *et nōn*; sc. *ait* or *dicit* out of *negat*. In prose we should have *et* expressed as subject of *discernere* and *meminisse*.

203. adeō emphasizes *tris*, giving a force like 'three long and weary days.' *incertōs* . . . *cāligine*, 'obscured by sightless gloom.' The days were *incertī* because one could hardly tell whether it was night or day: cf. 198, 201.

- 205 quārtō terra diē primum sē attollere tandem
 visa; aperire procul montis ac volvere fūmum.
 Vēla cadunt, rēmīs insurgimus; haud mora, nautae
 adnixī torquent spūmās et caerulea verrunt.
 Servātum ex undīs Strophadum mē litora primum
 210 accipiunt. Strophades Grāiō stant nōmine dictae
 insulae Ioniō in māgnō, quās dīra Celaenō
 Harpyiaequē colunt aliae, Phīnēia postquam
 A clausa domus mēnsāsque metū liquērē priōrēs.
 Trīstius haud illīs mōnstrum, nec saevior ūlla
 215 pestis et ira deum Stygiis sēsē extulit undīs. →
 Virginei volucrum vultūs, foedissima ventris
 prōluviēs, uncaeque manūs, et pallida semper
 ōra famē.
 Hūc ubi dēlāti portūs intrāvimus, ecce
 220 laeta boum passim campis armenta vidēmus
 caprigenumque pecus nūllō cūstōde per herbās.

205. sē attollere: sc. *ā mari*.

206. *visa* (sc. *est*): true pass. as in i. 396, ii. 461, ii. 591. *volvere fūmum*, 'to send up wreaths of smoke'; the land was inhabited.

207, 208. *rēmīs insurgimus*, 'we bend to the oars'; lit., 'we rise on,' etc., i.e. we rise from our seats with each stroke and throw the whole weight of our bodies on the oars. *haud . . . torquent* is paratactic (§§ 218, 220) for *sine morā nautae . . . torquent*. *caerulea*: adj. used as noun, 'the azure deep'; § 196, 2. *verrunt*, 'lash to foam,' 'churn'; properly 'sweep,' 'drive before (one),' as oars seem to drive water.

210. *stant* = *sunt*, with the added idea of permanence. Render, 'Strophades is the name, got from Greece, of isles that lie forever.'

211. *insulae Ioniō*: for scansion see § 200. With *Ioniō* sc. *mari*. *dīra*, 'ominous.' The Romans derived this word from *deus* and *ira*.

212. *aliae*: there were three Harpies. *Phīnēia* = a gen. *Phīnei*, § 191. *postquam* = *ex quō*, 'ever since.'

213. *clausa*: sc. *est eis*, 'was shut against them.' The Harpies were driven away from Phineus's house by Zetes and Calais, sons of Boreas, who pursued them as far as the Strophades. *mēnsās*: i.e. of Phineus. *metā*: i.e. of Zetes and Calais.

214. *mōnstrum*: sc. *est*.

215. *Ira deum*: a magnificent phrase, 'incarnate anger of the gods'; cf. § 185. *Stygiis . . . undīs*: emphatic, 'even from,' etc.

216. *virginei . . . vultūs*: i.e. the Harpies are birds with the faces of maidens.

217, 218. *pallida . . . famē* is powerful; they are ever gorging themselves, yet are ever hungry.

219. *dēlāti*: cf. *dēlātō*, 154.

220. *laeta*, 'glad,' as making glad the hearts of those who saw them; cf. *sata laeta*, ii. 306.

Use 47
Thurs

inruimus ferrō et dīvōs ipsumque vocāmus
 in partem praedamque Iovem; tum litore curvō
 exstruimusque torōs dapibusque epulāmur opimīs.
 At subitae horrificō lāpsū dē montibus adsunt 235
 Harpyiae et māgnīs quatiunt clangōribus ālās
 diripiuntque dapēs contactūque omnia foedant
 immundō; tum vōx taetrum dira inter odōrem.
 Rūrsū in sēcessū longō sub rūpe cavātā
 arboribus clausā circum atque horrentibus umbrīs 230
 instruimus mēnsās ārisque repōnimus ignem;
 rūrsū ex diversō caeli caecisque latebrīs
 turba sonāns praedam pedibus circumvolat uncīs,
 polluit ōre dapēs. Sociīs tunc arma capessant
 ēdicō et dirā bellum cum gente gerendum. 235
 Haud secus ac inssi faciunt tēctōsque per herbam
 dispōnunt ēnsēs et scūta latentia condunt.
 Ergō ubi dēlāpsae sonitum per curva dedēre
 litora, dat signum speculā Misenus ab altā

222. *ipsumque*: -que is used as in 148.

223. in . . . praedam, 'to share our plunder,' gives indirectly (§ 225) the result of *inruimus ferrō*. The Romans set aside for the gods a portion of the spoils of war or of lucky finds, like that of the cattle here.

224. *torōs*: doubtless of turf. *epulāmur* has the force and the constr. of *vescimur*, for which cf. i. 546.

225. *subitae* = an adv., *subitō*.

228. *tum . . . odōrem*: freely, 'then came hideous cries,' etc. Sc. *est* with *vōx*.
 229, 230. in *sēcessū longō*: cf. and yet contrast i. 150. *sub . . . umbrīs*: cf. i. 310, 311, with notes.

231. *repōnimus*: the prefix = 'anew.' They make a second sacrifice; the first was implied in *dīvōs . . . Iovem*, 222, 223.

232. *rūrsū . . . caeli* answers, foot for foot, to *rūrsū . . . longō*, 229. *diversō* is here a noun, 'a different quarter.'

233. *turba sonāns*, 'the noisy crew.' Like *vulgus*, *turba* is often an uncomplimentary term for a gathering. *pedibus . . . uncīs*: contrast *uncae . . . manūs*, 217; see § 181.

234, 235. *arma capessant* and *bellum . . . gerendum (esse)* are both in O. O. after *ēdicō*. Aeneas said, *Arma capessite: bellum . . . gerendum (est)*.

236, 237. *haud secus = haud aliter*, i. 399. *ac*, 'than'; this meaning is found chiefly in poetry, after neg. phrases containing a comp. *tēctōs . . . dispōnunt*, 'they place here and there (*dis-*) in hiding.' *latentia*: proleptic (§ 193), giving the result of *condunt*.

238. *sonitum . . . dedēre*: cf. *māgnīs . . . ālās*, 226, *vōx . . . dira*, 228, and *sonāns*, 233. 238-244 give the result of the third attempt to feast.

239. *speculā*: Misenus, the trumpeter, is posted like a sentinel or scout.

- 240 aere cavō; invādunt socii et nova proelia temptant,
obscēnās pelagī ferrō foedāre volucrēs,
sed neque vim plūmis ūllam nec vulnera tergō
accipiunt celerique fugā sub sīdera lāpsae
sēmēsam praedam et vestigia foeda relincunt.)
- 245 Ūna in praecelsā cōnsēdit rūpe Celaenō,
infēlix vātēs, rumpitque hanc pectore vōcem:
‘Bellum etiam prō caede boum strātisque iuvenēis,
Lāomedontiadae, bellumne inferre parātis
et patriō Harpyiās insontis pellere rēgnō?’
- 250 Accipite ergō animis atque haec mea figite dicta,
quae Phoebō pater omnīpotēns, mihi Phoebus Apollō
praedixit, vōbīs Furiārum ego māxima pandō.
Italiam cursū petitis ventisque vocātis
ibitis Italiam, portūsque intrāre licēbit:
- 255 sed nōn ante datam cingētis moenibus urbem,
quam vōs dira famēs nostraeque iniūria caedīs

240. nova, 'strange'; cf. *novō*, 181. It is explained by 241.

241. pelagī . . . volucrēs: the Harpies were described as daughters of Electra, whose father was Oceanus. foedāre depends on the idea of effort involved in *novā* . . . temptant; see § 164.

242, 243. vim . . . accipiunt: the blows glance from their feathers and their backs. celerique: -que is used as *et* is in ll. 94.

244. vestigia foeda: i.e. the viands their feet had defiled; cf. *praedam* . . . *macis*, 223.

246. rumpit . . . vōcem: as in ll. 129.

247, 248. bellum . . . bellumne: note the emphasis, both of position and of repetition. For position of -ne see on *conūsumē*, ll. 507. etiam belongs with the whole question, having much the same force as *tandem* has with a question (cf. l. 231). prō, 'in payment for.' boum: sc. *nostrōrum*. Celaeno means 'that the Harpies had done the Trojans a favor in letting them slay their cattle.'

For this the Trojans are making poor requital. strātis . . . iuvenēis: for meaning see on *sternit*, l. 190. For constr. see on *scūtōs* . . . *scūtūs*, l. 135. Lāomedontiadae: a taunting title; Laomedon was a notorious trickster.

249. patriō, 'hereditary'; an exaggeration; the Harpies had but recently come to the Strophades.

250. animis: with both verbs.

251, 252. quae . . . praedixit: see § 310. Furiārum: here 'avenging powers' in general. The Harpies had been created to punish Phineus. The word adds to the horror of Celaeno's prediction.

253. Italiam . . . petitis: this knowledge of their present purpose leads the Trojans to believe more readily her prediction. ventis . . . vocātis = *cum ventōs rocatitis*; sc. 'to your aid.' The Trojans had done this recently; cf. 120 with 115. See also ll. 116-119.

255. datam: i.e. by the Fates.

256. nostrae . . . caedis: cf. *opritas* . . . *fōrmas*, l. 27, with n. caedē = 'at'

ambesās subigat mālīs absūmere mēnsās.¹
 Dixit et in silvam pinnīs ablāta refūgit.
 At sociīs subitā gelidus formīdinē sanguis
 dēriguit; cecidēre animī, nec iam amplius armīs,
 sed vōtīs precibusque iubent exposcere pācem,
 sive deae seu sint dirāe obscēnaeque volucrēs,
 et pater Anchīsēs passīs dē litore palmīs
 nūmina māgna vocat meritōsque indicit honōrēs:
 'Dī, prohibēte minās, dī, tālem āvertite cāsum
 et placidī servāte piōs!' Tum litore fūnem
 dēripere excussōsque iubet laxāre rudentis.
 Tendunt vēla Notī; fugimus spūmantibus undīs,
 quā cursum ventusque gubernātorque vocābat.
 Iam mediō appāret fluctū nemorōsa Zacynthos
 Dūlichiumque Samēque et Nēritos ardua saxīs;
 effugimus scopulōs Ithacae, Lāērtia rēgna,
 et terram altricem saevī exsecrāmur Ulixī;
 mox et Leucātae nimbōsa cacūmina montis

300

300

tempted slaughter'; the Trojans had not been able to harm them. See 242. The *va.* = 'hunger due to the injury,' etc.

257. *mālīs*: note the *ā*. Dire as this prediction is, it contains encouragement in the implied assurance of a coming city, 256.

259, 260. *gelidus* . . . *dēriguit*: cf. *gelidus* . . . *sanguis*, 30. *nec = et nōn*, the *nōn* being correlative to *sed*, 261.

261. *pācem* contains a special ref. to *bellum* in 235, 247, 248.

262. *sint*: subj. in O. O.; *iubent*, 261, implies speech. *volucrēs*: i.e. 'merely birds.'

263. *palmīs*: cf. *supinās* . . . *manūs*, 176, 177.

264. *nūmina māgna*: i.e. gods able to overrule the Harpies. *meritōs* . . . *honōrēs*: cf. 118.

266. *fūnem*: i.e. the ropes that hold the ships to the shore; coll. sing.

267. *dēripere* implies the utmost

haste; see on *rapuit* . . . *in*, i. 176. *excussōs* . . . *laxāre rudentis*, 'to uncoil and ease off the sheets,' i.e. to crowd on all sail. When a vessel was in port, the *rudentēs* were coiled up on deck. The hoisting of the sails would involve the uncoiling of the ropes. *excutere* lit. = 'to shake out straight,' as one shakes out a garment or a blanket; it betokens haste.

270. *nemorōsa*: the *ā* shows an exception, modeled, perhaps, after Gk. usage, to the rule that a vowel is long before a double consonant. Note, however, that the double consonant is in a different word and cf. *n.* on *mihi*, i. 77.

271. *ardua saxīs*: cf. *Myconō* . . . *celsā*, 76, with note.

272. *scopulōs Ithacae* mockingly calls attention to the wretched character of the *Lāērtia rēgna*.

273. *altricem* . . . *Ulixī*: for expression and constr. cf. *cultrix Cythrae*, 111.

verbō
ad
pro
ad
ad

275 et formidatus aetatis aperitur Apollō.
Hunc petimus fessi et parvae succēdimus urbī;
ancora dē prōrā iacitur, stant litore puppēs.

Ergō inspērātā tandem tellūre potitī
lūstrāmurque Iovī vōtisque incendimus ārās
280 Actiaque Iliacīs celebrāmus litora lūdīs.
Exercent patriās oleō lābente palaestrās
nūdātī sociī; iuvat ēvāsisse tot urbēs
Argolicās mediōsque fugam tenuisse per hostīs.
Intereā māgnū sōl circumvolvitur annū,
285 et glaciālis hiems Aquilōnibus asperat undās;
aere cavō clipeum, māgnī gestāmen Abantis,
postibus adversīs figō et rem carmine signō:

'AENEAS HAEC DE DANAIS VICTORIBUS ARMA.'

275. *aperitur*: middle, 'looms up to view.' For the sing. see on *insequitur*, i. 87. *Apollō* is briefly put for 'the height whereon Apollo's temple stands'; cf. *Ucalegon* = *Ucalegontis domus*, II. 312. V. has in mind the promontory of Actium.

277. *puppēs*: ships were anchored so that their prows pointed seaward, or were drawn up on shore stern first; cf. *subductae* . . . *puppēs*, 135.

278-293. 'At Actium we sacrifice and hold games. After spending the winter there we move on to Chaonia.'

278. *inspērātā*: they had been sailing among islands full of their foes; cf. *lucet* . . . *hostis*, 282, 283.

279. *lūstrāmur*: they had been defiled by contact with the Harpies. *Iovī*, 'out of deference to Jupiter'; dat. of interest. The Harpies, being gifted with prophetic powers, were his ministers (cf. 250-253; §310); the wrong done them (256) was a wrong to him, for which atonement must be made. *vōtis*: i.e. 'the sacrifices we had vowed to offer.' *inēndimus*: part of every victim was burned on the altar.

280. *celebrāmus*, 'throng,' i.e. honor. V. is finding a Trojan precedent for the games established at Actium by Augustus after his victory there; §68.

281. *exercent*, 'ply,' i.e. practice with might and main. *patriās*: an important word; the games are represented as of great antiquity. *oleō lābente*: instr. abl., 'with the help of,' etc. The oil made the wrestler's own limbs more supple and his opponent's hold less secure. *lābente* is a transferred epithet; it was the wrestler's hands that slipped.

282. *urbēs*: on the islands of 270-273.

284. *māgnū* . . . *annū*: cf. *māgnōs* . . . *orbis*, I. 269, with n. *annū* is governed by the prefix of *circumvolvitur*. V. simply means that the year draws to a close. They spend the winter at Actium; cf. 285.

286. *māgnī* . . . *Abantis*, 'once borne by,' etc. Abas is some Gk. warrior, identified sufficiently by the epithet *māgnī*.

287. *postibus adversīs*, 'on the portal's front.' *adversīs* lit. = 'fronting (those who approach)'; cf. *fronte sub adversā*, I. 166, with n. The *postēs* are doubtless those of Apollo's temple, 275. *rem* . . . *signō*, 'I give meaning to my act by this verse.' *signō* gets this sense from the idea of making a document valid by signing and sealing it.

288. *arma*: sc. *dat.* or *dedit.* The verb is often omitted in inscriptions.



THE WRESTLERS



Linquere tum portūs iubeō et cōsidere trānstrīs;
 certatim socii feriunt mare et aequora verrunt.
 Prōtinus aeriās Phaeācum abscondimus arcēs
 litoraue Ēpiri legimus portūque subimus
 Chāoniō et celsam Būthrōtī accēdimus urbem.

Hic incrēdibilis rērum fāma occupat auris,
 Priamidē Helenum Grāiās rēgnāre per urbēs
 coniugiō Aeacidāe Pyrrhī scēptrisque potitum
 et patriō Andromachē iterum cessisse maritō.
 Obstipui, mirōque incēsum pectus amōre
 compellāre virum et cāsūs cognōscere tantōs.
 Prōgredior portū classis et litora linquēns,
 sollemnīs cum forte dapēs et tristia dōna
 ante urbem in lūcō falsi Simoentis ad undam
 libābat cinerī Andromachē Mānisque vocābat
 Hectoreum ad tumulum, virīdī quem caespīte inānem
 et geminās, causam lacrimis, sacrāverat ārās.

289. *linquere*: as subject sc. *ēds* = *sociōs meōs*.

290. *feriunt*: sc. *rēmīs*. *aequora* verrunt: cf. *caerula verrunt*, 208, with n.

291. *abscondimus*: i.e. by passing far beyond; freely, 'we leave far astern.'

292, 293. *legimus*: as in 127. *portū* . . . *Chāoniō* and *celsam Būthrōtī* . . . *urbem* denote the same place. For form of *portū* see § 91. With *celsam* cf. *altae*, 1. 7.

294-355. 'I find that Helenus, son of Priam, is king of Epirus and husband of Andromache. Presently I see Andromache and later Helenus himself.'

295-297. *Priamidē* . . . *maritō* is in appos. with *fāma*; hence the infin. *coniugiō* = *coniugete*, as in 11. 579. *patriō*, 'of her own race.' She had been wife of Hector; cf. 11. 455-457, with notes. *cessisse*, 'had passed into the possession of.'

298, 299. *amōre compellāre*: for constr. see § 170.

301. *cum forte*, 'at the very moment when, as it happened.'

302. *falsi*, 'mimic'; this Simois reproduced that at Troy (1. 100).

303. *libābat*: for offerings to the dead see on *inferimus*, 68. *cinerī* . . . *Mānis* by themselves merely = 'his ashes,' 'his spirit,' but the position of *Andromachē* makes clear the ref. to Hector. *Mānis* . . . *vocābat*: the tomb here contains no body; hence Hector's spirit must be summoned hither, from its resting-place in the tomb near Troy, to partake of the *dapēs* and the *dōna*, 301.

304. *inānem* really belongs with *tumulum*; for its position see on *ignōtum*, 11. 50.

305. *geminās* . . . *ārās*: cf. *stant Mānibus ārāe*, 68. *causam lacrimis* gives the purpose of *sacrāverat*; *lacrimis* is dat. of interest; she helps her tears by giving them a chance to flow. *geminās* . . . *ārās* is really no part of the rel. cl., which was begun to describe *tumulum* only. We ought to have *virīdī*

Ut mē cōspexit venientem et Trōia circum
arma amēns vidit, māgnis exterrita mōnstris
dēriguit visū in mediō, calor ossa reliquit:
lābitur et longō vix tandem tempore fātur;)

310 'Vērane tē faciēs, vērū mihī nūntius adfers,
nāte deā? vivisne? aut sī lūx alma recessit,
Hector ubi est?' Dixit lacrimāsque effūdīt et omnem
implēvit clāmōre locum. Vix pauca furentī
subiciō et rārīs turbātus vōcibus hīscō:

315 'Vivō equidem vitamque extrēma per omnia dūcō;
nē dubitā; nam vērā vidēs.

Heu! quis tē cāsus dēiectam coniuge tantō
excipit, aut quae digna satis fortūna revīsīt?
Hectoris Andromachē Pyrrhīn cōnūbia servās?'

320 Dēiēcīt vultum et dēmissā vōce locūta est:
'Ō fēlix ūna ante aliās Priamēia virgō,

. . . *inānem extrūxerat et ad geminīs
ārīs quās sacrāverat*, or the like.

307. mōnstris: the unexpected coming of Trojans.

309. lābitur, 'totters,' 'falls.' longō . . . tempore: abl. of measure of difference with *vix tandem*, which is to be regarded as a strengthened *post*. The phrase results from a combination of *vix tandem* and *longō post tempore*.

310. faciēs . . . nūntius: in the pred. after *tē* . . . adfers, which = *venis* or a strengthened *es*. Andromache's first thought is that she has merely seen a vision.

311. recessit: sc. *ā te*.

312. Hector ubi est: the question implies a belief that the spirits have knowledge of one another's doings and is a compliment to Aeneas, since it implies that Andromache thought of Hector and Aeneas as inseparable in life and so naturally pictured them as inseparable in death.

313. furentī (sc. *eī*), 'while her excitement lasts.'

314. subiciō, 'I sing in.' rārīs,

'faltering.' His words stand far apart; see on *appārent rārī*, l. 118.

315. extrēma, 'hazards.' The vs. = 'I am alive, though,' etc.

317. dēiectam . . . tantō: a powerful phrase. Andromache's union with Hector is spoken of as a height whence she was forcibly dislodged.

318. excipit, 'greets,' with a suggestion of hostility, as often. digna satis: sc. *tē*. *quas* . . . revīsīt (sc. *tē*) = 'or is some brighter lot coming back to you?'

319. Pyrrhīn = *Pyrrhine*. The interrog. *-ne* is often thus shortened, esp. before a vowel. For its position see on *coniūgne*, ll. 597. This pathetic question carries us back to 317. Aeneas is excited (314); his first query is based on his conceptions of Andromache's fate before he heard the *fāma* of 294-297. The second is based on that rumor. Then his mind reverts to the thought which prompted his first inquiry. This is natural; the mind dwells most on the thoughts it has longest entertained.

321. fēlix . . . ante aliās = *fēliciter*

hostilem ad tumultum Trōiae sub moenibus altis
iussa morī, quae sortitūs nōn pertulit ūllōs
nec victōris erī tetigit captiva cubile!
Nōs patriā incēnsā diversa per aequora vectae
stirpis Achillēae fastūs iuvenemque superbum
servitiō ēnixae tulimus; quī deinde secūtus
Lēdaeam Hermionēn Lacedaemoniōsque hymenaeōs
mē famulō famulamque Helenō trāsmisit habendam.
Ast illum ēreptae māgnō inflammātus amōre
coniugis et scelerum furiis agitātus Orestēs
excipit incautum patriāsque obtruncat ad ārās.)
Morte Neoptolemī rēgnōrum reddita cessit
pars Helenō, quī Chāoniōs cognōmine campōs

325

330

stirps; the addition of *ūna* makes the phrase resemble *iustissimus ūnus*, il. 426. *virgō* = *virgō filia*; the ref. is to Polyxena, slain by the Greeks on the tomb of Achilles.

322. *hostilem* = a gen., *hostis*.

323. *iussa* = a causal cl. For the thought of *felix . . . mori* cf. Aeneas's cry, l. 94-96. *sortitās*: i.e. of the spoil and the captives.

325. *nōs* = *ego*; note the advers. asyndeton.

326. *stirpis Achillēae*: Pyrrhus. *fastūs . . . superbum*: parallelism. To a mature woman like Andromache the youth of Pyrrhus made his whims harder to bear.

327. *servitiō ēnixae*, 'having born child, too, in slavery.' *ēnitor* is seldom thus used without an object like *puerum*. *servitiō* is temp. abl. without a prep., though it has no modifier. In classical prose this use is confined to certain words like *nocte*, *die*, *hieme*, which themselves express time.

328. *Lacedaemoniōs*: i.e. with the Spartan maid Hermione. *hymenaeōs*: as in l. 651.

329. *mē . . . habendam*: we should expect *mē famulō Helenō famulam trāsmisit habendam*. Andromache describes

the one act of Pyrrhus in terms more properly suited to an account of two acts. *mē* and *famulam* twice describe Andromache, as *famulō* and *Helenō* twice identify Helenus. For the separation of these words cf. n. on *Delius* . . . *Apollō*, 162. *trāsmisit*: a scornful substitute for *in mātrimonium dedit*.

330, 331. *illum*: Pyrrhus. *ēreptae . . . coniugis*: Menelaus, not knowing that Hermione had been secretly betrothed to Orestes, gave her to Pyrrhus. *coniugis*, like *gener*, il. 344, expresses the desired, not the actual, relation. *scelerum*: see *Orestēs* in Vocab. *furiis*: the ancients hardly distinguished the frenzy born of remorse from the Furies proper. Roman readers would think of a famous Gk. tragedy in which the pursuit of Orestes by the Furies was portrayed. Orestes murdered Pyrrhus because he had suffered from him a personal injury and because he was not himself.

332. *excipit incautum*: cf. *incautum superat*, l. 350.

333. *cessit*: as in 297. The cultured Roman reader, remembering that Pyrrhus, warned by Helenus, had returned from Troy by land and so had escaped the dangers which beset the other chiefs,

- 335 Chāoniamque omnem Trōiānō ā Chāone dīxit
 Pergamaque Īliacamque iugis hanc addidit arcem.
 Sed tibi quī cursum ventī, quae Fāta dedēre?
 aut quisnam ignārū nostrīs deus appulit ōrīs?
 Quid puer Ascanius? superatne et vescitur aurā?
 340 quem tibi iam Trōiā
 Ecqua tamen puerō est āmissae cūra parentis?
 Ecquid in antiquam virtūtem animōsque virilis
 et pater Aenēās et avūculus excitat Hector?
 Tālia fundēbat lacrimāns longōsque ciēbat
 345 incassum flētūs, cūm sēsē ā moenibus hērōs
 Priamidēs multīs Helenus comitantibus adfert,
 agnōscitque suōs laetusque ad limina dūcit
 et multum lacrimās verba inter singula fundit.
 Prōcēdō et parvam Trōiam simulātaque māgnīs
 350 Pergama et ārentem Xanthī cognōmine rīvum

would suppose that Pyrrhus left his realm to Helenus in gratitude.

335. Chāoniam . . . dīxit: briefly put for 'called the whole region Chaonia.'

336. Pergama . . . arcem: reproductions of those at old Troy; cf. *falsi Simeoentis*, 302.

338. quisnam: cf. *quōnam*, II. 595, *nam quae*, II. 373, with n. ignārū gets its meaning from its position beside *nostris* . . . *ōris*; it = 'without knowing that you were so soon to see friends.'

339. quid . . . Ascanius, 'what of the lad,' etc.; an idiomatic expression in which originally some verb like *agit* or *facit* was employed. *superat*: as in II. 597, II. 643. *vescitur aurā*: as in I. 546.

340. quem . . . Trōiā: perhaps V. purposely left the vs. incomplete, preferring merely to suggest his meaning. *Trōiā* is, perhaps, part of an abl. abs., 'when Troy was already . . .'

341. āmissae = *quamquam eam amiserat*. How Andromache knows that Creusa is dead V. does not indicate.

342. *ecquid*, 'at all'; in same constr. as *multum*, I. 5. *virtūtem*: sc. *Trōiānōrum*.

343. *pater* . . . Hector: i.e. the fact that he has Aeneas for a father, etc. *avunculus*: Creusa was sister of Hector, the first husband of Andromache.

345. *incassum*: because tears could not alter the past.

347. *suōs*, 'his countrymen.'

348. *multum*, 'copiously.' *verba* . . . *singula*: an extravagant and incorrect phrase. The vs. means that the meeting affected Helenus as it had Andromache (312, 344) and Aeneas (314). The tears are in part due to joy, in part to sorrowful recollections inspired by the meeting. With fine taste V. suppresses the words of Helenus. Two speeches might weary the reader; besides, Andromache had said all that could be said.

349. *simulāta*, 'made like unto,' a rare sense; for the dat. with it see §§ 134, 125. With *māgnis* sc. *Pergania*.

350. *ārentem*: i.e. half dry, tiny; it corresponds to *parvam*, 349. Homer

agnōscō Scaesaeque amplector limina portae.
Nec nō et Teucrī sociā simul urbe fruuntur.
Illōs porticibus rēx accipiēbat in amplīs;
aulāi mediō libābant pōcula Bacchī
inpositis aurō dapibus paterāsque tenēbant.)

345
Vice 48
Jul.

Iamque diēs alterque diēs prōcessit, et aurae
vēla vocant, tumidōque inflātur carbasus Austrō.
His vātem adgredior dictis ac tālia quaesō:
'Trōiugena, interpres dīvum, quī nūmina Phoebī,
quī tripodas, Clariī laurūs, quī sīdera sentis
et volucrum linguās et praepetis ōmina pinnae,
fāre age (namque omnem cursum mihi prōspēra dixit
rēligiō, et cūctī suāsērunt nūmine dīvi
Itāliam petere et terrās temptāre repostās;
sōla novum dictūque nefās Harpyia Celaenō

353

360

365

describes the Trojan Xanthus as 'whirling.' Xanthi cognōmine involves an abl. of char.; see on *praestanti corpore*, I. 71. 'Xanthus-named' would give the force of the constr.

351. Scaesae . . . portae: cf. II. 612, with n. With amplector limina cf. *amplexas . . . tenent*, II. 490. This embrace is one of recognition, that of farewell.

352. Teucrī: they had gone forth with Aeneas (300); see § 225. sociā . . . urbe, 'the city's friendship'; the emphasis is on the adjective.

354. aulāi mediō = the prose in *mediā aulā*. mediō is adj. = noun, in local abl. For aulāi see § 88. V. perhaps uses aulāi here as he does *atria* in II. 528. He may, however, have in mind the Gk. house, in which, in Homeric times, there was a court (*aula*) before the house, surrounded by colonnades.

355. aurō, 'platters of gold.' dapibus: i.e. offerings of meat to the gods (cf. 301). Of the feast referred to in 353-355 only the libations are described. For this sacrifice see on *templis*, I. 632.

356-462. 'Helenus declares that I can reach Italy safely only by going round Sicily. He bids me visit the

Sibyl at Cumae, to learn my future in Italy.'

356, 357. diēs . . . diēs properly denotes but two days, but must here = 'day after day.' aurae . . . vocant: cf. *lētis . . . vocat Ausler*, 70.

358. quaesō: here trans. like *quaerō*. It is generally used parenthetically.

360. tripodas: see on *mūgire . . . recūsio*, 92. laurūs: cf. 81, 91, with notes. sīdera: astrology was popular in V.'s time, but unknown in the Trojan days. sentis, 'dost understand.'

361. volucrum . . . pinnae: the ref. is to the two kinds of augury, from the notes and from the flight of birds. In I. 393-400 both kinds are exemplified, though greater stress is laid on the latter. praepetis: a technical term of augury, applied to birds whose flight gave omens.

362. rēligiō, 'revelation,' agencies of religion rather than religion itself, e.g. the oracle, 94-98, the visit of the Penates, 147 ff., the vision of Hector, II. 268 ff., and the *auguria dīvum*, 5.

364. repostās: i.e. out of the beaten tracks.

365. nefās: here an adj., = *nefandum*.

- prōdīgium canit et tristis dēnūntiat Irās
 obscēnamque famem): quae prima pericula vitō
 quidve sequēns tantōs possim superāre labōrēs?
 Hīc Helenus caesis primum dē mōre iuvenēis
 370 exōrat pācem divum vittāsque resolvit
 sacrātī capitis mēque ad tua līmina, Phoebe,
 ipse manū multō suspēsum nūmine dūcit,
 atque haec deinde canit divinō ex ore sacerdos:
 'Nāte deā, nam tē māiōribus ire per altum
 375 auspiciis manifestā fidēs (sic fāta deum rēx
 sortitur volvitque vicēs, is vertitur ōrdō),
 pauca tibi ē multīs, quō tūtior hospita lūstrēs
 aequora et Ausoniō possis cōsidere portū,
 expediam dictis; prohibent nam cētera Parcae
 380 scire Helenum, fārique vetat Sātūrnia Iūnō.)
 Principiō Italiā, quam tū iam rēre propinquā
 vicinōsque, ignāre, parās invādere portūs,

366. prōdīgium = mōstrum; § 308.
 For the ref. see 253-257.

367. obscēnam . . . famem: cf.
 Celaeno's phrase, *dīra famēs*, 256. vitō:
 for mood see on *quem sequimur*, 88.

368. sequēns contains the prot. to
possim; it = *si sequar*. labōrēs: i.e. of
 a journey to Italy and *terrae repostae*,
 364.

370. resolvit: Helenus wore the *vit-
 tae* as priest; see on *insula*, II. 490. He
 removes them that he may be free to
 yield himself to the influence of Apollo.
 The physical condition of those about
 to receive inspiration is regularly de-
 scribed as abnormal.

372. multō . . . nūmine, 'uplifted
 by the all-pervading power of the god.'

374, 375. nam, 'since.' māiōribus
 . . . auspiciis, 'under no common
 auspices'; for case see § 147. manifestā
 fidēs: as in II. 309.

376. vicēs: the changes and chances
 of this mortal life. is . . . ōrdō: sc. *ŕ*

rēge deum. The emphasis is on *is*, as on
ea, II. 17. ōrdō = ōrdō rērum. Destiny
 is here a revolving wheel, which in time
 brings to each man his lot. For the
 power accorded here to Jupiter see § 304.

377-379. pauca . . . expediam: see
 § 311. quō . . . lūstrēs: a purpose cl.
 When is quō used instead of *ut* in such
 a cl.? Ausoniō: the harbor is that of
 Cumae.

380. fārique: we should have ex-
 pected *aut fāri*; Helenus is not pri-
 vileged even to tell all he knows.

381. principiō: as in II. 752. tū
 implies a contrast; 'you think it is near,
 I know better.'

382. vicinōsque . . . portūs: we
 should have expected *cūiusque vicinōs*,
 etc.; see on *cui* . . . locus, II. 71. vicinōs
 is pred. to *invādere portūs*, 'in the
 thought that they are near.' In V.'s
 time ships reached Italy from Gk.
 waters by crossing from Dyrrachium,
 just north of Epirus, to Brundisium.

longa procul longis via dividit invia terris.
 Ante et Trinacriā lentandus rēmus in unḡā
 et salis Ausonii lūstrandum nāvibus aequor
 inferniq̄ue lacūs Aëaeaeque insula Cīrcae,
 quam tūtā possis urbem compōnere terrā.
 Signa tibi dīcām, tū condita mente tenētō.
 Cum tibi sollicitō sēcrētī ad flūminis undam
 litoreis ingēns inventa sub ilicibus sūs
 trīgintā capitem fētūs ēnīxa iacēbit
 alba, solō recubāns, albī circum ūbera nāti,
 is locus urbis erit, requiēs ea certa labōrum.
 Nec tū mēnsārum morsūs horrēsce futūrōs;
 Fāta viam invenient, aderitque vocātus Apollō.
 Hās autem terrās Italique hanc litoris ōram,
 proxima quae nostrī perfunditur aequoris aestū,
 effuge; cūncta malis habitantur moenia Grāis.

335

390

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333. longis . . . terris: instr. abl. 'by long stretches of land,' is explained by 384-387. via . . . invia: such a combination of contradictory words is called oxymoron. dividit: sc. ā tē.

334. ante belongs with quam . . . possis, 387. See on prius . . . quam . . . fundat, I. 192, 193. lentandus: i.e. must be vigorously plied.

335. salis Ausonii: the Mare In-ferum, between Sicily and Latium.

336. lacūs . . . insula: sc. proper forms of lūstrandum (est), in the sense of 'must be skirted.' The lacūs are a group of lakes in Campania, the chief of which was called Avernus or Averno. Near this was the fabled entrance to the lower world. Aëaeae . . . Cīrcae: the promontory of Circeii, on the coast of Latium, once an island, so tradition said.

338. signa: i.e. that you have reached your destined home.

339. tibi: with inventa, 390.

390, 391. litoreis: i.e. that grow on

the banks. litus, whence litoreus comes, properly = 'seashore' but sometimes = ripa, 'river bank.' inventa . . . iacēbit: we should say, 'shall be found lying.' trīgintā capitem: gen. of definition (§111) with fētūs, 'a litter.' Cf. Eng. 'head' as applied to cattle. ēnīxa: cf. and yet contras: ēnīxae, 327, with note.

392. nāti: sc. inventi iacēbunt.

394. nec . . . horrēsce: nec, instead of nē or neu, occurs with the imp. in poetry and later prose. mēnsārum morsūs: predicted in 255-257. For case of morsūs see §130.

395. vocātus: cf. ventis . . . vocātis, 253, with note.

396. hās . . . hanc, 'yonder'; said with a gesture. ōram, 'stretch.'

397. proxima: for position see on ignōtum, II. 59. nostrī . . . aequoris: the Adriatic.

398. Grāis: for case see §121. Southern Italy was called Magna Graecia from the number of Greeks resident there. Gk. is still largely spoken there

- Hic et Nāryciī posuērunt moenia Locri
 400 et Sallentinōs obsēdit mīlite campōs
 Lyctius Idomeneus, hīc illa ducis Meliboeī
 parva Philoctētae subnixa Petēlia mūrō. |
 Quīn, ubi trāsmīssae steterint trāns aequora classēs
 et positīs āris iam vōta in litore solvēs,
 405 . purpureō vēlāre comās adopertus amictū,
 nē qua inter sānctōs Ignīs in honōre deōrum
 hostilis faciēs occurrat et ōmina turbēt.
 Hunc sociī mōrem sacrōrum, hunc ipse tenētō;
 hāc castī manēant in rēligiōne nepōtēs.
 410 Ast, ubi digressum Siculae tē admōverit ōrae
 ventus et angustī rārēscēt claustra Pelōrī,
 laeva tibi tellūs et longō laeva petantur
 aequora circuitū; dextrum fuge litus et undās.
 Haec loca vī quondam et vāstā convulsa ruīnā

399. hic: see on *hic* . . . *hanc*, 396.

401, 402. Idomeneus: for his expulsion from Crete see 121-123. illa . . . parva together = 'that small, but famous'; cf. n. on *illā*, II. 274. subnixa, 'supported by,' 'secured by.' To Aeneas subnixa . . . mūrō would contain a menace. V. is probably alluding, however, by way of compliment, to the fact that Petelia bravely withstood Hannibal. The places mentioned are not given in geographical order; the Locri, first named, were furthest south.

403. quin: as in I. 279. steterint, 'shall have come to anchor'; cf. *stant* . . . *puppēs*, 277, with note.

405. vēlāre: imp. pass., in middle sense, with acc.; §138. To cover one's head while praying was a Roman custom; the Greeks prayed with head uncovered. V. is supplying in the command of Helenus an ancient and dignified origin for the Roman practice; see §68.

406. Ignis: i.e. on the altar; cf. *officiis* . . . *arās*, 279, with n. in . . . deōrum, 'while thou art worshiping,' etc.

407. hostilis faciēs, 'untoward

sight'; lit., 'sight hostile (to the sacrifice).' occurrat: sc. *libi*. ōmina: these were taken before the sacrifice and prayer and might be nullified by subsequent mishaps.

408. tenētō: the so-called fut. forms of the imp. are more formal and archaic than the pres., and so are better suited to a solemn passage like this.

409. castī = an adv. rēligiōne, 'holy observance.'

411. angustī . . . Pelōrī: i.e. the strait between Pelorus and Italy: its claustra, 'shutters,' are the headlands on either side. rārēscēt: i.e. shall open as you approach. Cf. *rārus*, as used in I. 118.

412. laeva . . . laeva: the course to the left will take them, longō . . . circuitū, round Sicily. The course to the right would be the most natural one; hence the repetition of the command to take a different course, and the full statement of reasons for that command, 414-432. Note the alliteration in 412.

414. ruīnā: we should say 'up heaval.'

(tantum aevi longinqua valet mutare vetustas) 415
 dissiluisse ferunt, cum protinus utraque tellus
 una foret; venit medio vi pontus et undis
 Hesperium Siculō latus abscedit arvaque et urbēs
 litore diductas angustō interluit aestū.
 Dextrum Scylla latus, laevum implacata Charybdis 420
 obsidet atque imō barathri ter gurgite vāstōs
 sorbet in abruptum fluctūs rursusque sub aurās
 erigit alternōs et sidera verberat undā.)
 At Scyllam caecis cohibet spelunca latebris
 ora exsertantem et nāvis in saxa trahentem. 425
 Prima hominis faciēs et pulchrō pectore virgō
 pūbe tenus, postrēma immāni corpore pistrīx
 delphīnum caudās uterō commissa lupōrum.
 Praestat Trinacrii mētās lūstrāre Pachyni

415. tantum . . . vetustas: freely. 'such vast changes can be wrought by,' etc.

416. protinus, 'continuously'; with una. utraque tellus: Italy and Sicily.

417. mediō: dat., = in medium, i.e. into the gap thus made. vi, 'furiously.'

418. Siculō: sc. lateri; for case see on silici, l. 174.

419. litore diductas: freely, 'standing each on its own coast.' litore is abl. of spec.; the pl. would be more natural, but V. is thinking of the cities standing each on its own shore-line. angustō . . . aestū recalls angustī . . . Pelōri, 411.

420. dextrum: i.e. as one rounds Italy from the Adriatic. For the sake of variety V. dwells most on the activity of Charybdis, most on the appearance of Scylla.

421. imō . . . gurgite: local abl.; freely, 'seated deep down in her pit, amid the swirling waters.' ter: Homer says thrice daily. V.'s conception here is not clear.

422. in abruptum, 'sheer downwards.' abruptum properly = a (broken off, i.e.) precipitous cliff, then the abyss

which such a cliff overhangs. For the pticpl. = a noun see § 196, 1.

423. alternōs, 'in turn,' makes a pleonasm with rursus, 423.

425. ora . . . trahentem: in prose we should probably have unde ora exsertat, etc.

426. prima: freely, 'in front'; it is to be construed with faciēs as summō is in in summō monte. hominis, 'human being,' without regard to sex, as in l. 328. faciēs is not only subject to est to be supplied, but also one of its two predicates. pulchrō pectore: abl. of characteristic.

427. pūbe, 'the waist.' postrēma: sc. faciēs.

428. delphīnum . . . lupōrum, 'uniting dolphins' tails to,' etc. The uterus is formed, or, as we should put it, encircled by wolves. caudās is object of commissa, which is to be taken as a middle.

429. praestat: as in l. 185. mētās . . . Pachyni, 'to double round Pachynus.' For case of Pachyni see § 111. V. compares the ships of Aeneas as they round Pachynus to racing chariots as

- 430 cessantem longōs et circumflectere cursūs,
 quam semel infōrmem vāstō vīdisse sub antrō
 Scyllam et caeruleis canibus resonantia saxa.
 Praeterea, sī qua est Helenō prūdētia vātī,
 sī qua fidēs, animum sī vērīs implet Apollō,
 435 ūnum illud tibi, nāte deā, prōque omnibus ūnum
 praedicam et repetēns iterumque iterumque monēbō:
 Iūnōnis māgnae primum prece nūmen adōrā,
 Iūnōnī cane vōta libēns dominamque potentem
 supplicibus superā dōnīs; sic dēnique victor
 440 Trinacriā finis Italōs mittēre relictā.
 Hūc ubi dēlātus Cūmaeam accesseris urbem
 divīnōsque lacūs et Avernā sonantia silvīs,
 insānam vātem aspiciēs, quae rūpe sub imā
 fāta canit foliisque notās et nōmina mandat.)
 445 Quaecumque in foliis dēscripsit carmina virgō,

they round the turning-posts (*mētae*) in the circus.

430. *cessantem*: freely, 'making haste slowly.' *circumflectere* here = 'to trace by rounding' (sc. *mētae Pachyni*); freely, 'trace.' *cursūs* is acc. of effect; § 128.

432. *caeruleis*, 'sea-hued.' *canibus* = *lupōrum*, 428; for the variety cf. § 181. Note how much light 424-432 throw on *vōta* . . . *scopulōs*, l. 200, 201.

433. *Helenō* = *mihi*; see on *Iūnōnis*, l. 48. *prūdētia*: here in its lit. sense, 'foresight.' *vātī* is in pred. appos. with *Helenō*, 'as a prophet.' *prūdētia* by itself may denote merely the foresight of common sense or experience. The threefold repetition of the one thought in *sī qua est* . . . *Apollō* is noteworthy. There is, of course, no element of doubt here. The meaning is, 'So surely as I am a prophet, so surely must you do one thing above all others' (435).

435. *illud*, 'the following'; a common meaning. *omnibus*: as in l. 15.

437, 438. *Iūnōnis* . . . *Iūnōnī*: note

the triple emphasis of position, repetition, and metrical treatment (§ 205) *libēns*: an important word; the Trojans might well have been loath to honor her at all. V. is suggesting an explanation of the high honor always paid to Juno at Rome; see § 68.

439. *superā*: a strong word; *saepe Iūnō* (l. 4) will not readily befriend the race she hates (l. 28). *victor* keeps up the figure. *dēnique*: as in ll. 70, ll. 206.

440. *mittēre*: sc. *ā Iūnōne divīsq.*
 442. *divīnōs* . . . *lacūs* = *inferni* . . . *lacūs*, 386. The lakes are *divīni*, as belonging to the powers of the underworld. et: see § 198. *Avernā* is pl. to *Avernus*, as *Pergamā* is to *Pergamus*. We use the singular.

443. *insānam*: cf. *furēs* used of Cassandra, ll. 345. The ref. is to the Sibyl; § 54. *rūpe* . . . *imā*: a strained expression for 'within a cave at the foot of a rocky cliff.'

444. *notās et nōmina*: i.e. the signs and symbols by means of which her prophecies are expressed.

digerit in numerum atque antrō sēclūsa relinquit;
 illa manent immōta locis neque ab ordine cēdunt;
 vērū eadē, versō tenuis cum cardine ventus
 impulit et tenērās turbāvit iānuā frondēs,
 numquam deinde cavō volitantia prēhēdere saxō
 nec revocāre sitūs ant iungere carminā cūrāt;
 incōnsultī abeunt sēdemque odēre Sibyllae.
 Hīc tibi nē qua morae fuerint dispēdia tantī,
 quamvis incrépitent socii et vī cursus in altum
 vēla vocet possisque sinūs implēre secundōs,
 quīn adeūs vātem precibusque ōrācula poscās
 ipsa canat vōcemque volēns atque ōra resolvat.
 Illa tibi Italiae populōs ventūraque bella
 et quō quemque modō fugiāsque ferāsque labōrem,
 expediet cursūque dabit venerāta secundōs.
 Haec sunt quae nostrā liceat tē vōce monērī.
 Vādē age et ingentem factis fer ad aethera Trōiam.
 Quae postquam vātēs sic ōre effātus amicō est,

Review 1st
 Voc. 51

450

455

460

446. numerum, 'order,' 'sequence.'
 antrō = rūpe sub imō, 443.

448. eadē (folia): object of prē-
 dere, 450. versō tenuis . . . cardine
 ventus, 'the gentle breeze due to the
 opening of the door' when some one
 comes to consult the Sibyl. cardine =
 foribus; § 183.

449. iānuā: i.e. the swinging of
 the door.

450. cavō . . . saxō: the third ex-
 pression for the Sibyl's cave; see 443, 446.

452. incōnsultī, 'uncounseled,' a
 very rare sense. They are obliged to
 select leaves at random and so get little
 help. V. is perhaps thinking of the
 mode of consulting the Sibylline books;
 see § 82.

453-456. nē . . . tantī . . . quīn . . .
 poscās, 'let not any loss delay may im-
 pose be rated so high by you that as a
 result you will not visit.' fuerint: the
 pf. in a subj. of command or exhorta-
 tion gives a tone of urgency. tantī:

A. 252, a; B. 203, 3; G. 380, 1; H. 448, 1
 cursus . . . vocet: cf. auras vēla vocant,
 356, 357. secundōs: proleptic, 'so that
 they will help you on your way.' quī
 . . . poscās: see A. 558; B. 284, 3; G.
 554, and N. 3; H. 504, II., and 2.

457. ipsa: i.e. with voice, not with
 leaves, 444. canat . . . resolvat: in
 O. O. after poscās. They represent the
 imp. of O. R. volēns, 'graciously': esp.
 used of the favor of the gods. Cf. libāns,
 458, of the worshiper.

460. venerāta: in pass. sense. For
 the thought cf. vocātus, 395.

461. quae . . . liceat: for the thought
 cf. prohibēt . . . iūnō. 379, 380. nostrā
 . . . vōce: other tongues—e.g. that of
 the Sibyl—will tell Aeneas more.

462. vādē age, 'go, speed thee.' See
 on agite, I. 627. ingentem: proleptic.
 'in glory.' The command is also a
 prophecy.

463-505. 'Helenus and Andro-
 mache bid us farewell.'

- dōna dehinc aurō graviā sectōque elephantō
 465 imperat ad nāvis ferri stipatque carinis
 ingēns argentum Dōdōnaeōsque lebētas,
 lōricam cōnserat hāmīs aurōque trilicem
 et cōnum insignis galeae cristāsque comantis,
 arma Neoptolemī. Sunt et sua dōna parentī.] *Thus*
 470 Addit equōs additque ducēs;
 rēmigium supplet, sociōs simul instruit armīs.
 Intereā classem vēlīs aptāre iubēbat
 Anchisēs, fieret ventō mora nē qua ferentī.
 Quem Phoebī interpres multō compellat honōre:
 475 'Coniūgiō, Anchisē, Veneris dignāte superbō,
 cūra deum, bis Pergameis ērepte ruinīs,
 ecce tibi Ausoniae tellūs; hanc arripe vēlīs.
 Et tamen hanc pelagō praeterlābāre necesse est;

464. *graviā*: i.e. richly adorned with. For the final *ē* see §§241, 245. *sectō* . . . *elephantō*: i.e. with plates of ivory; cf. *sectū* . . . *abiēte*, II. 16. See on *ebori*, I. 592.

466. *Dōdōnaeōs* . . . *lebētas*: wondrous stories were told of certain caldrons which hung from the oak trees at Dodona; hence *Dōdōnaeus* in effect = 'magnificent.' For the form *lebētas* see §90.

467. *lōricam* . . . *trilicem*, 'a breastplate of links of gold, delicately interwoven.' *hāmīs* and *aurō* denote the same thing, the gold links of a breastplate of chain-mail. *trilicem*: a weaver's term, describing the way in which the more elaborate patterns were woven.

468. *cōnum* . . . *comantis* = *galeam cōnō insigni cristāsque comantibus*; the text gives greater prominence to the *cōnus* and the *cristae*.

469. *sua*: used as in I. 461. *parentī* = *patri meō*.

470. *ducēs*: i.e. pilots.

471. *rēmigium*, 'oarsmen'; cf. *conjugium* = *coniūnx*, 296. Aeneas had lost

some of his people by pestilence, 140, some he had left in Crete, 190; hence his numbers needed replenishing.

472, 473. *classem* . . . *Anchisēs*: cf. 9. *ventō* . . . *ferentī* (sc. *nāvīs*), 'a speeding (i.e. favorable) wind.'

475. *Veneris*: obj. gen. with *conjugiō*; cf. *Pyrrhīn cōnūbia*, 319. *dignāte*: in pass. sense.

476. *bis* . . . *ruinīs* proves the truth of the statement *cūra deum*: for the thought cf. the words of Anchises himself, *satis* . . . *urbī*, II. 642, 643, with note.

477. *ecce* . . . *tellūs*, 'lo, yonder lies before you'; said with a gesture, like *hūs* . . . *terrās*, etc., 396-401. *hanc* . . . *vēlīs* might be construed as a modification of the command in 396-398; hence Helenus corrects himself in *tamen* . . . *est*, 478.

478. *praeterlābāre*: the subj. with *ut* is often used with *necesse est*; it is really an independent command, thus: 'glide by: you must.' Cf. n. on *sinūs* . . . *revisam*, II. 609. 477, 478 = 'Make for the east shore of Italy, but only to coast along it.'

Ausonias pars illa procul, quam pandit Apollō.
 Vāde,' ait, 'ō fēlix nātī pietāte. Quid ultrā 480
 prōvehor et fandō surgentis dēmoror Austrōs?'
 Nec minus Andromachē digressū maesta suprēmō
 fert pīctūrātās aurī subtēmine vestēs
 et Phrygiam Ascaniō chlamydem nec cēdit honōre
 textilibusque onerat dōnīs ac tālia fātur: 485
 'Accipe et haec, manuum tibi quae monumenta meārum
 sint, puer, et longum Andromachae testentur amōrem,
 coniugis Hectoreae. Cape dōna extrēma tuōrum,
 ō mihi sōla mei super Astyanactis imāgō.
 Sic oculōs, sic ille manūs, sic ōra ferēbat 490
 et nunc aequālī tēcum pūbēsceret aevō.'
 Hōs ego digrediēns lacrimīs adfābar obortīs:
 'Vivite fēlicēs, quibus est fortūna perācta
 iam sua; nōs alia ex aliīs in fāta vocāmur.
 Vōbīs parta quiēs, nūllum maris aequor arandum, 495
 arva neque Ausoniae semper cēdentia retrō
 quaerenda. Effigiem Xanthī Trōiamque vidētis,
 quam vestrae fēcere manūs meliōribus, optō,
 auspiciīs et quae fuerit minus obvīa Grāis.

479. *procul* (*est*): cf. 381-383.

481. *prōvehor*: used here of talk, like our 'proceed,' 'go on.' *dēmoror Austrōs*: for the idea that the winds are waiting impatiently for the sailing of the ships cf. *lēnis* . . . *altum*, 70, and *quāvis* . . . *vī* . . . *vocet*, 454, 455.

482, 483. *nec* . . . *fert* . . . *vestēs* *improvisely* put for *nec minus* (*quam Helenus*) *Andromachē dōna dat, fert enim* . . . *vestēs*. *subtēmine*: here 'threads.'

484. *et*: as in 442. *cēdit honōre* (*sc. Helenō*): i.e. she vies with Helenus in doing us honor.

485. *textilibus*: freely, 'fruits of the loom.'

486. *et*, 'also,' i.e. beside those of 464-470, in which, of course, he had an interest.

489. *ō* . . . *imāgō*: freely, 'o sole

surviving image,' etc.; lit., 'o (lad), surviving as the sole image,' etc. *super* = an adj.; see on *longē*, I. 13. *Astyanactis*: after the capture of Troy the Greeks hurled him to death from its walls.

491. *pūbēsceret*: *sc. si viveret*.

493. *fēlicēs*: pred. nom., 'live as blessed mortals.'

494. *sua*: as in 469. As possessors of a city (cf. 295, 302, 333-336, 350-352), Helenus and Andromache have, to Aeneas's mind, all that heart can crave. Cf. his own longing as voiced in I. 437.

495. *nūllum* . . . *arandum*: contrast II. 780.

498. *meliōribus*: *sc. than those under which old Troy was built*; cf. *meliōribus* . . . *auspiciis*, 374, 375.

499. *fuerit*: as in II. 77.

- 500 Si quandō Thybrim vicīnaque Thybridis arva
intrārō gentīque meae data moenia cernam,
cognātās urbēs ōlim populōsque propinquōs
Epīrō, Hesperīā, quibus idem Dardanus auctor
atque idem cāsūs, ūnam faciēmus utramque
505 Trōīam animīs; maneat nostrōs ea cūra nepōtēs.)
(Prōvehimur pelagō vicīna Ceraunia iūxtā,
unde iter Italiā cursusque brevissimus undīs.
Sōl ruit intereā, et montēs umbrantur opācl.
Sternimur optātāe grēmīō tellūris ad undam
510 sortitī rēmōs passimque in litore siccō
corpora cūrāmus; fessōs sopor inrigat artūs.
Necdum orbem mediūm Nox Hōrīs ācta subibat:
hāud sēgnis strātō surgit Palinūrus et omnis
explōrat vētōs atque auribus āera captat;
515 sīdera cūncta notat tacitō lābentia caelō,
Arcūrūm pluviāsque Hyadas geminōsque Triōnēs,

500. *vicīna*: here a noun. *vicīnus*, when an adj., takes the dative.

502. *cognātās* has been finely rendered 'sisters.' *urbēs*: i.e. the city you already have and that which I am to build. *propinquōs*: freely, 'one kin.'

504, 505. *cāsūs*: i.e. 'story of disasters,' 'sad history.' *utramque Trōīam* repeats *urbēs*, 502. Augustus founded a city called Nicopolis in Epirus, in memory of his victory at Actium. To this V. is probably alluding. *ea cūra* = *āus rei cūra*; cf. *ea signa*, II. 171, with note.

506-509. 'We set sail, and next day, at dawn, get our first view of Italy. Passing Tarentum and Aetna, we land at evening in the country of the Cyclops.'

506. *iūxtā*: here a preposition.

507. *unde . . . undīs*: see on *vicīnaeque . . . portūs*, 382. *brevissimus*: an important matter to the ancient mariner, who had no compass and so was loath to lose sight of land.

508. *ruit*: sc. *in Oceanum*; contrast *ruit Oceanō nox*, II. 250. *opācl*: proleptic, giving the result of *umbrantur*, 'are wrapped in darksome shadows.'

509. *optātāe*: the time so pleasantly spent with Helenus would make this first day's work seem all the harder.

510. *sortitī*: because the upper oars were harder to wield than the lower; cf. *operum . . . trahēbat*, I. 507, 508, with notes. The allotment was made by night that all might be ready for an early start.

511. *corpora cūrāmus*: a phrase which covers all means—rest, food, recreation—of keeping in trim for duty. *fessōs . . . artūs*: cf. *Venus . . . inrigat*, I. 691, 692, with note.

512. *Hōrīs ācta*, 'driven onward by the Hours'; the passing of the hours makes the night advance and finally depart.

514. *auribus . . . captat*: i.e. listens with the hope of hearing a favorable breeze. *captat* is conative.

516 = I. 744.

armātumque aurō circumspicit Ōrīōna.

Postquam cūncta videt caelō cōnstāre serēno,
dat clārum ē puppi signum; nōs castra movēmus
temptāmusque viam et velōrūm pandimus ālās.

Iamque rubescēbat stellis Aurōra fugātis,
cum procul obscurōs collis humilemque vidēmus
Italiam. Italiam prīmus conclāmat Achātēs,
Italiam laetō socii clāmōre salūtant.

Tum pater Anchīsēs māgnū crātēra corōnā
induit implēvitque merō divōsque vocāvit
stāns celsā in puppi:)

‘Dī maris et terrae tempestātumque potentēs,
ferite viam ventō facilem et spirāte secundī!’
Crēbrēscunt optātāe aerae, portusque patēscit
iam propior, templumque appāret in arce Minervae.

Vēla legunt socii et prōrās ad litora torquent.

Portus ab Eurōō fluctū curvātus in arcum;

obiectae salsā spūmant asparagine cautēs;

ipse latet; geminō dēmittunt bracchia mūrō

turriti scopuli, refugitque ab litore templum.

517. aurō, ‘his belt of gold.’ V. has in mind the bright stars that form the so-called belt and sword of the constellation Orion. Note parataxis in 512-517; in 518 we should expect *cum haud sēgnis*, etc.

518. cūncta . . . cōnstāre: i.e. that everywhere there is prospect of calm and settled weather. *cōnstāre* lit. = ‘stand together,’ instead of being scattered, as the stars seem to be in threatening weather.

519. dat . . . signum: no doubt by a trumpet, as in 230.

522. obscurōs, ‘dimly outlined.’

525, 526. māgnū . . . induit: cf. *crātērās* . . . *corōnant*, l. 724, with notes.

527. celsā in puppi: cf. l. 183. Here were carried the images of the special gods under whose protection the ship sailed.

529. ferite = *offerte*; sc. *nōbis*. ventō: instr. abl. with *facilem*, ‘made easy by the wind’s help.’

530. patēscit: cf. *rūrescent*, 411.

531. arce Minervae: known in V.’s time as Castrum Minervae; in the very heel of Italy near it was the *portus Veneris*.

533. ab is used because *fluctū* is fully personified.

534. obiectae: sc. *Eurōō fluctū*; freely, ‘jutting.’

535. ipse: the *portus*. That latet = ‘lies snugly,’ rather than ‘is hidden,’ is shown by *portus* . . . *propior*, 530, 531. geminō . . . mūrō: modal abl. dēmittunt: sc. *in mare*.

536. turriti, ‘tower-like,’ not ‘tower-crowned.’ scopuli: as in l. 183. The *bracchia* run down from these high rocks. The *cautēs*, 534, are the ends of

- Quattuor hic, primum omen, equos in graminibus vidit
 tondentis campum late, candore nivali.
 Et pater Anchises: 'Bellum, o terra hospita, portas;
 540 bellum armantur equi, bellum haec armenta minantur.
 Sed tamen idem olim currum succedere sueti
 quadrupedes et freno iugo concordia ferre;
 spes et pacis,' ait. Tum numina sancta precamur
 Palladis armisonae, quae prima accipit oventis,
 545 et capita ante aras Phrygiō velāmur amictū
 praeceptisque Heleni, dederat quae maxima, rite
 Iunoni Argivae iussos adolemus honores.
 Haud mora, continuo perfectis ordine votis
 cornua velatarum obvertimus antemnarum
 550 Graiugenumque domos suspectaque linquimus arva.)
 Hinc sinus Herculei, si vera est fama, Tarenti

the *brachia*. Cf. in general l. 159-163. *refugit*, 'stands back'; lit., 'recedes.' At first the temple seems to stand at the edge of the water; presently one sees that it stands far back. In such a case a temple would, to the eye, actually seem to recede.

540. *bellū*: for case see § 123.

541. *olim* here = *nōnunquam*, *saepe*. *suēti* (sc. *sunt*): a prptl. of *suēscō*; see on *crētus*, ll. 74.

542. *frena . . . ferre*: freely, 'to bear the rein and the yoke in harmony.' *iugō* is local abl. = *in iugō* or *sub iugō*; cf. n. on *subiēre*, 113. *concordia* is a transferred epithet. The whole phrase suggests (1) submission, (2) fellowship and concord, and (3) the arts of peace, horses being used in plowing, etc.

543. *spēs . . . pācis* gives the inference to be drawn from 541, 542. Cf. the omen in l. 442-445. *et*, 'also.'

544. *armisonae*: Palladis called *diva armipotēns*, ll. 425. *quae* = *sa enim*. *accipit* (sc. *nōs*): i.e. by suffering us to land unharmed near her temple. V. probably meant to suggest that in this

sacrifice, thus naturally made, began the worship by the Romans of a deity as opposed to Troy as Minerva had been; cf. n. on *Iunōnis* . . . *Iūnōni*, 437.

545. *capita . . . velāmur*: cf. 405-409.

546. *māxima* belongs in thought with *praeceptis*.

547. *iussos*: cf. 435-440. *adolemus*, 'we render generously.' The exact meaning cannot be determined, because the history of the verb *adoleō* is obscure.

548, 549. *haud mora . . . obvertimus*: cf. 207, 208, with notes. *velatarum*: a picturesque expression for 'sail-clad.' *obvertimus* (sc. *ventō*): i.e. we trim our yards (i.e. sails) to meet the breezes as we set sail again.

550. *Graiugenum . . . arva*: Aeneas is thinking of what Helenus said, 398-402.

551. *hinc*, 'next,' not 'hence.' The bay of Tarentum can not be seen from Castrum Minervae. *si . . . fama* belongs closely with *Herculei*. The exact connection of Hercules with Tarentum is not known.

cernitur; attollit sē dīva Lacīnia contra
 Caulōnisque arcēs et nāvifragum Scylacēum.
 Tum procul ē fluctū Trinacria cernitur Aetna,
 et gemitum ingentem pelagī pulsātaque saxa
 audimus longē frāctāsque ad litora vōcēs,
 exsultantque vada, atque aestū miscentur harēnae.
 Et pater Anchīsēs: 'Nīmīrum haec illa Charybdīs;
 hōs Helenus scopulōs, haec saxa horrenda canēbat.
 Eripite, ō sociī, pariterque insurgite rēmīs.'

555

560

Haud minus ac iussī faciunt primusque rudentem
 contorsit laevās prōram Palinūrus ad undās;
 laevam cūncta cohors rēmīs ventisque petivit.
 Tollimur in caelum curvātō gurgite et idem
 subductā ad Mānīs imōs dēsēdimus undā;
 ter scopulī clāmōrem inter cava saxa dedēre,
 ter spūmam ēlisam et rōrantia vīdimus astra.
 Intereā fessōs ventus cum sōle reliquit,
 ignārīque viae Cyclōpum adlābimur ōris.

565

552. attollit sē: cf. sē attollere, 205.
 dīva Lacīnia: used like Apollō, 27b; see
 n. there. contrā: i.e. on the further or
 western side of the gulf.

553. Caulōnis . . . Scylacēum: as
 in 399-402, the geographical order is dis-
 regarded; Caulon is further south than
 Scylaceum. Still, since it stood on a
 height, it would be sooner seen. nāvī-
 fragum: by reason of the gales frequent
 there. Such compound words are very
 unusual in Latin, though common in
 Greek.

555. pulsāta . . . saxa (sc. pelagō),
 'the pounding of the sea on the rocks.'

556. frāctās . . . vōcēs: a fine ex-
 pression for 'the intermittent booming
 of the breakers.'

557. aestū . . . harēnae: cf. furit
 aestus harēnis, l. 107, with note.

558. illa: i.e. that of which Helenus
 spoke, 420-423.

560. Eripite: sc. vōs ē periculū, or

the like. insurgite rēmīs: cf. rēmīs
 insurgimus, 207, with note.

561. haud . . . faciunt: cf. 236.
 rudentem expresses the swash of the
 waves against the ship as the steering
 oars are suddenly turned.

562, 563. laevās . . . laevam (sc.
 manum): cf. the command of Helenus,
 412, 413. cohors, 'company.' rēmīs
 ventisque: i.e. with all possible means
 of making headway.

564. Idem: as in 158.

565. subductā, 'removed,' 'with-
 drawn.'

566. inter . . . saxa, 'amid their
 rocky hollows.' The emphasis is on
 saxa, and the contrast between this vs.
 and the next shows that the saxa must
 be at the bottom of the sea.

567. The repeated ter throws light
 on 421-423. V. means merely that when
 Charybdīs is in operation, three convul-
 sions follow one another; how often

- 570 Portus ab accessū ventōrum immōtus et ingēns
 ipse; sed horrificis iūxtā tonat Aetna ruīnis
 interdumque ātram prōrumpit ad aethera nūbem
 turbine fūmantem piceō et candente favillā
 attollitque globōs flammārum et sīdera lambit,
 575 interdum scopulōs āvulsaque viscera montis
 ērigit ēructāns liquefactaque saxa sub aurās
 cum gemitū glomerat fundōque exaestuat imō.
 Fāma est Enceladī sēmiūstum fulmine corpus
 urgērī mōle hāc ingentemque insuper Aetnam
 580 inpositam ruptis flammam expirāre camīnis
 et fessum quotiēns mūtet latus intremere omnem
 murmure Trinacriam et caelum subtexere fūmō.)
 Noctem illam tēctī silvīs immānia mōnstra
 perferimus nec quae sonitum det causa vidēmus,
 585 nam neque erant astrōrum ignēs nec lūcidus aethrā
 sīdereā polus, obscurō sed nūbila caelō,
 et lūnam in nimbō nox intempesta tenēbat.

this happens daily he does not say. *rōrantia*, 'wave-washed,' is in the pred., not a direct epithet of *astra*.

570-587. 'We are disturbed by the sights and sounds due to Aetna, though we can not see the mountain itself.'

570. *immōtus*, 'sheltered'; the word really means much more than this since it gives the result of such shelter.

571. *ipse*: i.e. apart from its nearness to Aetna. *ruīnis*: we should say, 'eruptions'; causal ablative.

572, 573. *ātram* . . . *favillā*, 'causes a cloud black with whirling eddies of pitchy smoke and hot ashes to burst forth.' With *prōrumpit* . . . *nūbem* cf. *rumpit vocem*, II, 129, III, 246.

574. *lambit*: as in II, 684. The mountain is said to do what is done by the tongues of flames it sends forth. This usage is closely akin to that called transferred epithet (§ 194).

576. *ērigit* . . . *sub aurās*: cf. 422, 423.

577. *glomerat*: here not merely 'gathers,' as in I, 500, II, 315, II, 727, but 'gathers and hurls,' a fact shown by *sub aurās*, 576.

579. *-que*: see § 199. The fires that issue from Aetna come from the giant's still burning body.

580. *ruptis* = *abruptis*, 199. *camīnis*: a picturesque expression for 'craters.'

581, 582. *fessum* . . . *latus*: i.e. 'when, in his weariness, he shifts from side to side.' He is weary from carrying the weight of Aetna. *intremere* . . . *murmure*: i.e. there is an earthquake. *subtexere*, 'curtains.'

583. *mōnstra*: the mysterious noises of Aetna. The knowledge indicated by 570-582 was not gained till later,

586. *nūbila* = the commoner *nūbes*.

587. in . . . *tenēbat*: the moon is like a prisoner, fast in bonds or in jail.

Postera iamque diēs primō surgēbat Eōō,
 ūmentemque Aurōra polō dīmōverat umbram,
 cum subitō ē silvis maciē cōnfecta suprēmā 890
 ignōtī nova fōrma virī miserandaque cultū
 prōcēdit supplexque manūs ad litora tendit.
 Respicimus. Dira inluviēs, inmissaque barba,
 cōnsertum tegumen spinīs; at cētera Grāius
 et quondam patriis ad Trōiam missus in armīs. 895
 Isque ubi Dardaniōs habitūs et Trōia vidit
 arma procul, paulum aspectū conterritus haesit
 continuitque gradum; mox sēsē ad litora praeceps
 cum flētū precibusque tulit: 'Per sīdera testor,
 per superōs atque hōc caeli spīrābile lūmen, 900
 tollite mē, Teucrī, quāscumque abdūcite terrās;
 hōc sat erit. Sciō mē Danaīs ē classibus ūnum
 et bellō Iliacōs fateor petiisse Penātis:
 prō quō, sī sceleris tanta est iniūria nostrī,
 spargite mē in fluctūs vāstōque immergite pontō; 905

nox intempesta, 'profound night.' The phrase is common, esp. in the earlier writers, but its exact meaning is not clear.

588-604. 'Next day a man appears on the shore, and asks to be taken with us or to be put to death. He tells us that for three months he has suffered terribly, in the country of the Cyclopes.'

589. *ūmentem* . . . *umbram*: cf. *nox ūmida*, II. 8.

591. *nova*, 'strange,' 'startling.' *cultū*, 'dress.'

593. *respicimus*: when the stranger appeared, the Trojans were facing seaward, making ready to depart. *inmissa*, 'long,' 'tangled.' *inmittere* (or *prōmittere*) *barbam* = to allow the beard to grow. In V.'s time long hair and beard were tokens of grief or of unwillingness or inability to care properly for one's person. Cf. *barbam* . . . *gerēne*, II. 277, 278.

594. *cētera*: for case see § 184.

595. *patriis* = *Grāia*. V. gives no hint as to how at this point the Trojans could know the fact expressed by *quondam* . . . *armis*. Perhaps they had seen and noted him at Troy.

599. *testor* (sc. *vōs*) = *vōs obsecrō*, *vōs implōrō*, a meaning which readily springs from that seen in II. 155. For this appeal cf. II. 154, 155.

600. *hōc*: used like *hās* and *hanc*, 394. *hōc* . . . *lūmen*, 'yon light of heaven that we breathe,' indicates a belief in the identity of light and air, a view found elsewhere.

601. *tollite*: sc. *vōbiscum nāvibus*. *quāscumque* . . . *terrās*: as in II. 800.

602. *sciō*: for scansion see § 249.

603. *Penātis*: this word (see §§ 295-298) puts his offence in the worst possible light.

604. *quō*: the antec. is the thought of *sciō* . . . *Penātis*.

605. *spargite* = *in partīs dividite illasque spargite*, 'fling me piecemeal.'

- sī pereō, hominum manibus periisse iuvābit.)
 Dixerat et genua amplexus genibusque volūtāns
 haerēbat. Quī sit fārī, quō sanguine crētus,
 hortāmur, quāe deinde agitet fortūna, fatēri.
 610 Ipse pater dextram Anchisēs haud multa morātus
 dat iuvenī atque animum praesentī pignore firmat.
 Ille haec dēpositā tandem formīdine fātur:
 'Sum patriā ex Ithacā, comes infēlicis Ulixi,
 nōmine Achaemenidēs, Trōiam genitōre Adamastō
 615 paupere (mānsissetque utinam fortūna!) profectus.
 Hīc mē, dum trepidī crūdēlia līmina lincunt,
 inmemorēs sociī vāstō Cyclōpis in antrō
 dēseruēre. Domus saniē dapibusque cruentis,
 intns opāca, ingēns. Ipse arduus altaque pulsat
 620 sīdera (dī tālem terrīs āvertite pestem!)
 nec visū facilis nec dictū adfābilis ūllī;
 vīsceribus miserōrum et sanguine vescitur ātrō.
 Vidi egomet, duo dē numerō cum corpora nostrō
 prēnsa manū māgnā mediō resupīnus in antrō
 625 frangeret ad saxum saniēque aspersa natārent

606. *pereō, hominum*: for the hiatus see § 257. *hominum manibus*: i.e. instead of by the hands of the Cyclops, who had killed and eaten some of his companions.

607-609. Sc. *nostra* with *genua, suis* with *genibus, nobis* with *haerēbat*; he grovels first to one, then to others of the Trojans. *quī . . . fatēri*: cf. ll. 74, 75, noting the differences in the constr. For *quī* we should expect *quis*, since the interrog. *quī* is properly an adj., *quis* a noun, but V., following the practice of old Latin, at times ignores this distinction. *deinde* belongs with *fatēri*; for its displacement cf. l. 195.

611. *praesentī*, 'strong,' 'comforting,' a meaning which comes from the use of *praesēns* in connection with deities; see on *praesentia*, 174.

612. *ille . . . fātur* = ll. 76

613. *infēlicis*: V. is translating one of Homer's epithets for Ulixes. Note that a Greek is speaking.

614, 615. *genitōre . . . paupere*: causal abl. abs.; cf. Sinon's statement, *pauper . . . misit*, ll. 87. *mānsisset . . . fortūna*: i.e. would that I had never exchanged this lot for the apparently more promising career of a soldier.

616. *līmina*: sc. *Cyclōpis* from 617.

618. *saniē . . . cruentis*: abl. of char. with the usual adjective force.

619, 620. *alta . . . sīdera* gives the result of *arduous* (est).

621. *facilis*: here 'agreeable.' *ūllī*: dat. with both *facilis* and *adfābilis*; § 125.

624. *resupīnus* emphasizes the power of the Cyclops. He could do all this without rising from the ground.

limina: vīdī ātrō cum membra fluentia tābō
manderet et tepidī tremarent sub dentibus artūs;
haud inpūne quidem, nec tālia passus Ulixēs
oblitusve sui est Ithacus discriminē tantō.

Nam simul explētus dapibus vīnōque sepultus
cervicem inflexam posuit iacuitque per antrum
inmēnsus sanie ēructāns et frūsta cruentō

per somnum commixta merō, nōs māgna precātī
nūmina sortitīque vicēs ūnā undique circum
fundimur et tēlō lūmen terebrāmus acūtō

ingēns, quod torvā solum sub fronte latēbat
Argolicī clipei aut Phoebēae lampadis instar,
et tandem laetī sociōrum ulciscimur umbrās.

Sed fugite, ō miserī, fugite atque ab lītore fūnem
rumpite,

nam, quālis quantusque cavō Polyphēmus in antrō
lānigerās claudit pecudēs atque ūbera pressat,
centum alii curva haec habitant ad lītora vulgō
infandī Cyclōpes et altīs montibus errant.

Tertia iam lūnae sē cornua lūmine complent,

627. *tepidī*: i.e. not yet dead. *tepidus* can be used either of things that are becoming warm or, as here, of things that have parted with much of their heat. *tremarent*: cf. *tremētia*, l. 212, with note.

628, 629. *haud inpūne*: sc. *haec fecit*. *nec . . . tantō* explains *haud inpūne* and so = *namque nōn tālia*, etc. *Ulixēs . . . Ithacus*: for position see on *Dēius . . . Apollō*, 162.

630. *simul* = *simul atque*, as often, both in prose and verse. *vīnō . . . sepultus*: cf. l. 265.

631. *inflexam*, 'drooping'; lit., 'bent on (his breast).'

632. *frūsta*: sc. *carnis*, 'flesh.'

634. *vicēs*: i.e. our several parts.

636. *latēbat*: the eye was deep-set; the forehead and eyebrows seemed to overhang it and hide it from view.

637. *Argolicī . . . instar*: cf. *instar*

montis eum, ll. 15, with n. *Phoebēae lampadis* is, of course, the sun. The Argive shield was round and large, protecting the whole body. Both objects, the sun and the shield, glitter and glare. The eye of the Cyclops is round, large, and glaring.

639, 640. *fūnem rumpite*: cf. *fūnem dēripere*, 206, 267, with note.

641, 642. *quālis . . . pressat*: *quālis* refers to character (621), *quantus* to size (619, 620); cf. ll. 591, 592. For the constr. see on *quālis*, l. 316. *Polyphēmus*: V. has been talking about the Cyclops since 616, yet here first gives his name. Cf. the postponement of Aeneas's name in Book I, 1-92; see on l. 1. Roman readers knew the Homeric story which V. is here following.

643. *alii*: sc. *līles et tantī*. *vulgō*: here in its physical sense, = *passim*.

645. *tertia* = an adv., 'for the third

- cum vitam in silvis inter dēserta ferārū
 lustra domōsque trahō vāstōsque ab rūpe Cyclōpas
 prōspiciō sonitumque pedum vōcemque tremēscō;
 victum infēlicem, bācās lapidōsaque corna,
 650 dant rāmī, et vulsīs pāscunt rādicibus herbae.
 Omnia conlūstrāns hanc primum ad litora classem
 prōspexī venientem. Huic mē, quaecumque fuisset,
 addixī; satis est gentem effūgissee nefandam.
 Vōs animam hanc potius quōcumque absūmite lētō.
 655 *W* Vix ea fātus erat, summō cum monte vidēmus
 ipsum inter pecudēs vāstā sē mōle moventem
 pāstōrem Polyphēmum et litora nōta petentem, [tum.
 mōnstrum horrendum, infōrme, ingēns, cui lūmen adēmp-
 Trunca manū pinus regit et vestigia firmat;
 660 lānigerāe comitantur ovēs; ea sōla voluptās
 sōlāmenque malī.
 Postquam altōs tetigit fluctūs et ad aequora vēnit,
 lūminis effossī fluidum lavit inde cruōrem

time. **cornua:** the ends of the crescent moon; cf. the use of this word in 549.

646. **cum** = *ex quō*, il. 163; in this sense it regularly takes the indicative.

647, 648. **trahō . . . tremēscō:** these presents get the value of perfects from 645, which in sense is an acc. of duration of time and = *tris adeō mēnsēs*. **rūpe:** coll. sing. **tremēscō:** here trans.; see § 130.

649. **lapidōsa:** i.e. with large stones or pits, and so with little meat.

650. **dant:** sc. *mihi*; so sc. *mē* with *pāscunt*. **pāscunt:** properly of the feeding of animals. It fits in here with *victum infēlicem*, 649. **rādicibus:** instr. ablative.

652. **quaecumque fuisset:** O. O. He said to himself *huic mē quaecumque fuerit* (indic., as in il. 77) *addicō*.

653. **addixi:** a strong verb, used esp. of decisions by which the praetor handed over property to the full possession of

the man adjudged by him to be the lawful owner.

654. **animam hanc:** as in l. 98. **potius:** i.e. instead of leaving me to perish as my comrades did. **quōcumque** here = *quōlibet* or *quōvis*.

655 - 691. 'Suddenly Polyphemus appears and we depart in haste. We begin our voyage round Sicily.'

658. **cui . . . adēptum:** a strong way of saying *caecum*. **lūmen** may = *oculus*, as in l. 226, etc., or the light of day.

655. **trunca** is construed as if it were *truncilla*, 'lopped'; it gives the result rather than the process. **manū:** with *trunca*. He broke off the tree with his hands and now uses it as a cane.

660. **ea** refers to the *ovēs*; why is it singular?

662. **altōs . . . vēnit:** parallelism. **aequora** = the open (deep) seas.

663. **inde:** i.e. from the waves;

dentibus infrendēns gemitū graditurque per aequor
iam medium, necdum fluctus latera ardua tīnxit. 665

Nōs procul inde fugam trepidī celerāre receptō
supplice sic meritō tacitūque incidere fūnem
verrimus et prōnī certantibus aequora rēmīs.

Sēnsit et ad sonitum vōcis vestigia torsit,
vērum ubi nūlla datur dextrā adfectāre potestās
nec potis Ioniōs fluctūs aequāre sequendō,
clāmōrem inmēnsū tollit, quō pontus et omnēs
contremuēre undae penitusque exterrita tellūs
Italīae curvisque inmūgiit Aetna cavernis.

At genus ē silvis Cyclōpum et montibus altis 675
excitum ruit ad portūs et litora complent.)

(Cernimus adstantis nēquiquam lūmine torvō
Aetnaeōs frātrēs caelō capita alta ferentis,
concilium horrendum, quālēs cum vertice celsō
aeriae quercūs aut cōniferae cyparissī 680
cōstitērunt, silva alta Iovis lūcusve Diānae.

Præcipitēs metus ācer agit quōcumque rudentis
excutere et ventis intendere vēla secundis.

briefly put for 'with water from the waves.'

667. sic meritō: sc. *dē nōbis*, 'who had deserved so well of us,' i.e. had put us under such obligations to him, by warning us concerning the Cyclops. incidere fūnem: cf. *fūnem rumpite*, 639, 640, with note.

668. verrimus: cf. 208, 290. Note the indic. beside the hist. infin. in 666, 667. et: postponed as in I. 282. prōnī: the attitude is that described by *rēmīs insurgimus*, 207. certantibus, 'rival.'

669. sēnsit: sc. *Polyphēmus*.

670. adfectāre (sc. *nōs*): with *potestās*; § 170. This verb commonly = 'aim at,' 'seek to achieve' some cherished purpose. V. stretches the sense here into 'clutch,' 'grasp'

671. potis: sc. *est*

674. curvis . . . cavernis: i.e.

through every nook and corner of its caverns. *curvis* in thought corresponds to *penitus*, 673.

676. ruit . . . complent: for the change of number cf. *ruit* . . . *certant*, II. 64, with note.

679. quālēs: briefly put, of course, for *tālēs quidem quālēs*, but virtually, as often in comparisons, a conj., 'even as,' 'as.' vertice: here 'mountain-top.'

681. cōstitērunt: for scansion see § 246. We have here the so-called gnomic pf., used not of a single past act, but of frequently recurring actions or states; the Eng. rendering uses the pres. It is common in similes. *silva . . . Diānae*: the oaks are sacred to Jupiter, the cypresses to Diana = Hecate (§ 282), a goddess of death and the underworld; cf. n. on *ātrā*, 64.

682, 683. agit: sc. *nōs*. quōcumque

- Contrā iussa monent Helenī Scyllam atque Charybdim
 686 inter, utramque viam lēti discrimine parvō,
 nī teneant cursūs; certum est dare lintea retrō.
 Ecce autem Boreās angustā ab sēde Pelōri
 missus adest; vivō praetervehor ōstia saxō
 Pantagiae Megarōsque sinūs Thapsūmque iacentem.
 690 Tālia mōnstrābat relegēns errāta retrōrsus
 litora Achaemenidēs, comes infēlicis Ulixī.
 Sicanio praetenta sinū iacet insula contrā
 Plēmyrium undōsum; nōmen dixere priōrēs
 Ortygiam. Alphēum fāma est hūc, Elidis amnem,

... *secundis*: it is implied in 683-686 that the wind at this time was from the south; such a wind would drive them down on Scylla and Charybdis. *quocumque*=*quolibet*, 'no matter whither,' i.e. even down upon Scylla and Charybdis. *rudentis excutere*: cf. *excussōs* ... *rudentis*, 267, with note.

684. *contrā*, etc., gives the sober second thought of the Trojans. *iussa* ... *Heleni*: cf. 410-413.

685. *inter*: for position see §210. *utramque* ... *parvō*: lit., 'ways, both of them of but a narrow division from death,' i.e. ways ... but narrowly divided from death. The whole phrase = a causal cl. with *monent*, 'since both ways,' etc. *lēti* ... *parvō* is an abl. of char., with adj. force, 'highly dangerous.' *lēti* is an extension of the obj. gen. with *discrimine* (§119), and practically = *ā lēti*.

686. *nī* ... *cursūs*, 'that men shall not seek to hold their course'; *nī* = *nē*, an archaism. The subject of *teneant* seems to be 'men' in general; cf. *habitāt*, 106, *habitābant*, 110. *certum est*: sc. *nōbis*, 'therefore we resolve.' *dare* ... *retrō*: a stereotyped expression for 'to retrace (our) course,' whether by actual sailing or by rowing alone.

687. *ecce autem* calls attention

sharply to the opportune veering of the wind to the north, which enables them to carry out the decision just made, 686. *angustā* ... *Pelōri*: cf. 411.

688. *vivō* ... *saxō*: cf. *vivōque sedilia saxō*, l. 167. There is a natural breakwater at the mouth of the Pantagias.

689. *iacentem* = *humilem*, 522. None of the places mentioned here was founded till long after Aeneas's time; the mention of them involves an anachronism.

690. *relegēns*: cf. *legimus*, 127, 292. *errāta*, 'by which he had wandered aforetime.' For this pass. pticpl. from an intrans. verb see on *crēdita*, ll. 247.

691. *comes* ... *Ulixī*: Aeneas is quoting Achaemenides, 613.

692-715. 'We pass by many towns of Sicily till we reach Drepanum; there my father dies. Thence I sail, only to be driven by a storm to your shores.'

692. *sinū*: dat. The harbor is that of Syracuse.

693. *undōsum* translates the Gk. name *Plēmyrium*, which = 'the billowy headland'; see on *novae*, l. 298, *pluvias*, l. 744.

744. *Plēmyrium* is on the south side of the harbor. For the part played by the island cf. *insula portum efficit*, etc., l. 159, 160.

occultās ēgisse viās subter mare, quī nunc
 ōre, Arethūsa, tuō Siculīs cōfunditur undīs.
 Iussī nūmina māgna locī venerāmur, et inde
 exsuperō praepingue solum stāgnantis Helōrī./
 Hinc altās cautēs prōiectaque saxa Pachynī
 rādīmus, et Fātīs numquam concessa movērī
 appāret Camarīna procul campique Gelōī
 immānisque Gelā fluvīi cognōmine dicta./
 Arduus inde Acragās ostentat māxima longē
 moenia, māgnanimum quondam generātor equōrum,
 tēque datīs linguō ventīs, palmōsa Selīnus,
 et vada dūra legō saxīs Lilybēia caecis.
 Hīnc Drepanī mē portus et inlaetābilis ōra
 accipit. Hīc pelagī tot tempestātibus āctus
 heu genitōrem, omnis cūrae cāsūsque levāmen,

695

700

705

695, 696. *ēgisse*: i.e. made for itself by force. *quī . . . undīs*: the O. O. stops at *mare*. *ōre . . . tuō*: abl. of the route, 'by way of thy mouth.' Cf. *ōra nocem* used of the *fōns Timūci*, l. 245. The *fōns Arethūsa* lay very close to the sea. *Arethūsa*: apostrophized as a nymph, i.e. a goddess.

697. *iussī*: perhaps by Anchises, as in 189, 267, 472, 558. *nūmina . . . venerāmur*: cf. *nymphās . . . arvis*, 34, 35, with n. V. may intend a compliment to the great part played by Syracuse in Roman history.

698. *exsuperō*: cf. *fontem superāre Timūci*, l. 244. *solum*, 'bottom-lands.'

699. *Pachynī*: cf. 429.

700. *rādīmus*: this verb is often used of passing so close to a goal or turning-post as almost to touch it. *concessa*, 'permitted,' another pass. prtēpl. from a verb not fully transitive.

701. *Camarīna*, in defiance of an oracle, removed a marsh which made the city unhealthy; presently through the space thus opened the enemies of Camarīna advanced and captured the

city. *campi . . . Gelōī*: i.e. the plains about Geia as distinct from the city itself, 702.

702. *immānis*, 'cruel,' 'dangerous.' Ovid (§32) calls the stream 'unapproachable' by reason of its eddies. *Gelā*: the Ḃ V. derived from the Gk. form of this name. *fluvīi*: in V.'s time nouns in *-ius*, *-ium* usually made the gen. in *-i*, not *-ī*.

703. *arduus*: contrast *iacentem*, 689, *humilem*, 522.

704. *māgnanimum*: gen. pl.; see §89. *quondam*, 'once on a time.' V. forgets himself here, and writes from the standpoint of his own time. The fame of the Agrigentine horses belonged to the fifth century B.C., 600 years after Aeneas's times.

705. *palmōsa*: the dwarf (not the date) palm is said to be still common about the site of Selinus.

707. *inlaetābilis*: the shore is a desolate salt marsh. Aeneas is thinking much more, however, of the sorrow he endured there, 708-714.

708. *āctus* = *postquam āctus sum*.

- 710 amittō Anchisēn; hīc mē, pater optime, fessum
 dēseris, heu tantis nēquiquam ērepte periclis!
 Nec vātēs Helenus, cum multa horrenda monēret,
 hōs mihi praedixit lūctūs, nōn dira Celaenō.
 Hīc labor extrēmus, longārum haec mēta viārum;
 715 hinc mē digressum vestris deus appulit ōris.
 Sic pater Aenēās intentis omnibus ūnus
 fāta renārrābat dīvum cursūsque docēbat.
 Conticuit tandem factōque hīc fine quīēvit.

710. *fessum*: i.e. though I am in need of every possible help and solace.

711. *tantis . . . periclis*: cf. *dis . . . ruinis*, 476, said to Anchises, with n. The present passage includes both the sufferings in Troy itself and those experienced since the fall of the city. *nēquiquam*: because after all he did not reach the promised land.

713. *nōn*: we ought to have *neque* or *nec* after *nec*, 712.

714. *hīc . . . haec*: to what do these words refer? Explain their genders.

715. *vestris*: Aeneas is addressing the whole company; the *vs.* constitutes a leave-taking after his long narrative.

716-718. The poet speaks now in his own person: 'So Aeneas ended his narrative and all was still.'

716. *intentis omnibus*: abl. abs. *intentis* recalls *intenti*, II. 1. All through his narrative Aeneas kept the attention of his audience. Note juxtaposition of contrasts in *omnibus ūnus*: he alone spoke, all the others listened.

718. *conticuit . . . quīēvit*: an effective parallelism, emphasizing the lasting hush that followed Aeneas's exciting story. V. says nothing of the breaking up of the banquet and the separation of the guests; see § 235.

LIBER IV

At rēgina gravī iam dūdum saucia cūrā
 vulnus alit vēnis et caecō carpitur ignī.
 Multa virī virtūs animō multusque recursat
 gentis honōs; haerent infixi pectore vultūs
 verbaque, nec placidam membrīs dat cūra quiētem. 5
 Postera Phoebēa lūstrābat lampade terrās
 ūmentemque Aurēra polō dimōverat umbram,
 cum sic ūnanimam adloquitur malē sāna sorōrem:
 'Anna soror, quae mē suspēnsam īnsomnia terrent!
 Quis novus hīc nostrīs successit sēdibus hospes, 10
 quēm sēsē ōre ferēs, quam fortī pectore et armīs!
 Crēdō equidem, nec vāna fidēs, genus esse deōrum.
 Dēgenerēs animōs timor arguit. Heu, quibus ille
 iactātus fātis! quae bella exhausta canēbat!
 Sī mihi nōn animō fixum immōtumque sederet, 15
 nē cui mē vinclo vellem sociāre iūgālī,
 postquam prīmus amor dēceptam morte fefellit,
 sī nōn pertaesum thalamī taedaeque fuisset,

1-30. Dido addresses her sister Anna: 'What a wondrous man is this stranger guest! Could I love again, I could yield myself to him.'

1. at marks the transfer of the main interest of the poem from Aeneas to Dido. cūrā: i.e. of love.

6. Phoebēa . . . lampade: cf. iii. 637. lūstrābat = *inlūstrābat*, 'was lighting'; § 201.

7. ūmentem . . . umbram = iii. 569.

8. ūnanimam: sc. *sēcum*. malē sāna: cf. *malē . . . carinīs*, ii. 23, with note.

10. hīc is the pron.; the vs. = 'who is this wondrous guest that is come,' etc.

11. quēm . . . ferēs: freely, 'what a face, what a carriage he possesses.'

sēsē ōre ferēs emphasizes two points, as shown by this rendering. *quam*, 'how.' *fortī . . . armīs*: modal abl. with *sēsē ferēs*. *armīs*: the narrative of Book II had much to do with Aeneas's prowess; cf. his own words, *quōrum pars magna fui*, ii. 6.

12. genus: here of one person; a poetic use.

13. dēgenerēs, 'base-born.' *arguit*: the thought is, Aeneas nowhere showed fear; therefore he is not *dēgener*.

15. sī . . . sederet = *sī mihi nōn animō firmiter dēcretum esset*; cf. *sedet hōc animō*, ii. 680, *stat*, ii. 750.

17. dēceptam (*mē*) . . . fefellit = *dēcēpit mē et fefellit*.

18. pertaesum . . . fuisset (sc. *mē*): see A. 354, b; B. 209; G. 377; H. 457,

- huic ūni forsā potui succumbere culpae,
 20 Anna, fatēbor enim, miserī post fāta Sychaei
 coniugis et sparsōs frāternā caede Penātis,
 sōlus hic inflexit sēnsūs animumque labantem
 impulit. Agnōscō veteris vestigia flammae.
 Sed mihi vel tellūs optem prius ima dehīscat
 25 vel pater omnipotēns adigat mē fulmine ad umbrās,
 pallentis umbrās Erebi noctemque profundam,
 ante, pudor, quam tē violō aut tua iūra resolvō.
 Ille meōs, primus quī mē sibi iunxit, amōrēs
 abstulit: ille habeat sēcum servetquē sepulcrō.
 30 Sic effāta sinum lacrimis implēvit obortis.

Anna refert: 'Ō lūce magis dilēcta sorōrī,
 sōlane perpetuā maerēns carpere inventā
 nec dulcis nātōs Veneris nec praemia nōris?

taedae: i.e. the marriage-torch, carried in the procession which (among the Romans) escorted the new-made bride from her father's house to her husband's.

19. *potui*: for mood see on *impulerat*, II. 55. The indic. is esp. common in expressions like this, of obligation, necessity, or propriety. *culpa*: the sin of loving another, after vowing fidelity to Sychaeus.

20-22. *fatēbor* . . . *inflexit*: parataxis; we should have expected *fatēbor* . . . *hunc solum inflexisse*. *sparsōs* . . . *Penātis*, 'the spattering of the Penates,' etc. Cf. I. 348-350. *frāternā caede* = *frātris cruore*; for effect Dido calls Pygmalion and Sychaeus brothers instead of brothers-in-law. *hic*: the *i* is short, as occasionally in classic poetry. *labantem*: proleptic, 'till it totters'; cf. *iurentem* . . . *rēginam*, I. 439. 660.

24, 25. *optem*: subj. because the idea of wish or prayer dominates 24, 25, 'May earth open, etc. *dehīscat* . . . *adigat*: really independent wishes (cf. n. on *sinis* . . . *revisam*, II. 669), but felt by V.'s readers as purpose clauses dependent on *optem*.

27. *ante* repeats *prius*, 24, a pleonasm hardly noticeable, by reason of the separation of *prius* and *ante*, and the distance of the former from *quam*. *pudor* has been finely rendered, 'my woman's honor.' See Vocab. The best Roman feeling condemned second marriages. *tua iūra*: cf. *Grātorum sacrāta* . . . *iūra*, II. 157, with note.

29. *abstulit*: i.e. carried with him to the tomb. *sepulcrō*: the soul is thought of here as abiding in the tomb; cf. *animamque sepulcrō condimus*, III. 67, 68.

31-33. Anna's reply: 'Why not yield? Keep hiza here, for the present at least.'

31. *sorōrī*: dative (see § 121) with *dilēcta*.

32. *sōlane* . . . *maerēns carpere*, 'shall you waste yourself in loneliness and sorrow?' *perpetuā* = *tōtā*; the temp. abl. here denotes duration of time, a constr. common in phrases involving *tōtas* or its equivalent.

33. *Veneris* . . . *praemia*: i.e. the joys of wedded life.

id cinerem aut Mānis crēdis cūrāre sepultōs?
 Estō, aegram nūllī quondam flexere marītī,
 nōn Libyae, nōn ante Tyrō, dēspectus Iarbās
 ductōrēsque aliī, quōs Āfrica terra triumphis
 dīves alit: placitōne etiam pūgnābis amōrī?
 nec venit in mentem, quōrum cōnsēderis arvis?
 Hinc Gaetūlae urbēs, genus insuperābile bellō,
 et Numidae infrēni cingunt et inhospita Syrtis,
 hinc dēserta ^{siti} regiō lātēque furentēs
 Barcaeī. Quid bella Tyrō surgentia dicam
 germānique minās?
 Dis equidem auspiciibus reor et Iūnōne secundā
 hunc cursum Īliacās ventō tenuisse carinūs.
 Quam tū urbem, soror, hanc cernēs, quae surgere rēgna
 coniugiō tāli! Teucrum comitantibus armīs
 Pūnica sē quantis attollet glōria rēbus!

34. *id*: i.e. your refusal to marry again. *cinerem* denotes the material part of one who is dead, *Mānis* his spirit. Both are in the tomb; cf. *animam* ... *condimus*, III. 67, 68.

35. *estō*: lit., 'let... be so.' Its subject is in *aegram* ... *alit*, 35-38; the whole = 'granted that no suitors,' etc., i.e. 'though no suitors.' *aegram* (sc. *lā*): i.e. in your days of mourning for Sychaeus. *marītī*: used as *generis*, II. 344, and *coniugis*, III. 331.

36. *Libyae*: for case see § 148.

37. *triumphis*: the character of the African peoples (I. 339) gave abundant chance for these. Roman readers would think of the victories of the Scipios in Africa.

38, 39. *placitō*, 'welcome'; dep. participle of *placet*. *amōrī*: for case see § 124. *venit*: the subject is *quōrum* ... *arvis*.

41. *infrēni*: here of bold riders, whose horses go unbridled. V. perhaps meant to suggest also the other sense of 'unbridled' in passions. *cingunt*: sc. *lā*. *Syrts*: cf. I. 111. There was danger both

from the sea and the barbarous people along the coast.

42. *dēserta* ... *regiō* is not in place in an account of dangerous peoples, since a desert would help Carthage by preventing attack. Anna is, however, recounting all the drawbacks of life in Africa. The desert lay north of Lake Tritonis. The desert and the Barcaeī are not, as *hinc* ... *hinc* implies, on a side of Carthage distinct from that on which lay the Numidae, etc. See on *Gelicia*, III. 35.

43. *quid* ... *dicam*, 'why should I mention?' i.e. there is no reason why I should mention. The subj., as often, expresses obligation or propriety.

44. *germāni*: Pygmalion. For dangers besetting Carthage cf. I. 563, 564.

45. *dis* ... *secundā*, 'guided by the gods and favored by Juno.' For case see § 147. Cf. *dīvis* ... *auspiciibus*, III. 19, 20, and, for the thought, I. 387, 388. Juno is singled out here as patron of Carthage and goddess of marriage.

48. *comitantibus*: sc. *eam*, referring

50 Tū modo posce deōs veniam sacrisque litātis
indulgē hospitio causāsque innecte morandī,
dum pelagō dēsaevit hiems et aquōsus Oriōn
quassātaeque ratēs, dum nōn trāctābile caelum.'

His dictis incēsum animum inflammāvit amōre
55 spemque dedit dubiae mentī solvitque pudōrem.
Principiō dēlūbra adeunt pācemque per ārās
exquirunt; mactant lēctās dē mōre bidentis
lēgiferae Cererī Phoebōque patrique Lyaeō,
Iūnōnī ante omnis, cui vincula iugālia cūrae;
60 ipsa tenēns dextrā pateram pulcherrima Dīdō
candētis vaccae media inter cornua fundit
aut ante ōra deum pinguīs spatiātur ad ārās
instauratque diem dōnis pecudumque reclusis
pectoribūs inhiāns spirantia cōsultat exta.
65 Heu vātum ignārae mentēs! quid vōta furentem,
quid dēlūbra iuvant? est mollis flamma medullās

to *Pūnica glōria*. The abl. abs. is conditional.

50. *veniam*: i.e. escape from the misfortunes suggested by the dreams, 9. *sacris . . . litātis*: *litare* is here trans., a poetic use. Contrast *animā . . . litandum*, II. 118.

51. *innecte*: the *causas morandī* are to fit into one another like the links of a chain.

52. *dēsaevit*: the prefix *dē-* often = 'out,' 'to the very end.' *Oriōn*: a stormy constellation, as in I. 535-537.

53. *quassātae*: cf. I. 551. There has been no chance as yet to make repairs. *nōn trāctābile*: i.e. hopelessly unfit for sailing.

54-59. Dido's scruples are laid to rest; she yields to her love.

54. *inflammāvit*: stronger than *incēsum*.

55. *pudōrem*: i.e. the restraints her sense of honor had imposed; cf. 27.

57. *exquirunt*: sc. *Dīdō et Anna*.

58. *Lyaeō* = *Bacchō*; § 287, end. Cf. *laticumque Lyaeum*, I. 686, with note.

59. *vincla iugālia*: cf. 16. Sacrifice is made to Ceres because, as lawgiver, she will have much to do with the union of Tyrians and Trojans (47-49), to Apollo, as the god who knows the future, and to Bacchus, as giver of happiness (I. 734).

61. *media* = an adv., 'midway'; cf. *inter medius*, I. 348.

62. *ōra*: i.e. statues. *pinguis*: i.e. richly laden with the sacrifices she has offered.

63. *instaurat*: freely, 'makes memorable'; it suggests repeated offerings. See on *instauramus*, III. 62.

64. *pectoribūs*: for the *ū* see § 242. *inhiāns* pictures the queen's eagerness. *spirantia*: i.e. still quivering with life.

65. *vātum*: they have no doubt been with Dido from the first; § 225. *ignārae*: had they known the future they would not have aided Dido's love in any way. *furentem*, 'one crazed with love'; cf. I. 659, and n. on *venientum*, I. 434.

66. *quid . . . iuvant?* = *nihil enim*

intereā, et tacitum vivit sub pectore vulnus.
 Ūritur infelix Didō tōtāque vagatur
 urbe furēns, quāllis coniectā cerva sagittā,
 quam procul incantam nemora inter Crēsia fixit
 pāstor agēns telis liquitque volātile ferrum
 nescius; illa fugā silvās saltūsque peragrat
 Dictaeōs; haeret lateri lētālis harundō.
 Nunc media Aenēān sēcum per moenia dūcit
 Sidoniāsque ostentat opēs urbemque parātam
 incipit effārī mediāque in vōce resistit;
 nunc eadem lābente diē convīvia quaerit
 Iliacōsque iterum dēmēns audire labōrēs
 exposcit pendetque iterum nārrantis ab ōre.
 Post, ubi digressi lūmenque obscura vicissim
 lūna premit suādentque cadentia sīdera somnōs,
 sōla domō maeret vacuā strātisque relictis
 incubat. Illum absēns absentem auditque videtque
 aut gremiō Ascanium genitōris imāgine capta
 detinet, infandum sī fallere possit amōrem.
 Nōn coeptae adsurgunt turrēs, nōn arma iuventūs

juvant. est: from *edō. medullās*: see on *ossibus*, l. 660.

69. *quāllis*: as in iii. 679. *coniectā . . . sagittā*: freely, 'arrow-pierced'; temp. abl. abs. The target is indicated by the position of *cerva*; cf. n. on *conversa cuspide*, l. 81. *cerva*: sc. *vagatur*.

70. *Crēsia*: localization; § 190. The Cretans were famous archers.

72. *nescius*: i.e. of the success of his shot.

73. *Dictaeōs*: see on *Dictaea*, iii. 171, and note variety after *Crēsia*, 70. *harundō*: in 69-73 we have four terms for the weapon; § 181.

75. *opēs urbemque*: powerful temptations to one who could describe his own people as *omnium egēnōs* (l. 599), and who yearned so for an abiding city (l. 497, iii. 498-505).

77. *eadem*: i.e. in the topics discussed and in their effect on Dido; cf. 78, 79.

78. *dēmēns* appropriately repeats *furēns*, 69, since a second recital of the *Iliacōs . . . labōrēs* would be sure to increase her interest in the hero of the story.

81. *suādent . . . somnōs*: cf. ii. 9.

82. *domō*, 'hall.' *relictis*: sc. *ad Aenēā*.

83. *absēns absentem*=two adversative clauses.

84. *Ascanium*=the real Ascanius; so everywhere henceforth. Of his return from Idaliā (l. 661-694) V. say nothing; see § 225. *genitōris imāgine*, i.e. his likeness to his father.

85. *si . . . possit*: for constr. see on *Anthea si . . . videat*, l. 181, 182. 82-85 do not describe consecutive actions but

exercet portūsve aut prōpūgnācula bellō
tūta parant; pendent opera interrupta minaeque
mūrōrum ingentēs aequātaque māchina caelō.

- 80 Quam simul ac tāli persēnsit peste tenērī
cāra Iovis coniūnx nec fāmam obstāre furōrī,
tālibus adgreditur Venerem Sātūrnia dictis:
'Ēgregiam vērō landem et spolia ampla refertis
tūque puerque tuus; māgnū et memorābile nūmen,
95 ūna dolō dīvum sī fēmina victa duōrum est.

- Nec mē adeō fallit veritam tē moenia nostra
suspectās habuisse domōs Carthāginis altae.
Sed quis erit mōdus, aut quō nunc certāmine tantō?
Quīn potius pācem aeternam pactōsque hymenaeōs
100 exercēmus? Habēs, tōtā quod mente petistī:
ārdet amāns Didō trāxitque per ossa furōrem.
Commūnem hunc ergō populum paribusque regāmus
auspiciis; liceat Phrygiō servire mārītō

rather different ways by which Dido tries to satisfy her love.

87. *exercet*: as in ill. 281.

88, 89. *pendent . . . interrupta*: the rendering 'are interrupted and suspended' will preserve the figure in *pendent*. *opera* covers both the military preparations and the efforts to stimulate commerce (*portūs*, 87). *minae . . . ingentēs*: freely, 'huge frowning walls.' For case of *mūrōrum* see § 111. *aequāta*: i.e. towering up to. *māchina*: a military machine as in II. 46; hence part of the defences of the city. With the picture in 86-89 contrast those in I. 423-436 and I. 505-508, esp. the latter.

90-104. Juno suggests to Venus a union between Dido and Aeneas and the latter's settlement at Carthage.

90. *quam* = *Didōnem*; see on *quem*, I. 64.

91. *fāmam*: i.e. what people might say.

98. *ēgregiam* and *ampla* carry the emphasis, one of scorn.

94. *puer*: Cupid; cf. I. 684. *nūmen*: i.e. display of superhuman power.

96, 97. *adeō*: i.e. as completely as you fancy. *fallit*: the subject is *veritam* . . . *altae*, 'the fact that you,' etc. *suspectās habuisse* emphasizes the continuance of the distrust; *suspectās* might denote a momentary suspicion.

98. *quō . . . tantō*: sc. *prōgredimur*, suggested by *quis . . . modus*, which = 'how far are we to go?' *quō* = 'whither,' 'to what lengths.' *certāmine tantō*: either modal abl. or abl. according to § 147.

99, 100. *quīn . . . exercēmus*, 'why do we not rather,' etc., a passionate question which really = a command; a common use, in which *quīn* (= *quā*, abl. + *nē*) has its original force. *exercēmus*: as in 87.

101. *amāns* gives the cause of *ārdet*; it virtually = *amōre*. *ossa* = *medullās*, 66.

102, 103. *commūnem* = *commūni īmporīō*, and so may rightly be joined by

dōtālisque tuāe Tyriōs permittere dextrae.'

Olli (sēnsit enim simulātā mente locūtā,
quō rēgnū Italīae Libycās ēverteret ōrās)
sic contrā est ingressa Venus: 'Quis tālia dēmēns
abnuat aut tēcū mālīt contendere bellō?

sī modo, quod memorās, factum fortūna sequātur.

Sed Fātīs incerta feror, sī Iuppiter ūnam
esse velit Tyriīs urbem Trōiāque profectīs
miscērīve probet pōpulōs aut foedera iungī.

Tū coniūnx; tibi fās animum temptāre precandō.

Perge, sequar.' Tum sic excēpit rēgia Iūnō:

'Mēcū erit iste labor. Nunc, quā ratiōne quod instat
cōnfieri possit, paucīs, adverte, docēbō.

Vēnātūm Aenēās ūnāque miserrima Didō
in nemus ire parant, ubi primōs crāstinus ortūs
extulerit Titān radiisque retēxerit orbem.

His ego nigrantem commixtā grandine nimbū,
dum trepidant ālae saltūsque indāgine cingunt,

que to paribus . . . auspiciis; see the note on *dulcē adspirāns* . . . *umbrā*, i. 694. *auspiciis*, 'power,' 'authority,' a meaning which easily comes from the fact that the right of taking the auspices was largely a magisterial function. *liceat*: sc. *Didōnī*. *servire*: a sarcastic substitute for *nūbere*. There is a sneer, too, in *Phrygiō*, which to a Gk. (and so to Juno) denoted effeminacy. Juno can not hide her bitterness even while she is trying to conciliate Venus.
104. *dōtālis*: proleptic, = *ut pars dōtis erit*, 'as a dowry.'

105-128. Venus replies cautiously. Juno explains how the union of Aeneas and Dido can be accomplished.

105, 106. *olli*: as in i. 254. *quō* . . . *ēverteret*: since there is no comp., as in iii. 377, *ut* would be more correct. *Italīae Libycās*: juxtaposition of contrasts.

109. *sequātur*, 'should attend'; cf. *secundus*, 'favorable.' 45. i. 207. ii. 617.

110. *incerta*: in the pred. after *feror*, which = *facta sum*. *sī*, 'whether.'

111. *Tyriīs* . . . *Trōiāque profectis*: as in i. 732.

112. *foedera iungī*: the prose expression is *foedus icere* or *ferire*; see on *terris* . . . *et altō*, i. 3.

113. *coniūnx*: sc. *Iovis*.

114. *excēpit* (sc. *eam*): how does *excipere* come to = *respondere*?

115. *mēcū* . . . *labor* = *mihī cūrae erit iste labor*.

116. *cōnfieri*: compounds of *faciō* usually make the pass. regularly, *cōnficior*, etc. *paucīs* (sc. *verbis*): a standing expression for 'briefly.' *adverte*: see on *animis* . . . *vestris*, ii. 712.

119. *Titān* here = *Sōl*. For the Titans see § 273 (end). The name is given also to deities descended from Titans: Hyperion, father of the Sun, was a Titan. *orbem*: sc. *terrārum*; cf. i. 233.

120. *nimbū*: for meaning see § 185.

121. *ālae*: note the military figure. The troops in the *ālar* were chiefly

dēsUPER infundam et tonitrū caelum omne ciēbō.

Diffugient comitēs et nocte tegentur opācā;

spēluncam Dīdō dux et Trōiānus eandem

125 dēvenient. Aderō, et, tua sī mihi certa voluntās,

cōnubiō iungam stabili propriamque dicābō;

hic Hymenaeus erit.' Nōn adversāta petenti
adnuit atque dolis rīsīt Cytherēa repertis.

Oceanum intereā surgēns Aurōra reliquit.

130 It portis iubare exortō dēlēcta iuventūs;

✕rētia rāra, plagae, lātō vēnābula ferrō

Massylīque ruunt equitēs et odōra canum vīs.

Rēginam thalamō cunctantem ad limina primī

Poenōrum expectant, ostrōque insignis et aurō

135 stat sonipēs ac frēna ferōx spūmantia mandit.

Tandem prōgreditur māgnā stipante catervā

Sīdoniam pīctō chlamydem circumdata limbō;

cui pharetra ex aurō, crīnēs nōdantur in aurum,

cavalry; so the ref. here is to mounted beaters who surround part of a forest and with cries and noises drive the game therein down to the point where the huntsmen proper are in waiting. *indāgine*: freely, 'by a circle of nets and men'; see Vocabulary.

123. *nocte* ... *opācā*: i.e. darkness like that of night.

126. *cōnubiō* ... *dicābō* = l. 73. Here sc. *Didōnem Aenēae* with *iungam*, *eam* with *dicābō*. The ellipses seem harsh, but Venus would readily understand Juno's meaning.

127. *hic* refers to the description in 120-126. Explain its gender. *Hymenaeus*, 'bridal.' Elsewhere V. has the pl. in this sense, but here the pl. would be unmetrical.

128. *dolis* ... *repertis* repeats the thought of *sēnsit* ... *locūtam*, 106. In view of Jupiter's assurances, l. 263-296, Venus could afford to laugh at Juno's present scheme.

129-159. The hunt and the marriage.

129. *Oceanum* ... *reliquit*: contrast l. 745, with note.

130. *portis*: abl. of the route; § 144. *iubare*: sc. *Aurōrae*.

131. *rāra*, 'wide-meshed.' When used of a single thing *rārus* emphasizes the distance between its parts. *lātō* ... *ferrō*: cf. *lātō* ... *hastilla ferrō*, l. 313.

132. *ruunt* fits only the last two of its five subjects; see on *legunt*, l. 426. *odōra* ... *vīs*: freely, 'keen-scented, sturdy hounds.' The phrase *canum vīs* is formed like *rotārum* ... *lāpsūs*, ll. 235, 236, etc. *odōrus* elsewhere = 'giving forth a smell.'

133. *limina*: i.e. of the palace.

135. *sonipēs* (sc. *ecus*): onomatopoeic; § 224.

137. *circumdata*: freely, 'wearing.' For its constr. cf. *collō* ... *terga datū*, ll. 218, 219, with note.

138. *cui*: we should say 'her'; see

aurea purpuream subnectit fibula vestem.)

Nec nōn et Phrygii comitēs et laetus Iūlus 146

incedunt; ipse ante aliōs pulcherrimus omniū

infert sē socium Aenēās atque agmina iungit.

Quālis ubi hibernam Lyciam Xanthīque fluenta

dēserit ac Dēlum māternam invisit Apollō

instauratque chorōs mīxtique altāria circum 145

Crētesque Dryopesque fremunt pīctique Agathyrsī,

ipse iugis Cynthi graditur mollique fluentem

fronde premit crīnem fingēns atque implicat aurō,

tēla sonant umeris, haud illō sēgnior ibat

Aenēās, tantum ēgregiō decus ēnitit ore. 150

Postquā altōs ventum in montis atque invia lustra,

ecce ferae saxi dēiectae vertice caprae

dēcurrere iugis; aliā dē parte patentis

on *quem*, l. 64. *crīnēs* . . . *aurum*: a strained way (§ 308) of saying that her knotted tresses are held in place by golden fastenings.

139. *aurea*: note the effect of the fourfold repetition of 'gold' in 134-139; cf. the repetition of 'bronze' in l. 448, 449, and see also § 266.

140. *et laetus Iūlus*, 'and in particular,' etc.; § 198.

141. *ante* . . . *omnis*: the strongest possible sup.; cf. the strong comp. in l. 347.

142. *socium*: sc. *rēgināe*. *agmina iungit*: sc. *agminibus rēgināe*. *agmina* refers to *Phrygiā* . . . *Iūlus*, 140.

143. *quālis*: as in lll. 679. It is balanced by *haud* . . . *sēgnior*, 149. *hibernam Lyciam*: i.e. his winter quarters in Lycia. *Xanthi*: here a river in Lycia.

144. *māternam*: explained by lll. 75-77; see n. there on *pius*.

145. *instaurat*: the dances have been interrupted since the preceding year.

146. *Crētes* . . . *Agathyrsi*: these peoples typify the wide variety of re-

gions from which Apollo's worshippers came. For scansion of *quid* with *Crētes* see § 241. *fremunt*, 'shout aloud,' *pīcti*: probably 'tattooed.' However remote or however strange a people is, it nevertheless worships Apollo.

147. *ipse*: Apollo. This picture of Apollo is parallel to that of Diana, l. 498-502; cf. the two closely.

148. *fronde*: the laurel; for the connection of the laurel with Apollo cf. lll. 81, lll. 91. *premit* . . . *fingēns*, 'confines and moulds into shape.' For Apollo's long locks see on *crīnitus*, l. 740. *aurō*: cf. *aurum* in the same connection, 138.

149. *tēla* . . . *umeris*: Apollo is *arcitenēs*, lll. 75. Cf. *illa* . . . *humerō*, of Diana, l. 500, 501.

150. *tantum* . . . *ore*: for Aeneas's beauty cf. l. 588-593.

151. *ventum*: sc. *est*; see on *discumbitur*, l. 700.

152. *saxi* . . . *vertice*: both singulars are coll. *dēiectae*, 'dislodged,' 'started,' by the beaters, 121; cf. the military phrase *dēicere hostem locō*.

- trāsmittunt cursū campōs atque agmina cervi
 155 pulvērulenta fugā glomerant montisque relinunt.
 At puer Ascanius mediis in vallibus ācri
 gaudet equō iamque hōs cursū, iam praeterit illōs
 spūmantemque dari pecora inter inertia vōtis
 optat aprum aut fulvum dēscendere monte leōnem.)
 160 Intereā māgnō miscērī murmure caelū
 incipit; insequitur commixtā grandine nimbus;
 et Tyrī comitēs passim et Trōiāna iuventūs
 Dardaniusque nēpōs Veneris diversa per agrōs
 tēcta metū petiēre; ruunt dē montibus amnēs.
 165 Spēluncam Dīdō dux et Trōiānus eandem
 dēveniunt. Prima et Tellūs et prōnuba Iūnō
 dant signum; fulsēre ignēs et cōnsciūs aethēr
 cōnubiis, summōque ululārunt vertice nymphae.
 Ille diēs primus lēti primusque malōrum
 170 causa fuit; neque enim speciē fāmāve movētur

154. trāsmittunt, 'scud across';
 sc. *et* (§ 139). cervi: for deer in Africa
 see i. 184-193.

155. glomerant, 'mass.'

156, 157. puer, 'boy though he is.'
 ācri . . . equō, 'in the mettle of his
 steed.'

158. dari . . . vōtis, 'may be vouch-
 safed in answer to his prayers.' pecora
 . . . inertia, 'such spiritless game'; a
 contemptuous designation of the *caprae*
 and the *cervi*, 152, 154.

160-172. A storm comes on; Aeneas
 and Dido take shelter in the same
 cave. The marriage is consummated
 as Juno had planned.

160. māgnō . . . caelum: cf. i. 124,
 with notes.

161. commixtā . . . nimbus: cf.
nigrantem . . . *nimbū*, 120.

163. nēpōs Veneris: Iulus.

164. tēcta, 'places of shelter.'
 petiēre: for tense see § 151. amnēs:
 due to the rain.

166. prima, 'primal.' Earth is the
 oldest of all the deities and ultimate

source of all the rest; cf. §§ 273, 276.
 prōnuba: freely, 'bride-escorting.' V.
 is thinking of the married women who
 escorted the new-made wife to the cham-
 ber in which her husband awaited her
 coming.

167, 168. signum: i.e. for the mar-
 riage. Its nature is not indicated. Note
 parataxis in *prima* . . . *ignēs*. cōnsciūs
 . . . cōnubiis, 'witness to the bridal.'
 For the dat. after *cōnsciūs* see on *cui*, i.
 314. vertice: as in 152. The *ignēs*, 167,
 correspond to the wedding-torches
 (*taedae*, 18); the cry of the nymphs sug-
 gests the wild cries of rejoicing and
 congratulation which greeted the bride
 as she passed to her new home. Tellus
 and Aether appear, perhaps, because
 the descent of the fertilizing showers of
 heaven into the lap of mother earth was
 in antiquity the type of wedlock. The
 phenomena noted are in themselves
 neither of good nor of evil omen. The
 sequel shows that they were really omi-
 nous of evil.

169, 170. diēs is to be taken in both

nec iam furtivum Didō meditātur amōrem;
conjugium vocat; hōc prætēxit nōmine culpam.

~~Exemplō~~ Libyae magnās it Fāma per urbēs,
Fāma, malum quā nōn aliud vëlōcius ūllum.

Mōbilitāte viget virisque adquirit eundō; 175

parva metū primō, mox sēsē attollit in aurās
ingrediturque solō et caput inter nūbila condit.

Illam Terra parēns irā inritāta deōrum
extrēmam, ut perhibent, Coeō Enceladōque sorōrem
prōgenit pedibus celerem et pernīcibus ālis, 180

mōnstrum horrendum, ingēns, cui, quot sunt corpore plū-
tot vigilēs oculi subter (mīrābile dictū), [mae,

tot linguae, totidem ōra sonant, tot subrigit auris.

Nocte volat caeli mediō terraeque per umbram 185

stridēns nec dulci dēclīnat lūmina somnō;

lūce sedet cūstōs aut summī culmine tēcti

subject and pred.: cf. the use of *faciēs*, III. 428. *primusque* . . . *causa*: a harsh phrase, a combination of *primusque* (*dīēs*) *malōrum fuit* and *causaque malōrum fuit*. *speciēs*, 'regard for appearances.' *fāmā*: as in 91.

171. *Didō*: the subject of two clauses is often set in the second; cf. position of *cervi*, 154.

172. *vocat*: the object is the thought of 166-168, i.e. the events that marked their stay in the cave.

173-197. *Rumor*, a loathsome goddess, spreads the story of Dido's love. She goes at last to *Iarbas*, a rejected suitor of Dido.

173. *Fāma*: the goddess of scandal.

175. *mōbilitāte* . . . *eundō*: instr. abl. Note how fully substantival the gerund is.

176. *metū*: V. is thinking of the way in which those who first spread a bit of gossip do so stealthily, as if in fear.

178. *deōrum*: obj. gen. with *irā*; see § 119, n. *Earth*, angered by the treatment of the Titans (§ 273), in re-

venge bore the giants (§ 274). *Rumor* has just been described as a giant, 177.

179. *extrēmam* = an adv., 'last of all.' *Rumor* is the last of Earth's children. *Coeō Enceladōque*: the former was a Titan, the latter a giant. V. like other classical writers, confuses the two classes of beings.

181, 182. *cui* . . . *subter* (*sunt*): there is an eye for every feather, and the eyes are beneath the feathers. *Fama* is a monstrous bird; in the description of her eyes V. may have the peacock in mind.

183. *subrigit*, 'pricks up'; as subject sc. *Fāma*. *subrigō* is an old form of *surgō*; we have had *arrigō* in this sense, e.g. I. 152.

184. *caeli* . . . *terrae*, 'twixt heaven and earth'; literally, 'in heaven and earth's midspace.' *mediō* is a neut. adj. used as a noun, in the local abl.

186. *lūcē*, in thought and meter both. balances *nocte*, 184. *cūstōs*, 'sentinel-like.' Latin often uses a metaphor where we use a simile. *summī* . . .

- turribus aut altis et magnas territat urbēs
 tam ficti praeque tenax quam nuntia veri.
 Haec tum multiplici populos sermone replēbat
 190 gaudens et pariter facta atque infecta canēbat,
 vennis Aeneān Troiānō sanguine crētum,
 cui sē pulchra virō dignetur iungere Didō;
 nunc hiemem inter sē luxū, quam longa, fovēre
 rēgnōrum inmemorēs turpique cupidine captōs.
 195 Haec passim dea foeda virum diffundit in ōra.
 Prōtinus ad rēgem cursūs dētorquet Iarban
 incēditque animum dictis atque aggerat irās.
 Hic Hammōne satus raptā Garamantide nymphā
 templa Iovī centum lātis immānia rēgnis,
 200 centum ārās posuit vigilemque sacrāverat ignem,
 excubiās divum aeternās; pecudūmque cruōre

tēcti: cf. *summi fastigia tēcti*, II, 302, with n. Fama takes care to have as wide a view as possible of men and affairs; cf. *turribus*, 187.

188. *ficti praeque . . . veri*: obj. gen. See also § 196, especially 2.

189. *tum*: i.e. in the days of our story. *multiplici*, 'ever-changing.' She never told the same tale twice.

190. *gaudens*: she enjoyed the mischief she wrought as did Cupid, I, 690. *facta* corresponds to *veri*, *infecta* to *ficti praeque*, 188.

191. *Troiānō*: here contemptuous, equivalent to 'foreign.' *crētum*: as in II, 74.

192. *virō*, 'in wedlock'; literally, 'as her husband,' a common sense of *vir*. *iungere*: for *infin.* with *dignetur* see § 161.

193. *quam longa* (sc. *est*): literally, 'how long it is,' i.e. regardless of its length. The subj. is due to the O. O. *hiemem . . . quam longa* together = an acc. of duration of time, *tōtam hiemem*. *fovēre*: as subject sc. *ēss* = *Didō-*

nem et Aeneān; both have just been mentioned.

194. *rēgnōrum*: Dido is forgetting Carthage (86-89), and Aeneas is forgetting his destined realm in Italy.

197. *aggerat irās*: so we talk of a 'towering rage.'

198-218. Iarbas begs Jupiter to note how Dido is requiting the favors she has received at his hands.

198. *Hammōne satus*: cf. *satum quō*, II, 540, with note.

199. *centum . . . rēgnis*: the size and the number of the temples were commensurate with the extent of his realm.

200. *centum ārās*: one for each temple. *posuit* pictures an act done at some undefined time in the past. *sacrāverat* pictures an act of the same time defined with ref. to another past moment, i.e. that at which Fama came to Iarbas. *ignem*: V. has in mind Vesta's fire at Rome.

201. *excubiās*, 'sentry'; see Vocab. The fire guards the honor of the gods.

pingue solum, et variis flōrentia līmina sertis.
 Isque amēns animi et rūmōre accēnsus amārō
 dicitur ante ārās media inter nūmina dīvum
 multa Iovem manibus supplex ōrāsse supīnis: 205
 'Iuppiter omnipotēns, cui nunc Maurūsia pictis
 gēns epulāta toris Lēnaeum libat honōrem,
 aspicias haec? an tē, genitor, cum fulmina torquēs,
 nēquiquam horrēmus, caecique in nūbibus ignēs
 terrificant animōs et inānia murmura miscent? 210
 Fēmina, quae nostris errāns in finibus urbem
 exigua pretiō posuit, cui litus arandum
 cuique loci lēgēs dedimus, cōnūbia nostra
 reppulit ac dominum Aenēān in rēgna recēpit.
 Et nunc ille Paris cum sēmivirō comitatū 215
 Maeoniā mentum mitrā crīnemque madentem
 subnexus raptō potitur, nōs mūnera templis

202. solum: the spaces before the altars (200); coll. sing. variis . . . sertis: cf. *ārās sertis* . . . *hālant*, l. 417.

203. -que, 'and so'; § 199. Iarbas's devotion gives him a claim upon the god. amēns animi: cf. *fidēns animi*, il. 61, with note.

204. media inter: as in 61. nūmina: i.e. as represented by their statues; cf. *ante ōra deum*, 62.

205. manibus . . . supīnis: cf. *supīnūs* . . . *manūs*, ill. 176, 177.

206, 207. nunc: i.e. since I introduced your rites. The cl. is a hint to the god of his debt to the speaker. Maurūsia = *Africa* or *Africōna*; § 190. pictis . . . toris: cf. l. 708. epulāta = *postquam epulāta est*; the wine and the libation come after the feast proper, as in l. 723-726. Lēnaeum . . . honōrem: i.e. an offering of wine. Cf. *Bacchi* = *vinī*, l. 215, and *laticem* . . . *Lyaeum*, l. 686.

208. haec is explained by 211-217. The thought is, 'If thou seest, why dost thou not punish them, if thou hast the power?'

209, 210. caeci and inānia carry

the emphasis, 'are the lightning-fires that frighten . . . aimless,' etc. miscent: sc. *ēōs* = *animōs*.

212. exigua pretiō: juxtaposition; small as the city was Dido had to pay for it. pretiō posuit = 'bought the right to build.' litus: i.e. only the sandy land on the coast.

213. loci lēgēs: i.e. laws governing her use of the site, 'the conditions of tenure.' nostra = an obj. gen., 'with me.' The thought is, 'the little she has she owes to me, yet she rejects me.'

214. dominum: see on *dominantur*, il. 327; cf. *servire*, 103, with note.

215. ille Paris, 'this (second) Paris.' Aeneas is a Paris, Iarbas means, because he is carrying off another's (Iarbas's) bride (§ 51). sēmivirō: cf. *Phrygiō*, 103, with note.

216. madentem: contemptuous for 'perfumed.' Note allit. in this verse.

217. subnexus: a middle, with acc.; §§ 186, 188. raptō potitur, 'is master of his prey.' For *raptō* cf. § 196, 1, for short *i* in *potitur* cf. ill. 54. Both words suggest unfeeling, brute force.

quippe tuis ferimus famamque fovemus inanem.

- Talibus orantem dictis arasque tenentem
 220 audiit omnipotens oculosque ad moenia torsit
 regia et oblitos fama melioris amantis.
 Tum sic Mercurium adloquitur ac talia mandat:
 'Vade age, nata, voca zephyros et labere pinnis
 Dardaniumque ducem, Tyria Carthagine qui nunc
 225 exspectat Fatisque datas non respicit urbes,
 adloquere et celeris defer mea dicta per auras.
 Non illum nobis genetrix pulcherrima talem
 promisit Graiumque ideò bis vindicat armis,
 sed fore, qui gravidam imperiis belloque frementem
 230 Italiam regeret, genus altò a sanguine Tencrì
 pròderet ac totum sub lægès mitteret orbem.
 Si nulla accendit tantarum gloria rerum
 nec super ipse sua molitur laude laborem,
 Ascanione pater Romanas invidet arcès?
 235 Quid struit aut qua spē inimicā in gente moratur
 nec prolem Ausoniam et Lavinia respicit arva?

218. quippe: used here like *scilicet*, II. 577. famam: i.e. that Hammon is a mighty god.

219-237. Jupiter sends Mercury to Carthage to bid Aeneas think of Italy, his appointed home.

219. aras . . . tenentem: this act was intended to give greater solemnity and weight to an entreaty, an oath, or the like.

221. amantis, 'the lovers'; see on *venientum*, I. 434.

222. adloquitur: for the *ū* see § 243.

223. vade age: as in III. 462. pinnis: cf. *volat* . . . *aldrum*, I. 300, 301. Here Mercury is to make all speed and so is to use the winds too.

225. exspectat: intrans., = *manet*, a rare use. urbes: an exaggeration; Aeneas is to found but one city. See I. 264, II. 294, III. 297. That city is to be in Italy, not in Africa.

227. talem: i.e. such a sluggard; sc. *fore* from 229.

228. Graium . . . armis: *sc.*, 227. must be carried over into this cl. ideò: i.e. that he may be a laggard. bis vindicat: once from Diomedes (cf. I. 96-98, with notes), and again when Troy fell (II. 620). The latter rescue will not be complete till Aeneas comes to Italy; hence we have the present tense.

231. pròderet: i.e. to future generations. totum . . . orbem: i.e. through the victories of his successors.

232. nulla: with adverbial force, = *nullo modo*.

233. super: as in I. 750.

234. Ascanione pater: juxtaposition; 'does he find it in his father's heart to begrudge?'

235. spē inimicā: for the hiatus see § 237.



MERCURY

Nāviget! haec summa est, hīc nostrī nūntius estō.'

Dixerat. Ille patris māgnī pārere parābat
 imperiō et prīmum pedibus tālāria neccit
 aurea, quae sublimem ālis sive aequora suprā 240
 seu terram rapidō pariter cum flāmine portant.
 Tum virgam capit; hāc animās ille ēvocat Orcō
 pallentis, aliās sub Tartara tristia mittit,
 dat somnōs adimitque et lūmina morte resignat.
 Illā frētus agit ventōs et turbida trānat 245
 nūbila. Iamque volāns apicem et latera ardua cernit
 Atlantis dūri, caelum quī vertice fulcit,
 Atlantis, cinctum adsiduē cui nūbibus ātrīs
 piniferum caput et ventō pulsātur et imbrī;
 nix umerōs infūsa tegit; tum flūmina mentō 250
 praecipitant senis, et glaciē riget horrida barba.
 Hic prīmum paribus nītēns Cyllēnius ālis
 cōstitit; hinc tōtō praeceps sē corpore ad undās
 misit avi similis, quae circum litora, circum
 piscōsōs scopulōs humilis volat aequora iūxtā. 255

237. *summa*, 'my will; lit., 'the sum and substance' of what I have to say to him. *nostrī*: gen. pl. of *ego*, with possessive force; a rare use.

238-278. Mercury goes to Carthage; he rebukes Aeneas, gives him Jupiter's message and departs.

239. *pedibus*: dat.; § 124.

240. *sublimem ālis*, 'upborne by their pinions'; *sublūnis* is often treated as if it were a pass. participle.

241. *pariter cum*, 'with the speed of.'

242, 243. *virgam*: commonly called *cādūceus*; see *cut.* § 286. *animās . . . aliās*: briefly put for *aliās animās . . . aliās*. *Orcō . . . Tartara*: i.e. the underworld in general. *pallentis*: cf. *imāgō . . . ora modis . . . pallida mris*, l. 253, 254. For Mercury's functions here see § 286.

244. *morte*: abl. of separation with

resignat, which here = *liberat*. *lūmina . . . resignat* repeats the thought with which the parenthesis begins, namely, Mercury's mighty power over the souls of the dead. For this arrangement cf. that in III. 317-319, as explained in the note there on *Pyrrhina*.

245. *agit*, 'puts to rout,' i.e. outstrips, a variation from the thought in *rapidō . . . flāmine*, 241. *turbida*: i.e. by the winds; freely, 'rolling.'

247. *dūri*, 'rugged,' 'patient,' is explained by *caelum . . . fulcit*. *vertice* = *capite*. For Atlas see on l. 741.

250, 251. *nix . . . infūsa*: freely, 'a mantle of snow.' *mentō . . . barba*: V. writes thus because he thinks of Atlas as a demigod transformed into a mountain. *praecipitant*: as in II. 9.

252. *paribus nītēns . . . ālis*, 'poised on balanced wings.'

255. *humilis volat*: V. has in mind

- Haud aliter terrās inter caelumque volābat
 litus harēnōsum ad Libyae ventōsque secābat
 māternō veniēns ab avō Cyllēnia prōlēs.
 Ut primum ālātis tetigit māgālia plāntīs,
 260 Aenēān fundantem arcēs ac tēcta novantem
 cōspicit. Atque illi stellātus iāspide fulvā
 ēnsis erat, Tyriōque ardēbat mūrīce laena
 dēmissa ex umerīs, divēs quae mūnera Dīdō
 fēcerat et tēnuī tēlās discrēverat aurō.
 265 Continuō invādit: 'Tū nunc Carthāginis altae
 fundāmenta locās pulchramque uxōrius urbem
 exstrūis heu rēgnī rērumque oblīte tuārum?
 Ipse deum tibi mē clārō dēmittit Olympō
 rēgnātor, caelum et terrās quī nūmine torquet,
 270 ipse haec ferre iubet celeris mandāta per aurās:
 quid struis ant quā spē Libycīs terīs ōtia terrīs?
 Sī tē nūlla movet tantārum glōria rērum
 nec super ipse tuā mōliris laude labōrem,
 Ascanium surgentem et spēs hērēdis Iūli
 275 respice, cui rēgnum Itāliae Rōmānaque tellūs

a gull or cormorant flying close to the water in search of food.

257. ad: for position see § 210.

258. māternō . . . avō: Atlas. Mercury was son of Maia, daughter of Atlas. Cyllēnia prōlēs: cf. *Cyllēnius*, 252.

259. māgālia: sc. *Carthāginis*; apparently the suburbs as distinguished from the better portion of the city.

261. atque, 'and lo'; see § 200. The Trojan leader's garb is in keeping with his strange occupation. stellātus: i.e. on the hilt. iāspide: coll. singular.

263. dēmissa, 'draped.' quae mūnera, 'a gift which.' mūnera probably includes both the *ēnsis* and the *laena*, though the rel. cl. applies only to the latter.

264. tēnuī . . . aurō: i.e. with thin threads of gold. discrēverat, 'had varied,' 'had worked'; the cloak is not

one broad expanse of crimson, but is divided into different fields by the threads that work out the pattern.

265, 266. nunc: emphatic, 'at so critical a time as this.' altae . . . pulchram: Mercury suggests to Aeneas that Carthage is high enough and lovely enough without his aid. uxōrius: freely, 'for a woman's sake.'

267. rērum . . . tuārum, 'your real destiny.'

269. torquet, 'guides,' literally with *caelum*, in the sense of 'causes to revolve' (cf. II. 250), fig. with *terrās*.

271. ōtia, 'hours of idleness.'

272. With 272, 273, cf. 232, 233.

274. Ascanium . . . Iūli: for V.'s love of variety see § 181. surgentem = *adolēscēntem*.

275. cui = *ei enim*.

dēbentur.' Tālī Cyllēnius ore locūtus
mōrtālīs vīsūs mediō sermōne relīquit
et procūl in tenuēm ex oculīs evānuit auram.

At vērō Aenēās aspectū obmūtuit amēns,
arrēctaeque horrōre cōmae, et vōx faucibus haesit.
Ārdet abire fugā dulcisque relinquere terrās
attonitus tantō monitū imperiōque deōrum.
Heu quid agat? quō nunc rēginam ambire furentem
audeat adfātū? quae prīma exōrdia sūmat?
atque animum nunc hūc celerem, nunc dīvidit illūc
in partisue rapit variās perque omnia versat.
Haec alternantī potior sententia vīsa est:
Mnēsthea Sergestūque vocat fortemque Serestum,
classem aptent tacitī sociōsque ad litora cōgant,
arma parent et, quae rēbus sit causa novandīs,
dissimulent; sēsē intereā, quandō optima Didō
nesciat et tantōs rūhpi nōn spēret amōrēs,
temptātūrum aditūs et, quae mollissima fandī
tempora, quis rēbus dexter modus. Ōcīus omnēs
imperiō laeti pārent et iussa fācessunt.

Morse

277. mediō sermōne: an exaggerated phrase, akin to *dictō citius*, I. 142; see note there.

279-295. Aeneas bids his companions make ready for sailing, hoping to find some favorable opportunity of announcing his purpose to the queen.

280. arrēctae . . . haesit: cf. II. 774, III. 48.

283, 284. agat . . . sūmat: subj. in O. O., representing deliberative questions of the O. R. ambire, 'approach.' V. has in mind the use of the word to denote the tactics employed by politicians to 'get round' voters.

285. dīvidit: i.e. he parts his mind (thoughts) and then dispatches the parts in quest of some way out of his dilemma. The vs. is explained by 286.

286. partisue: for position of -que see on *pedibusque*, II. 227. per . . . ver-

sat, 'makes it range over the whole field,' i.e. of ways to obey Jupiter's command.

289-291. aptent . . . dissimulent: subj. in O. O. after *vocat*, 288, regarded as = *vocat et imperat*. arma parent: so as to be ready for any developments. rēbus = *cōsiliis*, the plans of 280. sēsē . . . temptātūrum (293): with *vocat*, 288, which now = *vocat et dīcī (eis)*.

292. spēret, 'expect'; the verb is used of anticipating evil as well as of hoping for good.

293, 294. temptātūrum aditūs contains a military metaphor; *aditūs* is used of the approaches to a fort. quae . . . modus: sc. *sint* with *tempora*, *sit* with *modus*. Cf. n. on *viris*, I. 517. mollissima, 'happiest,' 'fairest.' rēbus dexter, 'propitious to his interests'; for case of *rēbus* see § 125.

At rēgina dolōs (quis fallere possit amantem?)
 praesēnsit mōtūsq̄ excēpit prima intūrōs,
 omnia tūta timēns; eadem impia Fāma furenti
 dētulit, armāri classem cursumque parārī.

300 Saevit inops animi tōtamque incēnsa per urbem
 bacchātur, quālis commōtis excita sacris
 Thyias, ubi audītō stimulant trietērica Bacchō
 orgia nocturnusque vocat clāmōre Cithaerōn.

Tandem his Aenēān compellat vōcibus ultrō:

305 'Dissimulāre etiam spērāstī, perfide, tantum
 posse nefās tacitusque meā dēcēdere terrā?
 nec tē noster amor nec tē data dextera quondam
 nec moritūra tenet crudēli fūnere Dīdō?

Quin etiam hibeṛnō mōliris sidere classem

310 et mediis properās Aquilōnibus Ire per altum,
 crudēlis? Quid? Si nōn arva aliēna domōsque
 ignōtās peterēs et Trōia antiqua manēret,
 Trōia per undōsum peterētur classibus aequor?

Mēne fugis? Per ego hās lacrimās dextramque tuam tē

297. excēpit: *excipere rūmōrēs, vōcēs, sermōnem* are standing phrases.

298. tūta: acc. pl., 'safe though they were'; she was therefore doubly fearful of aught that threatened harm *omnia . . . timēns* = a causal cl. *impia* = *foeda*, 196.

300. animi: for case, see § 116.

301. quālis: as in III. 679.

302. Thyias: sc. *bacchātur*. In Bacchic rites the *sacra* seem to have been brought out of the temple and shaken violently. At the sound of this shaking the Bacchantes start up to join in the rites. *stimulant*: sc. *eam*. Bacchō, 'the Bacchus cry.' *Iō Bacche*, much used by the Bacchantes.

303. orgia: the great festival of Bacchus, held in and about Thebes in Boeotia. *nocturnus*, adv., 'by night,' the usual time for Bacchic orgies. *vocat* . . . Cithaerōn: the mountain is said

to do what is done by the revelers on its slopes; cf. n. on *lambit*, III. 574.

305. dissimulāre etiam: i.e. to cloak as well as to form.

306. dēcēdere: join directly with *spērāstī*.

308. moritūra . . . Dīdō: we should say, 'the thought that Dido,' etc.; sc. if you desert her. Dido's use of her own name has a pathetic effect.

309. mōliris: an exaggeration (cf. III. 5, 6); Aeneas was merely repairing his fleet. *sidere*: a poetical substitute for *tempore*. The ancients seldom sailed in winter.

311. quid?: often thus used, esp. in prose, to call attention to a following question. *aliēna*: i.e. those belonging to the Italians.

313. Trōia: emphatic, 'even Troy.' *peterētur*: sc. at this season.

314. tē: with *drō*, 319

(quandō aliud mihi iam miserae nihil ipsa reliqui),
 per cōnūbia nostra, per inceptōs hymenaeōs,
 sī bene quid dē tē merui fuit aut tibi quicquam
 dulce meum, miserēre domūs lābentis et istam,
 ōrō, sī quis adhūc precibus locus, exue mentem.
 Tē propter Libycae gentēs Nomadumque tyranni
 ōdēre, infēnsī Tyrii; tē propter eundem
 extinctus pudor et, quā sōlā sīdera adibam,
 fāma prior. Cui mē moribundam dēseris, hospes?
 hōc solum nōmen quoniam dē coniuge restat.
 Quid moror? an mea Pygmalion dum moenia frāter
 dēstruat aut captam dūcat Gaetūlus Iarbās?
 Saltem sī qua mihi dē tē suscepta fuisset
 ante fugam subolēs, sī quis mihi parvulus aulā
 lūderet Aenēās, quī tē tamen ōre referret,
 nōn equidem omninō capta ac dēserta vidērer.’
 Dixerat. Ille Iovis monitis immōta tenēbat
 lūmina et obnixus cūram sub corde premēbat.

316. cōnūbia = the union in the cave, 165-172, hymenaeōs = the formal marriage to which that union seemed to point.

317, 318. sī ... merui: cf. *sic meruō*, iii. 687, with n. fuit ... meum = aut sī quicquam tibi placuī. sī ... meum is one of the objects of *per*, 314, 'by whatever favors,' etc.; cf. n. on *per*, ii. 142. lābentis: Dido anticipates the result of Aeneas's departure.

320, 321. tyranni ōdēre (sc. mē): cf. 36, 37. infēnsī: i.e. on account of the neglect of their city; see 86-89.

322. pudor: as in 27. quā ... adibam: i.e. by which I was winning immortality. Cf. *tollēmus in astra*, iii. 158, with note.

323. fāma, 'my good name'; cf. *fūmam*, 91. cui ... dēseris: cf. *cui* ... *relinquor*, ii. 678. hospes contains a hint that she deserves better treatment at his hands.

324. quoniam ... restat explains why she calls him *hospes*. coniuge: briefly put for *coniugis nōmine*; cf. n. on *cum nāvibus*, i. 193.

325. quid moror: sc. to die. After an sc. *morer*, 'shall I delay?' *quid moror* (note the indic.) has to do with her actual conduct; (*morer*) deals with her fut. conduct, and is a delib. question.

327. suscepta fuisset: i.e. had been born to me by you and had been reared; cf. n. on *suscipit* ... *foliis*, i. 175.

329. quī tē ... referret, 'who reproduced you.' The cl. is an integral part of *saltem sī* ... *Aenēas*, the prot. of a condition contrary to fact; hence the subj. *tamen*, 'at least,' suggests a balancing phrase like 'though in no other way.'

331-361. Aeneas's reply: 'Well do I remember all I owe thee. But duty bids me go to Italy.'

332. obnixus: Aeneas struggles

- Tandem pauca refert: 'Ego tē, quae plūrima fandō
 335 prōmeritam, nec mē meminisse pigēbit Elissae,
 dum memor ipse mei, dum spīritus hōs regit artūs.
 Prō rē pauca loquar. Neque ego hanc abscondere fūrtō
 spērāvī (nē finge) fugam nec coniugis umquam
 praetendī taedās aut haec in foedera vēnī.
 340 Mē'sj Fāta meis paterentur dūcere vitam
 auspiciis et sponte meā compōnere cūrās,
 urbem Trōiānam primum dulcisque meōrum
 rēliquiās colerem, Priamī tēcta alta manērent,
 et recidīva manū posuissem Pergama victis.
 345 Sed nunc Italiā māgnam Grŷnēus Apollō,
 Italiā Lyciae iussēre capessere sortēs;
 hīc amor, haec patria est. Sī tē Carthāginis arcēs
 Phoenissam Libycaeque aspectus dētinet urbis,
 quae tandem Ausoniā Teucrōs cōnsidere terrā
 350 invidia est? et nōs fās exera quaerere rēgna.

against his anguish as against a foe. *cūram* . . . *prēmēbat*: cf. *premit* . . . *dolōrem*, l. 209.

333-335. *tē* . . . *prōmeritam* (sc. *esse dē mē*) answers *si bene* . . . *merui*, 317. *quae* . . . *valēs* is the object of *prōmeritam*; *plūrima* = 'in long array.' *mē* . . . *pigēbit*: for constr. cf. *si nōn perlaceum* . . . *fuisse*, 18, with n. The gen. which we have there is replaced by the infin. phrase here; cf. *neo* . . . *paeniteat*, l. 543, 549.

336. *dum* . . . *mei*: sc. *sum*.

337. *prō rē*, 'in defense of my conduct.'

338, 339. *nē finge*: sc. *animō*, 'fancy it not.' *nec* . . . *taedās*: a fig. way of saying, 'nor did I ever seek to become your husband.' With *taedās* cf. *taedae*, 18, with n. *haec* = *illā*. The *foedera* into which Aeneas entered were those of hospitality, not of marriage.

341. *auspiciis*, 'will'; cf. n. on *auspicis*, 108. *compōnere*: as in l. 135.

343, 344. *manērent*, 'would (still) be standing,' pictures the result rather than the process; *posuissem* gives the process. With the text cf. *Priamū* . . . *manērēs*, ll. 56. *recidīva*: freely, 'a second'; see Vocabulary.

346. *Lyciae* . . . *sortēs*: i.e. of Apollo; see 143 and § 231. *iussēre*: V. has nowhere given the words of this command; the only utterance from Apollo pointing to Italy is that given in ll. 94-98, and interpreted by the Penates, ll. 161-168.

347, 348. *tē* . . . *dētinet*: i.e. from going elsewhere. *Phoenissam* = a causal clause.

350. *invidia*, 'ground for envy'; see § 186. *nōs*: i.e. for us as well as for you. As Dido came from Tyre to Carthage, so the Trojans have a right to go from Troy to Italy. He is evading Dido's charge, which was, not that he was seeking to settle elsewhere, but that he was trying to desert her.

Mē patris Anchisae, quotiēns ūmentibus umbris
 nōx operit terrās, quotiēns astra ignea surgunt,
 admonet in somnīs et turbida terret imāgō,
 mē puer Ascanius capitisque iniūria cārī,
 quem rēgnō Hesperiae fraudō et fātālibus arvis. 363
 Nunc etiam interpres dīvum Iove missus ab ipsō
 (testor utrumque caput) celeris mandāta per aurās
 dētulit; ipse deum manifestō in lūmine vidī
 intrantem mūrōs vōcemque hīs auribus hausi.
 Dēsine mēque tuis incendere tēque querēlis; 360
 Italiam nōn sponte sequor.'

Tālia dicentem iamdūdum āversa tuētur
 hūc illūc volvēns oclōs tōtumque pererrat
 lūminibus tacitis et sic accēnsa profātur:
 'Nec tibi dīva parēns generis nec Dardanus auctor, 365
 perfide, sed dūris genuit tē cautibus horrēns
 Caucasus, Hyrcānaeque admōrunt ūbera tigrēs.
 Nam quid dissimulō aut quae mē ad māiōra reservō?
 num flētū ingemuit nostrō? num lūmina flexit?

351. *Anchisae*: with *imāgō*, 353.

353. *turbida*: i.e. as to the consequences of Aeneas's stay in Carthage. *imāgō*: for position cf. n. on *Didō*, 171.

354. *puer* . . . *iniūria*: i.e. the thought of my boy and the wrong I am doing, etc.; from *admonet* and *terret*, 353, sc. some general verb like *commovet*.

355. *fātālibus* = *quas Fātā ei dederunt*.

357. *utrumque* = *et meum et tuum*.

359. *mūrōs*: sc. *urbis* or *Carthāginis*. *vōcem* . . . *hausi* involves a figure familiar in English.

361. *nōn sponte* (sc. *meū*): i.e. in obedience to a will higher than mine own. The brevity of this vs. is in marked contrast with the wordy rhetoric of the rest of the speech.

362-392. Dido replies: 'No son of a goddess, no Trojan art thou, but a heartless traitor. Go, make for Italy, and let my curse go with you.'

362. *āversa*: as in l. 483; freely, 'askance.'

363. *tōtum* (sc. *eum*), 'from head to foot.'

364. *lūminibus*: here, 'glances,' as distinguished from *oculōs*, 363.

365. *generis* . . . *auctor*: i.e. no true Trojan could do what you are doing.

366. *cautibus*: with *horrēns*.

367. *admōrunt*: sc. *tibi*, 'put to your lips.'

368. *nam*: as in ll. 373. *dissimulō*: i.e. cloak my feelings. The questions in this vs. are like *quid moror*, 325. See n. there. *māiōra*, 'direr wrongs.' Dido means, 'Am I to wait to suffer worse things ere I speak out?'

369. From this point to 379 Dido talks to herself, forgetting Aeneas's presence. *num* . . . *flexit* illustrates *ille* . . . *lūmina*, 331, 332.

- 370 num lacrimās vinctus dedit aut miserātus amantem est?
Quae quibus anteferam? iam iam nec mǎxima Iūnō
nec Sāturnius haec oculis pater aspicit aequis.
Nūsqum tūta fidēs. Eiectum lītore, egentem
excēpī et rēgnī dēmēns in parte locāvī,
375 āmissam classem, sociōs ā mortē redūxī.)
Heu furiis incēnsa feror! nunc angur Apollō,
nunc Lyciae sortēs, nunc et Iove missus ab ipsō
interpres dīvum fert horrida iussa per aurās.
Scillicet is superis labor est, ea cūra quiētōs
380 sollicitat. Neque tē teneō neque dicta refellō;
ī, sequere Italiam, ventis pete rēgnā per undās.
Spērō equidem mediis, si quid pia nūmina possunt,
supplicia hausūrum scopulis et nōmine Dīdō
saepe vocātūrum. Sequar ātris ignibus absēns
385 et, cum frīgida mors animā sēdūxerit artūs,

371. quae... anteferam: literally, 'what shall I put before what?' a delib. question meaning really, 'I know not what to do or say.'

372. Sāturnius... pater: Jupiter; § 276. haec, 'this world of ours'; said with a gesture. aequis, 'just,' 'impartial.' Even the gods are now biased; for the reproach cf. the speech of Iarbas, 206-210.

373. egentem: cf. Aeneas's own words, *omnium egēns*, l. 599.

375. āmissam... redūxī: an exaggeration; Dido had nothing to do with the coming of Aeneas's fleet to Carthage. sociōs... redūxī, however, may be taken literally; cf. n. on *clāmōre*, l. 519, and on *proprius*, l. 526. Dido charges Aeneas with ingratitude even as Iarbas had charged her, 211-214.

376-378. nūnc angur... aurās scornfully refers to Aeneas's words, 345, 346, 356. Dido's triple *nunc* finely mocks Aeneas's *nunc*... *nunc etiam*. et = *enim*, 356.

379. is... ea both refer to the thought of *nunc angur*... *aurās*, the giving of oracles and the sending of messages to bid men play the part of traitors. quiētōs (sc. *esse*): freely, 'their quiet existence.'

381. sequere Italiam mockingly repeats Aeneas's *Italiam*... *sequor*, 361. ventis... undās: while ostensibly giving him permission to depart, Dido makes two of her five words suggest the perils his going involves.

382. pia: cf. *si*... *caelō pietūs*, ll. 536, with n. there on *pietūs*.

383. hausūrum: a rare form, in place of *haustūrum*. Dīdō: acc., according to a Greek form of declension.

384. Ignibus, 'firebrands.' *ātris* suggests death; see on *ātrō*... *venēdō*, ll. 221. absēns: as in 83. While she lives Dido is to be a sort of Fury, ever with Aeneas to torture him for his treachery. The Furies of mythology carried torches.

385. animā... artūs: the ancients

omnibus umbra locis aderō. Dabis, improbe, poenās.
Audiam, et haec Mānis veniet mihi fāma sub imōs.'

His mediū dictis sermōnem abruptit et anrās
aegra fugit sēque ex oculis āvertit et anfert
linquēns multa metū cunctantem et multa volentem 390
dicere. Suscipiunt famulae copulataque membra
marmoreō referunt thalamō strātisque repōnunt.

At pius Aenēās, quamquam lēnīre dolentem
sōlandō cupit et dictis āvertere cūrās,
multa gemēns māgnōque animum labefactus amōre 395
iussa tamen dīvum exsequitur classemque revī.
Tum vērō Teucrī incumbunt et litore celsā.
dēducunt tōtō nāvīs. Natat ūncta carina,
frondentisque ferunt rēmōs et rōbora silvis
infabricāta fugae studiō. 400

Migrantis cernās tōtāque ex urbe ruentis,

often defined death as the separation of the soul from the body. With *artūs* sc. *meūs*.

386. *umbra* = an advers. cl. *aderō*: sc. *libē*.

387. *Mānis* . . . *sub imōs* = *ad Mānis imōs*, III. 563. The spirits received news of events in this world from the newly dead or from living visitors. In Book VI we shall read of Aeneas's journey to the underworld.

388. *aurās*: we should say, 'the light.'

389. *sē* . . . *āvertit*: contrast *āvertit*, I. 104, *āvertēs*, I. 403, both without *sē*.

390. *multa* . . . *cunctantem*: *multa* is probably adv., as in *haud* . . . *mortuus*, III. 610. *metū*: i.e. of offending Dido still more. *et* = *et tamen*.

391. *conlāpsa*, 'nerveless.' *membra*: with all three verbs.

392. *thalamō* . . . *strātis*: dat.; § 123.

393-415. Aeneas still prepares to depart. Dido determines to try en-

treaties a second time, making Anna her mouthpiece.

393. *plus*: though apparently false to Dido, Aeneas is doing his highest duty, that towards the gods; cf. 361, 396.

397. *incumbunt*: for one object sc. *sē* (§ 139); the other object is contained in *litore* . . . *nāvīs*, 'they press on the launching of their ships.'

398. *ūncta*: i.e. with pitch or tar. So to-day boats and ships are black-leaded or painted to make them slip more readily through the water. *carina*: coll. singular.

399. *frondentis* . . . *rēmōs*: i.e. branches with the leaves still on, to be made into oars. See on *stringere rēmōs*, I. 552. *rōbora* = *trabēs*, I. 552. For the condition of the ships cf. 53. In their haste they do not stop to make repairs.

401. *cernās*: cond.; sc. *si adsis* or the like as the prot. We might have had *cernerēs*, 'one might have seen,' but the pres. corresponds exactly to the histor. pres. in 397-400.

- Ac velut ingentem formicae farris acervum
 cum populant hiemis memorēs tectōque repōnunt:
 it nigrum campis agmen, praedamque per herbās
 405 convectant calle angustō; pars grandia trūdunt
 obnixae frumenta umeris, pars agmina cōgunt
 castigantque morās; opere omnis sēmita fervet.
 Quis tibi tum, Didō, cernenti tālia sēnsus,
 quōsve dabās gemitūs, cum litora fervere lātē
 410 prōspicerēs arce ex summā tōtumque vidērēs
 miscēri ante oculōs tantis clāmoribus aequor!
 Improbe amor, quid nōn mortālia pectora cōgis!
 Ire iterum in lacrimās, iterum temptāre precandō
 cōgitur et supplex animōs summittere amōri,
 415 nē quid inexpertum frūstrā moritūra relinquat.
 'Anna, vidēs tōtō properārī litore circum;
 undique convēnere; vocat iam carbāsus aurās,
 puppibus et laetī nautae inposuere corōnās.
 Hunc ego sī potuī tantum spērāre dolōrem,
 420 et perferre, soror, poterō. Miserāe hōc tamen finum

402. ac: sc. some general verb like *instant* or *incumbunt* (397).

405, 406. *calle angustō*: ants regularly move in this way along a single narrow track. *pars . . . pars*: some are workmen, some overseers. *grandia*: i.e. as compared with the ant itself. *frumenta*, 'grains of corn.'

407. With *opere . . . fervet* cf. *ferret opus*, l. 436, in the simile of the bees, l. 430-436, which is to be compared generally with this. *sēmita*: the *callis angustus* of 405.

408. *sēnsus*: sc. *erat*.

409. *litora fervere* effectively repeats the thought of *sēmita fervet*, 407. For the form *fervere* see § 101; contrast *ferret* in 407.

412. *quid . . . cōgis*: as in lll. 56.

413. *temptāre precandō*: sc. *Aenēas*, and cf. *animum temptāre precandō*, 112.

414. *animōs*: here, 'pride.'

415. *nē . . . relinquat*: briefly put for 'that she may not leave aught untried and so (thanks to that neglect) die in vain.' *frūstrā moritūra* is contingent upon *inexpertum . . . relinquat*, 'being (in that event, i.e. if she leaves aught untried) sure to die and that too fruitlessly.' Cf. Dido's talk of death, 325.

416-426. Dido's appeal to Anna. 'Bid Aeneas wait till he can go more safely. Ask him to tarry till I can better endure the thought of his departure.'

416. *Anna*: Anna has doubtless been with Dido since her return to her chamber, 392; see § 225.

417. *vocat . . . aurās*: contrast *aurae veta vocant*, lll. 356, 357.

418. *puppibus . . . corōnās*: sailors placed garlands on their vessels both on entering and on leaving a port.

419, 420. *hunc . . . poterō* = 'I shall

exsequere, Anna, mihi; solum nam perfidus ille

tibi colere, arcanos etiam tibi credere sensus;

sola viri mollis aditus et tempora noras.

I, soror, atque hostem supplex adfāre superbum;

Nōn ego cum Danais Trōianam excindere gentem

Aulida iuravi classemve ad Pergama misi

nec patris Anchisae cinerem Mānisve revelli;

cur mea dicta negat duras demittere in auris?

Quō ruit? extrēmum hōc miseræ det munus amanti;

expectet facilemque fugam ventosque ferentis.

Nōn iam coniugium anticum, quod prōdidit, oro

nec pulchrō ut Latīo careat regnumque relinquat;

tempus inane petō, requiem spatiumque furorī,

dum mea mē victam doceat fortuna dolere.

Extrēmam hanc oro veniam (miserere sororis);

quam mihi cum dederit, cumulātam morte remittam.'

Talibus orabat, talisque miserrima flētus

fertque refertque soror. Sed nullis ille movetur

be as well able to endure . . . as I was to foresee it.' Dido is dissembling in order to deceive Anna and through her Aeneas. *spērāre*: as in 292.

422. *colere* . . . *crēdere*: these hist. infns. are noteworthy, (1) because they stand in a causal cl., (2) because they denote repetition, custom, and so = *colere* . . . *crēdere* *solet*. See G. 647, N. 2.

423. *mollis* . . . *tempora*: cf. 293, 294, and note again V.'s love of variety.

424. *hostem*: once Dido called him *continax*, 171, 172, 324, then simply *hospes*, 323, a word combining the ideas of stranger and guest; now she calls him *hostis*.

426. *Aulide*: for Aulis as the gathering-place of the Gk. forces see §51.

427. *cinerem Mānisve*: cf. *cinerem aut Mānis*, 34, with note

428. *negat* has the force and the constr. of *abnegat*, II. 637.

430. *ventōs* . . . *ferentis*: see on *ventō* . . . *ferentis*, III. 473.

432. *pulchrō* . . . *Latīo* contains a sneer.

433. *tempus inane*, 'an idle season'; cf. *otia*, 271. *inane*: i.e. freed from the preparations Aeneas is now making for departure. *requiem spatiumque*, 'a breathing-spell.'

435. *oro*: sc. *cum*. *miserere sororis*: i.e. by telling him how slight a favor I crave from him.

436. *quam*: see on *quem*, I. 64. *cumulātam* (sc. *eam*) . . . *remittam*: freely, 'I will repay it a hundredfold by dying.' For Dido's allusion to her death cf. 325. Anna gives no special heed to Dido's wild utterances, thinking them natural enough under the circumstances.

- flētibus aut vōcēs ūllās trāctābilis audit;
 440 Fāta obstant, placidāsque virī deus obstruit aurīs.
 Ac velut annōsō validam cum rōbore quercum
 Alpīnī Boreae nunc hinc nunc flātibus illinc
 ēruere inter sē certant, it strīdor, et altae
 cōnsternunt terram concussō stipite frondēs;
 445 ipsa haeret scopulīs et, quantum vertice ad aurās
 aetheriās, tantum rādice in Tartara tendit:
 hand secus adsidui hinc atque hinc vōcibus hērōs
 tunditur et māgnō persentit pectore cūrās;
 mēns immōta manet; lacrimae volvuntur inānēs.
 450 Tum vērō infēlix Fātis exterrita Didō
 mortem ōrat; taedet caelī convexa tuērī.
 Quō magis inceptum peragat lūcemque relinquat,
 vidit, tūricremis cum dōna inponeret ārīs,
 (horrendum dictū) laticēs nigrēscere sacrōs
 455 fūsaque in obscēnum sē vertere vīna cruōrem.

437-449. Anna plies Aeneas with appeals, but in vain.

439, 440. *aut* is inaccurate. V. writes as if he had said in 438, *nōn ille movetur*. For *nōn* . . . *aut* cf. iii. 42, 43. Here we must borrow a neg. for *aut* from *nūllis*; this neg. + *aut* = *neque*. *placidās*, 'gracious,' 'ready to yield.' *virī deus*: juxtaposition of contrasts; *deus* = 'heaven,' as often.

441. *annōsō* . . . *rōbore*: causal abl. with *validam*.

442. *Alpīnī* in thought = an adv. of location, 'on some Alpine height.' *Boreae* = *Aquilōnēs*, 'stormy winds'; see § 190.

443, 444. *it*, 'ensues.' *strīdor* is the creaking of the tree as it sways in the wind. *altae* . . . *frondēs*, 'layers of leaves.' *concussō stipite*: sc. *ā Boreae*.

446. *in Tartara*: an extravagant way of saying, 'down into the earth.'

447. *vōcibus*, 'appeals.'

448. *māgnō* . . . *cūrās* corresponds

to *altae* . . . *frondēs*, 443, 444; like the oak, Aeneas suffers, but he does not yield. So *adsidui* . . . *vōcibus*, 447, corresponds to *nunc* . . . *flātibus illinc*, 442; *mēns* . . . *manet*, 449, balances *ipsa* . . . *scopulīs*, 445.

449. *lacrimae*: sc. *Annae*; cf. 437, 438. *inānēs* = an adv., 'without result.'

450-473. Dido prays for death, then plans to secure this boon herself. Strange sights and omens confirm this resolution.

450. *Fātis*: briefly put for 'the manifest will of the Fates.'

451. *taedet*: sc. *eam*; for constr. see on *mā* . . . *pietēdū*, 335.

452, 453. *quō* . . . *relinquat* gives the purpose of *vidit*, which = 'she was made to see,' i.e. by the Fates (450). *vidit* gives the result rather than the process; see on *lētō*, l. 99. *peragat* . . . *relinquat*, *vidit*: the sequence is not accurate; the pres. subj. is due to the histor. pres. *ōrat* and *taedet* in 451.

454, 455. *laticēs* . . . *sacrōs* and

Hoc visum nulli, non ipsi effata sorori.
 Praeterea fuit in tectis de marmore templum
 coniugis antiqui, miro quod honore colebat,
 velleribus niveis et festa fronde revinctum;
 hinc exaudiri voces et verba vocantis 460
 visa viri, nox cum terras obscura teneret,
 solaque culminibus ferali carmine bubo
 saepe queri et longas in flētum ducere voces;
 multa praeterea vatū praedicta priorum
 terribili monitu horrificant. Agit ipse furem 465
 in somnis ferus Aeneas, semperque relinqui
 sola sibi, semper longam incommitata videtur
 ire viam et Tyrios desertā quaerere terrā,
 Eumenidum veluti demens videt agmina Pentheus
 et solem geminum et duplicis se ostendere Thēbas 470
 aut Agamemnonius scaenis agitur Orestes,
 armatam facibus matrem et serpentibus atris
 cum fugit ultricesque sedent in limine Dirae.

fusa . . . *vina* denote the same thing, i.e. the libation. *obscenum* = both 'loathsome' and 'ominous.'

458. *coniugis antiqui*: the custom of dedicating chapels to the dead was common in V.'s time.

459. *velleibus*: here, probably, 'woolen fillets'; cf. *arae* . . . *vittis* . . . *cypressō*, lll. 63, 64. Contrast the adjs. in the two passages, *caeruleis* with *niveis*, and *ultra* with *festa*. Dido honored Sychaeus with the signs of joy and life, because, though dead, he lived in her love.

461. *virī* = *coniugis*, 458; cf. *virō*, 192, with note.

462. *culminibus*: sc. *tectorum*. With *bubō* sc. *visa est* from 461.

463. *in flētum ducere*: a fine way of saying, 'prolong till they die in a tearful wail.'

464. *priorum*: their predictions have the sanctity of hoary antiquity.

466. *ferus*, 'wildly,' 'ruthlessly.'

468. *Tyrios* . . . *terrā*: in 321 Dido described her subjects as estranged from her. *desertā* . . . *terrā*, 'in a land where no people are'; a picturesque substitute for 'fruitlessly.' *semper* . . . *terrā* thrice expresses the same thought.

469. *Eumenidum* = *Furii*, 376; cf. § 301. *veluti* . . . *Pentheus*: briefly put for *Didō agitur veluti Pentheus cum demens videt agmina Eumenidum*, etc. *agmina*: i.e. as pictured in some tragedy in which the chorus represented the Furies.

471. *scaenis* . . . *Orestēs*: sc. *ā Furii*; cf. *acelerum* . . . *Orestēs*, lll. 331, with notes. *scaenis*, 'over the stage,' is abl. of route.

472. *facibus* . . . *ātris*: cf. *sequar ātris ignibus*, 384, with n. Orestes is in some apartment, perhaps a temple, pursued by his mother, while the Furies sit at the door to prevent his escape.

- Ergo ubi concēpit furiās ēvicta dolōre
 475 dēcrēvitque morī, tempus sēcum ipsa modumque
 exigit et maestam dictīs adgressa sorōrem
 cōnsilium vultū tēgit ac spem fronte serēnat:
 'Invenī, germāna, viam (grātāre sorōrī),
 quae mihi reddat eum vel eō mē solvat amantem.
 480 Oceanī finem iūxtā sōlemque cadentem
 ultimus Aēthiopum locus est, ubi māximus Atlās
 axem umerō torquet stellis ārdentibus aptum;
 hinc mihi Massylae gentis mōnstrāta sacerdos,
 Hesperidum templī cūstōs epulāsque dracōnī
 485 quae dabat et sacrōs servābat in arbore rāmōs
 spargēns ūmida mella sopōriferumque papāver.
 Haec sē carminibus prōmittit solvere mentēs,
 quās velit, ast aliīs dūrās inmittere cūrās,
 sistere aquam fluviīs et vertere sīdera retrō,

474-503. Dido bids Anna build for her a lofty pyre, on which she may burn everything that might remind her of Aeneas.

475. *sēcum ipsa*: i.e. secretly. Though Dido has twice spoken of her death (325, 436), her resolve to die by self-destruction is only now fully formed. Her secrecy henceforth is thoroughly in accord with human nature and conduct.

477. *spem . . . serēnat*: i.e. 'she makes hope shine bright on her brow; an inversion (§203) of *spē frontem serēnat*.

479. *eum . . . eō*: Dido will not now give Aeneas any name or title; cf. n. on *hostem*, 424.

480. *Oceanī*: for constr. see §111. *sōlem . . . cadentem* defines *Oceanī finem*.

482. *axem . . . torquet*: i.e. supports on his shoulders the revolving heavens; cf. 247. *aptum*: lit., 'joined to,' i.e. fitted with, studded with.

483. *mōnstrāta (est)*, 'has been recommended.

484, 485. *epulās . . . rāmōs* = 'sometimes giver . . . and keeper,' etc., and so may be joined by *-que* to *cūstōs*; cf. the use of *et*, l. 694. *epulās . . . dabat* really gives the means of *servābat*; she guarded the branches by feeding the dragon, thus keeping him willing and able to discharge his duty.

486. *spargēns*: sc. on the *epulae*. *sopōriferum*: poppy oil, mixed with honey, was a Roman substitute for sugar. V. first thought here of the poppy as a dainty, like the *mella*. Then he thought of the use of the poppy as a soporific. This suggested the tales in which poppy-cakes are given to hostile dragons to put them asleep. It was but one step more to introduce this thought into our passage, though *sopōriferum* is here sadly out of place, since the poppy was given to this dragon, not to put it asleep, but to keep it awake and faithful to its duties.

487. *prōmittit*: here, 'declares,' 'gives it out that.' *solvere*: sc. *cūrās* from 488.

488. *aliīs*: sc. *mentibus*.

nocturnōsque movet Mānīs; mūgīre vidēbis 490
 sub pedibus terram et dēscendere montibus ornōs.
 Testor, cāra, deōs et tē, germāna, tuumque
 dulce caput magicās invītām accingier artīs.
 Tū sēcrēta pyram tēctō interiōre sub aurās
 ērige et arma virī, thalamō quae fixa reliquit 495
 impius, exuviāsque omnīs lectumque iugālem,
 quō perii, superinpōnās; abolēre nefandī
 cūncta virī monumenta iuvat, mōnstratque sacerdos.)
 Haec effāta silet; pallor simul occupat ōra.
 Nōn tamen Anna novīs praetexere fūnera sacrīs 500
 germānam crēdit nec tantōs mente furōrēs
 concipit aut graviōra timet quam morte Sychaei.
 Ergō iussa parat.
 At rēgīna pyrā penētrālī in sēde sub aurās
 ērēctā ingentī taedīs atque ilīce sectā 505
 intenditque locum sertīs et fronde corōnat
 fūnerēā; super exūviās ēnsemque relictum

490, 491. *nocturnōs*: used like *nocturnus*, 308. The Manes visited the earth chiefly by night. *movet*: i.e. from their resting place. *vidēbis* is used with *mūgīre* of mental perception, with *dēscendere* of physical sight. *mūgīre* . . . *ornōs* means, of course, that the priestess can bring such things to pass.

492, 493. *testor* . . . *caput*: as in 357. *invītām*: the best Roman feeling strongly condemned witchcraft and magic. *accingier* (sc. *mē* as subject): literally, 'I gird on myself,' i.e. I employ. For the verb form see § 102; for the constr. *accingier artis* cf. *galeam* . . . *induitur*, II, 392, 393, *ferrum cingitur*, II, 510, 511, with notes.

494. *sēcrēta* = an adverb.

495. *thalamō* (sc. *nostrō*): as in II, 508. Here and in *lectum* . . . *iugālem*, 496, Dido adheres to her declaration (cf. 172, 324) that she had been duly married to Aeneas.

496. *impius*: a sneering allusion to the phrase *pius Aeneās*. *exuviās*,

'relics,' 'memorials,' consisting of articles of dress or armor put off by Aeneas. Ancient magicians worked their spells on an image of a person, or on something belonging to him, believing that whatever was done to such an image or possession was done to the person himself. To destroy every memorial of Aeneas will thus be equivalent to destroying Aeneas himself. When he no longer exists, Dido can no longer love him.

500. *tamen*: i.e. in spite of her emotion, which is not in keeping with her words.

502. *quam*: sc. *quae facta sunt*.

504-521. The pyre is built and the priestess performs the rites. Dido makes a last appeal to the gods.

504. *penētrālī in sēde* = *tēctō interiōre*, 494. Note the different constructions in the two passages.

505. *taedīs*, 'pine-beams.' *ilīce sectā*: cf. *sectū* . . . *abiēde*, II, 16.

506, 507. *intendit* . . . *sertīs*: an

- effigiemque torō locat haud ignāra futūrī.
 Stant ārae circum, et crīnis effūsa sacerdōs
 510 ter centum tonat ōre deōs, Erebumque Chaosque
 tergemīnamque Hecatēn, tria virginis ōra Diānae.
 Sparserat et laticēs simulātōs fontis Avernī,
 falcibus et messāe ad lūnam quaeruntur aēnis
 pūbentēs herbae nigrī cum lacte venēnī;
 515 quaeritur et nāscētis equī dē fronte revulsus
 et mātī praeceptus amor.
 Ipsa molā manibusque piīs altāria iūxtā
 ūnum exūta pedem vinclīs in veste recīnctā
 testātur moritūra deōs et cōnschia fātī
 520 sīdera; tum, sī quod nōn aeqū foedere amantīs

inversion (§ 203) of the natural phrase, *locō certa intendit*; so we might say, 'hangs the place with garlands.' *fronde . . . funereā*: esp. the cypress. *exuvias*: cf. 496.

508. *effigiem*: sc. *Aenēae*; cf. n. on *exuvias*, 496. *torō*: the *lectus iugalis* of 496. *haud . . . futūrī*: i.e. doing everything with a settled purpose, and knowing well its outcome.

509. *stant*: as in iii. 63. *crīnis effūsa*: for construction see § 136. For the act cf. *vittāque resolvit*, iii. 370, with note.

510, 511. *ter*: as in ii. 174; join with *tonat*. *deōs* = *nōmina deum*; acc. of effect; § 128. *Erebumque*, 'and in particular,' etc.; § 198. *Erebus*, *Chaos*, and *Hecate* are gods of the underworld, to whom special appeal was made in witchcraft. *tria . . . Diānae* explains *tergemīnam . . . Hecatēn*; for the expression see on *māgnōrum . . . suum*, i. 634. For the relation of *Diana* to *Hecate* see § 282.

512. *simulātōs . . . Avernī*: i.e. which she pretended to have brought from *Avernus*.

513. *ad lūnam . . . aēnis*: i.e. cut at the right moment and with the right implements. Bronze implements were

used in sacrifices long before those of iron were known; the use lingered long among the Romans, especially in magic rites.

514. *venēnī*: gen. of definition (, 111) with *lacte*, 'sap.'

515. *nāscētis*, 'new-born.'

516. *amor*: here, 'cause of love,' 'love charm.' The ancients believed that a black fleshy substance was on the forehead of a new-born colt; this the mother sought at once to bite off. If one could forestall her and secure the growth for himself, he would find it an effective love-charm.

517. *ipsa*: Dido; see on *ipsius* i. 114.

518. *exūta pedem*: for constr. see on *exuvias indūtus*, ii. 275. *vinclīs*: sc. of her sandal. The worshiper often had one foot or both bare. *veste recīnctā*: a common observance in sacrifices; cf. the loosened hair of the priestess, 509.

519, 520. *cōnschia . . . sīdera*: contrast the dat. in *cōnactus . . . cōnubiū*, 167, 168. For the thought cf. n. on *sīdera*, iii. 360. *sī quod* = *quodcumque*. *nā . . . amantīs*: literally, 'those who love in accordance with an unfair compact,' i.e. those whose love meets no fair return. For case of *foedere* see on *foedere certē*, i. 62.

cūrae nūmen habet iūstumque memorque, precātur.

Nox erat, et placidum carpēbant fessa sopōrem
 corpora per terrās, silvaeque et saeva quierant
 aequora, cum mediō volvuntur sīdera lāpsū,
 cum tacet omnis ager, pecudēs pictaeque volucrēs, 525
 quaeque lacūs lātē liquidōs quaeque aspera dūmis
 rūra tenent, somnō positae sub nocte silenti.
 Lēnibant cūrās et corda oblita labōrum.)
 At nōn infēlix animi Phoenissa nec umquam
 solvitur in somnōs oculisve aut pectore noctem 530
 accipit; ingeminant cūrae, rūrsusque resurgēns
 saevit amor, māgnōque irārū fluctuat aestū.
 Sic adeō insistit sēcūmque ita corde volūtāt:
 'En quid agō? rūrsusne procōs inrīsa priōrēs
 experiar Nomadumque petam cōnūbia supplex, 535
 quōs ego sim totiēns iam dēdignāta maritōs?
 Iliacās igitur classis atque ultima Teucrum
 iussa sequar? quiane auxiliō invat ante levātōs
 et bene apud memorēs veteris stat grātia facti?

521. cūrae: pred. dat. with *habet* (sc. *est*).

522-523. Dido finds no rest from the torture of her love.

522. carpēbant, 'were enjoying'; see on *carpis*, l. 338.

523-525. silvae . . . quierant aequora: because the wind fell at sunset; cf. ill. 508. cum mediō . . . ager, 'the hour when,' etc., depends on *nox erat*, 522, felt now as = *tempus erat*. volvuntur: i.e. with the heavens (ll. 250). pictae, 'gay-plumaged.'

526. quaeque . . . quaeque: *que* . . . *que* = 'both . . . and.'

528. lēnibant: for form see § 103. As subject sc. *hi omnes*, i.e. men, beasts, birds. oblita: proleptic, 'into forgetfulness of.'

529. at nōn: sc. *lēni cūrās*. infēlix animi: cf. *amēns animi*, 203, with note.

530. solvitur in, 'does she surrender

her being to.' noctem: i.e. the rest it brought to others, 522-523.

533. insistit: i.e. presses on in her purpose to die.

534. quid agō? for mood see on *quem sequimur*, ill. 88. procōs . . . priōrēs: cf. 36-38. inrīsa is used like *invisa*, ll. 574; 'shall I try . . . and be laughed at for my pains?'

535. experiar . . . petam: a delib. question of the usual type; see on *credant*, l. 218. The answer to this question is of course negative.

536. quōs . . . maritōs: an advers. rel. cl., like *quibus* . . . *esset*, ll. 248. See note there.

538. quiane: briefly put for *sequarne ea quia*, etc. auxiliō . . . levātōs: briefly put for *eōs invat meō auxiliō eā ante levātōs esse*.

539. bene properly belongs with *facti*, but is set first to make it influence

- 540 Quis mē autem, fac velle, sinet ratibusve superbis
invisam accipiet? nescis heu, perdita, necdum
Lāomedontēae sentis periūria gentis?
Quid tum? sōla fugā nautās comitābor ovariantis
an Tyriis omnique manū stipāta meōrum
- 545 inferar et, quōs Sīdoniā vix urbe revelli,
rursus agam pelagō et ventis dare vēla iubēbō?
Quin morere, ut merita es, ferrōque āverte dolōrem.
Tū lacrimis ēvicta meis, tū prīma furentem
his, germāna, malis onerās atque obicis hosti.
- 550 Nōn licuit thalamī expertem sine crimine vitam
dēgere mōre ferae tālis nec tangere cūrās!
Nōn servāta fidēs cinerī prōmissa Sychaeō!
Tantōs illa suō rumpēbat pectore questūs.
C Aenēas celsā in puppi iam cētus eundi
555 carpēbat somnōs rēbus iam rīte parātis.

memorēs and *stat* as well; *bens stat* = 'stands firmly.' *apud memorēs* (sc. *eōs*) = *in eōrum memoriā*; literally, 'with (among) them as men of memories.' *facti*: sc. *mei*; subj. gen. Note the irony in these verses.

540. *mē . . . sinet*: sc. *sequi Ilaciā classis . . . decess*, from 537, 538. *fac velle*: briefly put for *fac* ('suppose') *me velle sequi*, etc.

541. *perdita*: she is addressing herself.

542. *Lāomedontēae*: a scornful epithet; see on *Lāomedontiadae*, III. 248.

543. *nautās*: sc. *Trōiānōs*. *comitābor*: i.e. in a separate ship. Out of 540, 541 sc. here *si nōn mē ratibus suis accēperint*. *ovariantis*: because they are leaving Carthage for Italy; cf. *laeti . . . corōnā*, 418, with note.

545. *inferar*: sc. *eis* = *Trōiānis*, 'shall I fling myself on (i.e. attack) them?' *quōs*: as *antec*. sc. *eōs ipse*.

547. *quin morere*: cf. *quin . . . exorcismus*, 99, with n. *Quin* with the *india* = a command, *quin* naturally came to be used with the imp. itself. Dido is addressing herself, as in 541.

549. *onerās . . . obicis*: by the speech in 31-53. Cf. esp. 38, 45, 46, 50-53, and V.'s comment, 54, 55.

550. *nōn licuit* (sc. *mihi*): we should say, 'why was I not allowed.' *thalamī*: with *expertem*, which contains the noun *pars*. *sine crimine*: cf. *culpam*, 19, with note.

551. *mōre ferae*: i.e. like some wild creature of the woods that knew nothing of marrying and giving in marriage. *nec* = *et nōn*; this *nōn* belongs closely with *tangere*; the two = 'to be free from.' *cūrās*: those of the *thalamus*, 550.

552. *servāta*: sc. *est mihi*. *Sychaeō*: here an adj.; see on *Lyaeum*, I. 686. By its position next to 550, 551, this *va* comes to = 'Alas, why did I not keep,' etc.

553. *rumpēbat . . . questūs*: cf. *rumpit vocem*, II. 129.

554-570. While Aeneas is sleeping, Mercury appears to him a second time, bidding him depart at once.

554. *eundi*: obj. gen. with *cētus*, which is here a dep. ptprpl. of *cernō*, 'to decide.' Cf., too, § 115.

555. *carpēbat somnōs*: cf. *carpēbant . . . sopōrem*, 523.

Huic sē fōrma dēi vultū redeuntis eōdem
 obtulit in somnīs rūrsusque ita vīsa monēre est, Joc. 15
 omnia Mercuriō similis, vōcemque colōremque
 et crinīs flāvōs et membra decōra iuventā:
 'Nāte deā, potes hōc sub cāsū dūcere somnōs 565
 nec quae tē circum stent deinde perīcula, cernīs,
 dēmēns, nec zephyrōs audīs spīrāre secundōs?
 Illa dolōs dirumque nefās in pectore versat
 certa morī variōque irārū fluctuat aestū.
 Nōn fugis hinc praeceps, dum praecipitāre potestās? 566
 Iam mare turbārī trabibus saevāsque vidēbis
 conlūcēre facēs, iam fervere litora flammīs,
 sī tē hīs attigerit terrīs Aurōra morantem.
 Heia age, rumpe morās! varium et mūtābile semper
 fēmina.' Sīc fātus noctī sē inmiscuit ātrāe. 570
 Tum vērō Aenēās subitīs exterritus umbris
 corripit ē somnō corpus sociōsque fatīgat:
 'Praecipitēs vigilāte, virī, et cōsidite trānstrīs,
 solvite vēla citī. Deus aethere missus ab altō

556. fōrma dēi: the phrase seems to show that now only a phantom appears to Aeneas. vultū . . . eōdem: sc. as he had borne before, 239-275.

558. omnia . . . similis: for constr. cf. *cetera Grāius*, III. 594, with n. colōremque: properly, 'complexion,' but here virtually = *faciem*; for hypermetric -que cf. II. 745, and see § 256.

560. hōc sub cāsū: literally, 'under such hazard,' i.e. while such peril overhangs. dūcere: as in II. 641.

561. deinde, 'thereafter,' i.e. if you prolong your slumbers.

563. illa: Dido. dolōs . . . versat: cf. *versare dolōs*, II. 62, with note.

564. certa morī, 'because,' etc.; for the infin. see § 169. Being ready to die Dido will have no fear of the consequences of her acts. variō . . . aestū: cf. *māgnō* . . . aestū, 532; variō = 'shifting.'

565. nōn fugis: Mercury speaks as if he can hardly believe his senses. praecipitāre: sc. *ē hinc*.

566. turbārī = *miscēri*, for which cf. I. 124, etc. trabibus = *nāvibus*; cf. *car. trade*, III. 191.

567. fervere: for the form cf. 409. The ships and the torches are those of the Carthaginians; for the hint cf. 544-546. flammīs: sc. *lūdrum nāvium*.

569. varium . . . mūtābile: note the gender, 'a fickle and a changeable thing'; the use is not uncommon.

571-583. Aeneas rouses his men and puts to sea.

571. umbris, 'apparition'; for the pl. see § 175.

572. corripit . . . corpus: cf. III. 176. fatīgat: i.e. makes them move vigorously, even to weariness.

574. solvite, 'unfurl.' The ships were afloat (cf. 398), all ready to sail.

- 575 festināre fugam tortōsque incidere fūnīs
 ecce iterum stimulat. Sequimur tē, sāncte deōrum,
 quisquis es, imperiōque iterum pārēmus ovantēs.
 Adsīs ō placidusque iuvēs et sīdera caelō
 dextra ferās.' Dixit vāgināque ēripit ēnsem
 580 fulmineum strictōque ferit retinācula ferrō.)
 Idem omnīs simul ārdor habet; rapiuntque ruuntque;
 litora dēseruēre: latet sub classibus aequor;
 adnīxi torquent spūmās et caerulea verrunt.
 Et iam prima novō spārgēbat lūmine terrās
 585 Tīthōnī croceum linquēns Aurōra cubile.
 Rēgīna, ē speculīs ut primum albēscere lūcem
 vidit et aequātis classem prōcēdere vēlis
 litoraue et vacuōs sēnsit sine rēmige portūs,
 terque quaterque manū pectūs percūssa deōrum
 590 flāventisque abscissa comās 'Prō Iuppiter! ībit
 hīc,' ait, 'et nostrīs inlūserit advena rēgnīs?'

575. *tortōs*: i.e. made of strands twisted together. *incidere fūnīs*: see on *incidere fūnem*, III. 667.

576. *deōrum* is a partitive gen., dependent on *sāncte*, in accordance with a usage common in Gk. Note, too, that in classical prose the voc. sing. of *deus* does not occur.

577. *quisquis es*: freely, 'whatever thy name.' Cf. n. on *memorem*, I. 327. 586-589 show that Aeneas could have no doubt of the identity of the god. *iterum pārēmus*: for the first occasion cf. *ocius* . . . *facessunt*, 294, 295.

578, 579. *sīdera* . . . *dextra*: i.e. as guides by which we can direct our course; virtually, 'favorable weather.' Cf. the use of *caelum*, 53; also III. 515-518. *ferās*, 'vouchsafe.'

580. *retinācula* = *fūnīs*, 575.

581. *rapiuntque ruuntque*: freely, 'all is hurry and bustle.' *rapiunt* means that they quickly hurry aboard whatever hinders their sailing (cables, etc.); *ruunt* pictures their eager, hasty movements.

582. *dēseruēre*: instantaneous pf.

583. *adnīxi* . . . *verrunt* = III. 208.

584-589. At dawn Dido sees the fleet sailing off; she curses Aeneas and prays that between his people and hers there may be undying hate and warfare.

585. *croceum*: the hue of the couch is like that of the morning sky.

586. *ē speculīs* = *arce ex summa*, 410; cf. *speculā* . . . *ab altā*, III. 230. *lūcem*, 'day,' 'dawn.'

587. *aequātis* . . . *vēllis*: modal abl.; 'wing and wing.' The wind is favorable (562); hence the square sails set evenly across the mast (cf. n. on *adversa*, I. 103).

588. *vacuōs* is a pred. to both accusatives.

589-591. *terque quaterque*: as in I. 94. *percussa* . . . *abscissa*: the prtepls. are middles, governing direct objects; for their time cf. § 171. *flāventis* . . . *comās*: cf. *crinis āurōs*, 559. Yellow or golden hair is regularly given by Homer to his chief heroes and by

Nōn arma expedient tōtāque ex urbe sequentur,
 dēripientque ratēs aliī nāvālibus? ite,
 ferte cīti flammās, date tēla, impellite rēmōs!
 Quid loquor aut ubi sum? quae mentem insānia mūtāt?
 Infēlix Didō, nunc tē facta impia tangunt?
 Tum decuit, cum scēptra dabās. En dextra fidēsque,
 quem sēcum patriōs aiunt portāre Pēnātis,
 quem subiisse umeris cōnfectum aetāte parentem!
 Nōn potui abreptum divellere corpus et undis
 spargere, nōn sociōs, nōn ipsum absūmere ferrō
 Ascanium patriisque epulandū pōnere mēnsis?
 Vērūm anceps pūgnae fuerat fortūna. Fuisset;
 quem metui moritūra? facēs in castra tulissem
 implēssemque forōs flammis, nātumque patremque
 cum genere extinxem, mēmet super ipsa dedissem.

most Latin poets to their heroines. *ibit* . . . *inluserit*: for constr. see on *scillet*, II. 577, and on *occulderit* . . . *sū-dāri*, II. 581, 582. *inluserit*: i.e. by escaping unscathed. *advena*: scornful, like our 'adventurer.'

592. *nōn* = *nōnne*, as in II. 596. The question is an affirmative command. *expedient*: as subject sc. *mei*, 'my people.'

594. *impellite*: a vigorous way of saying, 'ply with all speed and power.'

595. *mūtāt*, 'warps,' 'distorts.'

596. *nunc*: emphatic, 'only now,' 'now for the first time.' *facta impia*: i.e. in proving false to your dead husband.

597. *decuit*: sc. *impla facta tē tangere*. *dabās*: sc. *Aenēae*. Dido virtually proffered Aeneas her sceptre when she accounted him her husband, 172. *dextra*: the visible sign and pledge of the *fides*.

598. *quem*: sc. as its antecedent *aiunt*; for its omission see § 214. *sēcum* . . . *Pēnātis*: cf. I. 378, 379. *aiunt*: Dido hints that Aeneas's *pietās* is known to her by hearsay only.

599. *subiisse umeris*: cf. II. 708.

600, 601. *nōn*: as in 592. *abreptum* . . . *spargere*: cf. the story of Medea and Absyrtus as given in the classical dictionaries (under the heading 'Iason').

602. *epulandum*: i.e. to serve as a feast; see on *videndam*, II. 589. This form of vengeance is more than once mentioned in ancient stories. *pōnere*: as in I. 708. 600-602 = 'Why did I not use the power I had to do him harm?'

603, 604. *vērūm* is used here, as *at* is more commonly, to introduce an objection which the speaker himself brings up, only to refute it, i.e. it = 'but, you may tell me.' *fuerat*, 'had most surely been'; for constr. see on *impulerat*, II. 55. The prot. is in *pūgnae*, which = *si pūgnāssem*. *fuisset* . . . *moritūra*, 'true: but what of it?' answers *vērūm* . . . *fortūna*. For *quem metui* we should say, 'whom had I to fear.' *moritūra* is causal, 'since (in any event) my doom was certain.' The thought is like that in *certa mori*, 564.

605. *extinxem*: for the form see § 105. *facēs* . . . *extinxem* is a highly exaggerated statement for 'I should as

- Sol, qui terrarum flammis opera omnia lustras,
 tuque, harum interpres curarum et conscia Iuno,
 nocturnisque Hecate trivis ululata per urbem
 614 et Dirae ultricēs et di morientis Elissae.
 accipite haec meritumque malis advertite nūmen
 et nostras audite precēs. Si tangere portus
 infandum caput ac terris adnare necesse est
 et sic fata Iovis poscunt, hic terminus haeret,
 615 at bello audacis populi vexatus et armis.
 finibus extorris, complexū avulsus Iuli
 auxilium impleret videatque indigna suorum
 funera nec, cum se sub legēs pacis iniquae
 tradiderit, regnō aut optatā luce fruatur,
 620 sed cadat ante diem mediāque inhumatus harēnā.

least have done him great damage.' *māmet*: cf. *egomet*, III. 623. *dedissem*: sc. *in ignem*, or *ad mortem*.

607. *lustras*: cf. *lustrabat*, 6, with *noct.*

608. *interpres* . . . *et conscia*, 'the agent (= cause) and the witness.' To the reader who recalls Juno's words in 99-104, and 115-127, *interpres* here will mean more than it could have meant to Dido, but Dido's own knowledge (cf. *prima* . . . *signum*, 166, 167) justifies her language.

609. *trivis*: *tergemina Hecate* (511) was naturally worshiped at the *triviae*. *ululata*: this pass. implies a trans. use of the act. *ululāre*, in the sense of 'to honor with wild cries.'

610. *Dirae ultricēs*: cf. 473. *di* . . . *Elissae*: i.e. the gods who are specially interested in her fate.

611. *accipite*, 'mark': sc. *animis*. *malis*: with both *meritum*, here a true pass., and *advertite*; note, then, its position. *nūmen*, 'the divine attention.'

612. *infandum caput*, 'that unspeakable wretch.' *caput*, as denoting a vital part of a man's physical nature, stands often for his whole being or existence, usually with an indication of

strong feeling, affection or the opposite. *terrīs adnare*: cf. *testris adnātinus* *ōris*, I. 538.

614. *hic* . . . *haeret*, 'if this is his firm-fixed goal.'

615. *at*: as in I. 543, I. 557.

616. *finibus*: abl., due to the idea of separation and deprivation in *extorris*.

618, 619. *funera*: Dido's prayer, as artfully framed for her by V., is largely fulfilled, esp. in the war waged by Turnus; see § 57. Aeneas has to leave Ascanius to go in search of aid against Turnus. *nec*: in a wish, as in a command, we ought to have *nēre* or *nēu*; see on *nec* . . . *horrēce*, III. 394. *se* . . . *trā-*
diderit: a strong phrase; *sub legēs* was perhaps meant to suggest *sub iugum*. This wish was fulfilled, from Dido's point of view, when Aeneas gave up the name *Trōiānī* and called his people *Latīnī*; see on *genus* . . . *Rōmae*, I. 6, 7. From the Roman standpoint this was a master stroke of policy, as tending to unite the two peoples more closely.

620. *ante diem*, 'prematurely.' According to one tradition Aeneas reigned but three years in Italy (cf. I. 265). After a certain battle he was no longer seen. In one sense, therefore, he was *intumē*.

Haec precor, hanc vōcem extrēmam cum sanguine fundō.
 Tum vōs, ō Tyrii, stirpem et genus omne futurum
 exercēte odiis cinerique haec mittite nostrō
 mūnera. Nūllus amor populis nec foedera suntō;
 exoriāre aliquis nostris ex ossibus ultor,
 quī face Dardaniōs ferrōque sequāre colōnōs,
 nunc, ōlim, quōcumque dabunt sē tempore virēs;
 litora litoribus contrāria, fluctibus undās
 inprecor, arma armis; pūgnent ipsique nepōtēsque.)

Haec ait et partis animum versābat in omnis
 invisam quaerēns quam primum abrumpere lūcem.
 Tum breviter Barcēn nūtricem adfāta Sychaēi
 (namque suam patriā antiquā cinis āter habēbat):
 'Annam, cāra mihi nūtrix, hūc siste sorōrem;
 dīc corpus properet fluviālī spargere lymphā
 et pecudēs sēcūm et mōnstrāta piacula dūcat;

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tus, since his body was never found or buried. Dido prays that Aeneas's end may be like Priam's; see il. 557, 558. This passage, 615-630, is the one referred to in §82.

622. *stirpem et genus*: sc. *Aenēas*.

624. *populis*: i.e. my people and his.

625. *exoriāre aliquis . . . ultor*: freely, 'arise, thou unknown avenger.' *aliquis* practically = *ignōtus*; see Vocab. We have here combined a prayer for the coming of an avenger and an address to that avenger, as if he were already come and his identity fully known.

627. *nunc . . . virēs*, 'to-day, hereafter, or whenever,' etc. On *nūllus . . . virēs*, 624-627, see §59 (end); *ultor* is, of course, Hannibal.

628, 629. *contrāria* goes with all three accs. and expresses the main thought; the sense is 'I pray down on their heads the hostility of shore to shore,' etc. With *imprecor* sc. *eis*. *nepōtēsque*: for *-que* cf. 558, and see §256.

630-632. Dido, having sent her attendant in search of Anna, then

mounts the funeral pyre, and stabs herself with Aeneas's sword.

630. *partis . . . omnis*: cf. *animum . . . versat*, 235, 236.

632. *nūtricem*: in Gk. and Roman families the nurse was a person of great importance.

633. *suam*: this cl. really = *namque suam (nūtricem) amiserat*; cf. n. on *sua*, l. 461. *cinis . . . habēbat*: since the ashes are those to which her body had been reduced, V.'s phrase is a strange one; it is due, apparently, to a confusion of two distinct expressions, *sua (nūtrix) . . . cinis āter erat*, and *suam nūtricem . . . tellūs habēbat*.

634. *siste*, 'fetch,' 'bring,' a meaning esp. common in legal connections.

635, 636. *dīc* has here the meaning and the constr. of *imperā*. *properet . . . dūcat*: felt by V. as dependent on *dīc*, but really independent commands; see on *sinile . . . revicam*, il. 609. *fluviālī . . . lymphā*: i.e. to purify herself before participating in the rites (494-498); cf. *me . . . abluerō*, il. 719, with n. *mōn-*

- sic veniat, tūque ipsa piā tege tempora vittā;
 sacra Iovī Stygiō, quae rīte incepta parāvī,
 perficere est animus finemque inpōnere cūrīs
 640 Dardaniūque rogam capitis permittere flammae.
 Sic ait. Illa gradum studiō celerābat anilem.
 At trepida et coeptīs immānibus effera Didō
 sanguineam volvēns aciem maculisque tremētis
 interfūsa genās et pallida morte futūrā
 645 interiōra domūs inrumpit limina et altōs
 cōnscendit furibunda rogōs ēnsemque reclūdit
 Dardanium, nōn hōs quaesītum mūnus in ūsūs.
 Hīc, postquam Īliacās vestēs nōtumque cubile
 cōnspexit, paulum lacrimīs et mente morāta
 650 incubuitque torō dixitque novissima verba:
 'Dulcēs exuviae, dum Fāta deusque sinēbat,
 accipite hanc animam mēque hīs exsolve cūrīs.
 Vixī et quem dederat cursum fortūna perēgi,
 et nunc māgna mei sub terrās ibit imāgō.

strāta, 'appointed,' probably by the priestess mentioned in 483-486.

637. *sic*, 'thus only'; i.e. after she has fulfilled the command of 635, 636.

638. *Iovī Stygiō*: Pluto; § 300. The rites are *sacra* . . . *Stygiō* to Anna and the nurse as involving the symbolic death of Aeneas (see on *exuviae*, 496), to Dido, as involving her own death.

639. *finem* . . . *cūrīs* also has a double meaning.

640. *rogum*: ambiguous. The nurse and Anna understand it of the *lectus iugilis*, 496; Dido is thinking of the fact that the couch will be to her a funeral couch or pyre. *capitis*, 'wretch'; see on *infandum caput*, 613.

643. *aciem*, 'eye.' See Vocab.

644. *interfūsa* has the meaning and the constr. of *suffūsa*, I. 228. The blood-shot eye and spots on the cheeks are elsewhere reckoned among the signs of insanity.

645. *limina*: here 'apartment.' For the

place cf. 494. Dido makes her way from her watch-place (586) down to the pyre.

647. *nōn hōs = longē aliōs*. Dido, a warrior queen (I. 364), naturally desired the sword of the warrior she loved. With *quaesitum* sc. *ab* ('from') *Aenēā*. In 507 the sword is described as left behind by Aeneas; V.'s present account, that Dido kills herself with a sword that Aeneas had given her at her own request, is by far the more poetic.

648. *Īliacās vestēs = exuviae* . . . *omnis*, 496. *cubile*: the *lectus iugilis* of 496, the *rogus* of 640.

649. *lacrimis et mente*: causal abl.; *mente* = 'thoughts.'

651. *dum* . . . *sinēbat* goes closely with *dulcēs*.

653. *vixī*, 'my life is done.' The force of the tense is like that in *fuimus Trōes, fuit Īlium*, II. 325.

654. *mei*: poss. gen. with *imāgō*; see on *nostri*, IV. 237. With *imāgō* cf. *umbra* . . . *imāgō*, II. 772, 773. The

Urbem praeclaram statui, mea moenia vidi,
 ulta virum poenās inimicō ā fratre recēpi,
 fēlix, heu nimium fēlix, sī litora tantum
 numquam Dardaniae tetigissent nostra carinae!
 Dixit et ōs inpressa torō 'Moriēmur inultae,
 sed moriāmur,' ait; 'sic, sic iuvat ire sub umbrās.
 Hauriat hunc oculis ignem crudelis ab altō
 Dardanus et nostrae sēcum ferat ōmina mortis.'
 Dixerat, atque illam media inter tālia ferrō
 conlāpsam aspiciunt comitēs ēnsemque cruōre
 spūmantem sparsāsque manūs. It clāmor ad alta
 ātria; concussam bacchātur Fāma per urbem.
 Lāmentis gemitūque et fēmineō ululātū
 tēcta fremunt, resonat magnīs plangōribus aethēr,
 nōn aliter, quam sī inmissis ruat hostibus omnis
 Carthāgō aut antiq̄ua Tyros flammaeque furentēs
 culmina perque hominum volvantur perque deōrum.
 (Audiit exanimis trepidōque exterrita cursū

dead of the lower world had no bodily substance, but were mere shadows of their former selves. Dido means, 'I shall pass 'neath the earth, no common shade.' For the self-gratulatory tone see on *sum plus Aenēide*, i. 378.

655, 656. urbem . . . recēpi justifies the statement in 654. poenās . . . recēpi: an emphatic variation (§206) from the common *poenās sūmere*. Dido punished her brother by carrying off the wealth for which he had murdered Sychaeus; see i. 349, i. 363, 364.

659, 660. ōs . . . torō: i.e. in a farewell kiss. Cf. ii. 490. moriēmur . . . moriāmur: the Greeks and Romans regarded the exacting of vengeance as a solemn duty. sic, sic: with each sic, perhaps, Dido stabs herself.

661. hauriat . . . oculis: for another fig. use of *haurire* cf. *vōcemque* . . . *hauri*, 359.

662. mortis: subj. gen., 'the omens suggested by,' etc.

663-692. Dido sinks back dying. Walls of sorrow spread through the palace and the city. Anna hears them and rushing to Dido's side takes her in her arms. Dido lingers between life and death.

663. atque, 'and on the instant'; §200.

664. comitēs = *famulas*, 391. V. does not account in any way for their presence. At 642 Dido was alone.

665, 666. ad . . . ātria: i.e. towards the front or street part of the palace. For the place of Dido's death see 645. bacchātur: lit., 'revels as madly as do the Bacchantes' (see 300-306); a strong word. The tone is like that in *gaudēns*, 190; see n. there. Fāma: as in 173 ff.

667, 668. lāmentis . . . aethēr: cf. *cavas* . . . *clāmor*, ii. 487, 488. Mark V.'s skill in varying his descriptions of the same phenomena; see §181. For the hiatus at *fēmineō ululātū*, see §§257, 259.

669. nōn aliter, quam . . . ruat is

- unguibus ora soror foedans et pectora pugnis
 per mediōs ruit ac morientem nōmine clāmat:
 675 'Hōc illud, germāna, fuit? Mē fraude petēbās?
 Hōc roguis iste mihi, hōc ignēs āraeque parābant?
 Quid primum dēserta querār? Comitemne sorōrem
 sprēvistī moriēns? eadem mē ad fāta vocāssēs!
 Idem ambās ferrō dolor atque eadem hōra tulisset.
 680 Hīs etiam strūxī manibus patriōsque vocāvi
 vōce deōs, sic tē ut positā crudēlis abessem!
 Extinxtī tē mēque, soror, populūque patrēsque
 Sidoniōs urbemque tuam. Date vulnera lymphis
 abluam et, extrēmus sī quis super hālītus errat,
 685 ore legam.' Sic fāta gradūs ēvāserat altōs
 sēmianimemque sinū germānam amplexa fovēbat
 cum gemitū atque ātrōs siccābat veste cruōrēs.
 Illa gravis oculōs cōnāta attollere rursus

briefly put for *nōn aliter quam . . . fremant, resonet . . . si inimicis ruat*, etc.

675. unguibus . . . pugnis: common signs of grief. For the latter cf. *tūmescit pectora palmis*, l. 481.

676. hōc illud . . . fuit? 'was this that thing you were planning?' Cf. *hōc erat . . . quod*, etc., ll. 664. petēbās: *petere* is used of the lunge and feints made by fencers. Cf. *petitis* in *Cl. Cat.* l. § 15.

676. ignēs: on the altar. Anna now sees that they are funeral fires. Formerly (494-498) she thought their purpose widely different.

677. comitem . . . sorōrem: freely, 'the company of your sister.'

678, 679. vocāssēs: for the mood see on *ultimam* . . . *adforet*, l. 575, 576. This cl. serves as the prot. to *idem . . . tulisset*, 679. Expressions of vain regret are often thus used as protases in contrary to fact cond. sentences. *vocāssēs* and *tulisset* may also be explained as subjunctives used to express unfulfilled past obligation; see A. 206, e; H. 550, d.

680, 681. strūxī: sc. *pyram*, compar-

ing 494-498. vocāvi . . . deōs: i.e. joined in these rites. tē . . . positā, 'when you lay thus'; sc. by your own hands. Anna can not bring herself to call Dido's act by its proper name. Cf., also, *sic positum*, ll. 644, with note.

682. extinxtī = *extincti*; cf. *extinctum*, 606, with note.

683, 684. date has here the meaning and the constr. of *stille* as used in ll. 609; see n. there. abluam: Anna has seen from the first that Dido's condition is hopeless. This is shown by 676, esp. *roguis* and *ignēs*, by 677-679 as a whole, and by 682. Her thought is simply to do for Dido the little that could be done for one in her state. super = an adj. 'lingering,' as in ll. 489; see on *longē*, l. 12.

685. ore legam: the ref. is to the Roman custom of catching in one's mouth the last breath of a dying friend or kinsman. gradūs . . . altōs: i.e. of the pyre, called *altis* . . . *rogēs*, 645, 646. For *foederat* with acc. cf. *foederis* loc. *urbis*, ll. 282.

686. sēmianimem: for scansion see § 240.

deficit; infixum stridit sub pectore vulnus.
Ter sēsē attollēns cubitōque adnixa levāvit;)
ter revolūta torō est oculisque errantibus altō
quaesivit caelō lūcem ingemuitque repertā.

690

Tum Iūnō omnipotēns longum miserāta dolōrem
difficilisque obitūs Īrim dēmisit Olympō,
quae luctantem animam nexōsque resolveret artūs.
Nam quia nec fātō meritā nec morte peribat,
sed misera ante diem subitōque accēnsa furōre,
nōndum illi flāvum Prōserpina vertice crīnem
abstulerat Stygiōque caput damnāverat Orcō.
Ergō Īris croceīs per caelum rōscida pinnīs
mille trahēns variōs adversō sōle colōrēs
dēvolat et suprā caput adstitit. 'Hunc ego Diti
sacrum iussa ferō tēque istō corpore solvō':
sic ait et dextrā crīnem secat; omnis et ūnā
dilāpsus calor, atque in ventōs vita recessit.

695

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705

689. *deficit*: literally, 'falls,' i.e. swoons. For a similar sense cf. *quā dēfecti ignis*, il. 506. *stridit*, 'gurgles,' 'sobs.' *stridō* is a verb of wide meaning, applicable to a variety of sounds, esp. to hissing or whistling; cf. *stridor* . . . *rudentum*, l. 87. Here the ref. is to the sound of the blood coming from the wound. The *vulnus* is described in terms of its own effects; cf. § 194. For the form *stridit* cf. § 101.

692. *repertā*: sc. *lūca*.

693-705. Juno sends Iris down from heaven to sever the thread of Dido's life.

693, 694. *longum* . . . *obitūs*, 'the length of—the difficulty of.' *Īrim*: see § 378.

695. *nexōs*: freely, 'clinging thereto'; sc. *animae*. *resolveret*, 'separate,' 'part.' For the ancient definition of death see on 885.

696. *fātō*: i.e. by a natural death. *meritā* . . . *morte*, 'by a death that she had earned,' i.e. a violent death brought on by some act or some folly

of her own, such a death, for example, as Aeneas declared that he had earned, il. 432-434.

697. *ante diem*: as in 620.

698. *flāvum* . . . *crīnem*: see on *flāventis* . . . *comūs*, 590. *Prōserpina*: see § 300.

699. *Stygiō* . . . *Orcō*: the neg. of *adnatum*, 698, belongs also with this clause.

701. *trahēns*, 'trailing.' *adversō sōle*: freely, 'in the glare of the sun'; instr. abl. with *trahēns*, which gives the result rather than the process; *trahēns colōrēs* really = 'kindled into a thousand colors by,' etc. *adversō* accurately pictures the way in which a rainbow always stands out over against the sun; if the sun is in the east, the rainbow is in the west, and vice versa.

702. *hunc*: sc. *crīnem*; this appears from *dextrā* . . . *secat*, 704.

705. *ventōs* . . . *recessit*: *vita* is here the 'life-giving principle,' 'the soul' (cf. *anima*, 696), which was thought of as breath. Hence V.'s phrase 'a natural enough.'

LIBER V

- Intereā medium Aenēās iam classe tenēbat
certus iter fluctūsque ātrōs Aquilōne secābat
moenia respiciēns, quae iam infēlicis Elissae
conlūcent flammīs. Quae tantum accenderit ignem
5 causa latet; dūri māgnō sed amōre dolōrēs
pollūtō nōtumque, furēns quid fēmina possit,
triste per augurium Teucrōrum pectora dūcunt.
Ut pelagus tennēre ratēs nec iam amplius ūlla
occurrit tellūs, maria undique et undique caelum,
10 ollī caeruleus suprā caput adstitit imber
noctem hiememque ferēns, et inhorruit unda tenebris.
Ipse gubernātor puppī Palinūrus ab altā:
'Heu! quianam tantī cīnxērunt aethera nimbī?
quidve, pater Neptūne, parās?' Sic deinde locūtus
15 colligere arma iubet validisque incumbere rēmīs
obliquatque sinūs in ventum ac tālia fātur:

1-24. Aeneas sees the flames of Dido's pyre and guesses their meaning. To avoid a tempest he puts into the harbor of Eryx in Sicily.

1, 2. *medium . . . tenēbat . . . iter* here merely = 'was well on his way.' *certus*, 'unwaveringly.' *Aquilōne*: inconsistent with *iv. 562*.

4. *flammīs*: how or by whom the pyre was lighted *V.* nowhere says. *fluctūs . . . flammīs*, 2-4. throws light on *certus*, 2. Around Aeneas are rough waves, behind him is Dido whom he loves; yet on he goes.

5. *dūri . . . dolōrēs*: i.e. the thought of the pangs that arise when, etc.

6. *pollūtō*: lovers make a sacred compact with each other (cf. *foedere*, *iv. 520*); to be false to love therefore involves pollution *nōtum*: the neut. adj. here = an abstract noun, 'knowledge,' a usage not common until we come to

later Latin prose. *quid . . . possit* depends on *nōtum*.

8-11 are nearly identical with *iii. 192-195*; see notes there.

12. *ipse . . . Palinūrus*: cf. *iii. 301, 302*.

13. *quianam*: archaic for *quidnam*; *nam* is used as in *ii. 373*. The first part of the word is the neut. pl. of *quis* (cf. the old abl. sing. *quī*; both forms follow the third declension), and so practically = *quid*, 'why.'

15. *colligere arma*, 'to make all snug,' before the storm breaks. *arma* and *armamentum* often denote the entire tackle of a ship. Cf., too, *armāri classam*, *iv. 299*.

16. *obliquat . . . ventum*: cf. *cornua . . . antemurum*, *iii. 549*, with *n. sinūs*: as in *iii. 455*. *in* = 'to meet.' *Palinurus* has been trying to make head for Italy against an adverse wind; he

'Māgnanime Aenēā, nōn, sī mihi Iuppiter auctor
 spondeat, hōc spērem Italiam contingere caelō.
 Mūtātī trānsversa fremunt et vespere ab ātrō
 cōnsurgunt venti, atque in nūbem cōgitur āēr,
 nec nōs obnītī contrā nec tendere tantum
 sufficimus.) Superat quoniam fortūna, sequāmur
 quōque vocat vertāmus iter. Nec litora longē
 fida reor frāterna Erycis portūsque Sicānōs,
 sī modo rīte memor servāta remētiōr astra.'
 Tum pius Aenēās: 'Equidem sīc poscere ventōs
 iam dūdum et frūstrā cernō tē tendere contrā.
 Flecte viam vēlīs. An sit mihi grātiōr ūlla
 quōve magis fessās optem dēmittere nāvis,
 quam quae Dardanium tellūs mihi servat Acestēn
 et patris Anchīsae gremiō complectitur ossa?'
 Ilac ubi dicta, petunt portūs, et vēla secundī
 intendunt zephyrī; fertur cita gurgite classis,
 et tandem laetī nōtae advertuntur harēnae.

now tacks and runs before the wind. In 17-26 he explains his action.

17. **auctor**, 'as surety,' a use of the word common in legal connections.

18. **hōc . . . caelō**, 'while this weather holds'; see § 147. For *caelum* = 'weather,' cf. iv. 53.

19. **trānsversa**, 'athwart our course'; for the adv. acc. see § 134.

20. **cōgitur**, 'is thickening.' Contrast *scindit . . . apertum*. l. 567, where the disappearance of the cloud is due to rarefaction.

21. **contrā**: with *tendere*; it corresponds to the prefix of *obnītī*. **tantum** = *tantum quantum opus est*.

22. **sufficimus** = *possumus*, and so may take the infin.; § 165.

24. **fida**: as the home of Acestes, l. 195. **frāterna** picturesquely ascribes to the *litora* the affection for Aeneas felt towards him by his half-brother Eryx.

25. **servāta** = *quae servāvi* ('watched'),

i.e. on their former visit to Sicily, ut 692-715.

26. **pius**: Aeneas is ever heedful of his people's welfare; cf. § 62.

28. **an**: used here, as often, in a single question, i.e. no alternative question with *utrum* or *-ne* can be supplied before it. In this idiom *an* often equals *num*, as here; less often it equals *nōnne*. **sit**: cond.; sc. if you were to put me to the test, or the like. **ūlla**: sc. *tellūs* from 20.

29. **quō** = *ad quam*, 'a land to which'; the rel. adv. *quō* often thus = a prep. plus the proper form of the rel. pron. **dēmittere**: here of bringing home to shore. In verbs the prefix *dē-* often = 'homewards.'

31. **Anchīsae . . . ossa**: see ill. 707-714.

32, 33. **vēla . . . Zephyrī**: cf. iv. 562. The maneuver indicated in 16 makes the west wind (cf. *vespers* . . . *ventī*, 19, 20) favorable; the seas are thus

- 35 At procul ex celsō mirātus vertice montis
adventum sociāsque ratēs occurrit Acestēs
horridus in iaculis et pelle Libystidis ursae,
Trōia Crinīsō conceptum flūmine mātē
quem genuit. Veterum nōn inmemor ille parentum
40 grātātur reducēs et gazā laetus agresti
excipit ac fessōs opibus sōlātur amicis.

- Postera cum primō stellās Oriente fugārat
clāra diēs, sociōs in coetum litore ab omni
advocat Aenēās tumulique ex aggere fātur:
45 'Dardanidae māgnī, genus altō ā sanguine divum,
annuus exāctis complētur mēnsibus orbis,
ex quō rēliquiās divīnique ossa parentis
condidimus terrā maestāsque saorāvimus ārās.
Iamque diēs, nisi fallor, adest, quem semper acerbū,
50 semper honōrātum (sic dī voluistis) habēbō.
Hunc ego Gaetūlis agerem sī Syrtibus exsul
Argolicōve marī dēprēnsus et urbe Mycēnae,

less trying. gurgite here = *undū, aquā*; in l. 118, ill. 421 the sense is different.

35-41. Acestes welcomes them royally.

35. mirātus: because it was winter (see on *sidere*, IV. 309), and because he did not expect them so soon again.

37. horridus in, 'roughly clad in,' fits *pelle* better than it does *iaculis*.

38. Crinīsō . . . flūmine: for constr. cf. *Mūlū genitum*, l. 297, with n. See also §289, end. mātē: Egesta or Segesta by name. Her father sent her to Sicily to escape a monster which was ravaging the Troad.

39. veterum . . . parentum: i.e. his mother's Trojan ancestry.

40. grātātur reducēs: so. *eōs esse*; *grātātur* is here treated as a verb of speech, 'comments with joy on the fact that.' gazā . . . agresti: i.e. with the best the fields afford.

42-71. Aeneas points out that it is the anniversary of his father's burial,

and announces games to be held nine days later.

42. primō . . . Oriente = *primō* . . . *Eōs*, ill. 588.

44. tumuli is a needed gen. of definition (§ 111) with *aggere*, which is applicable to heaps of divers kinds. Aeneas speaks from a mound, as Roman generals did in later days.

45. genus . . . divum: cf. n. on *genus incisum*, l. 28.

46. orbis: as in l. 269.

47, 48. rēliquiās . . . terrā: cf. *antimam* . . . *condinus*, ill. 67, 68, with note. divini: Aeneas thinks of his father as deified since his death. maestās: i.e. that gave token of our sorrow. Cf. *stant* . . . *cypressō*, ill. 68, 64; also ill. 306.

52. With *marī dēprēnsus* = 'caught' by a storm, with *urbe* it = 'imprisoned.' For *et* we should say 'or,' but *et* is correct, since the *vs.* has to do with a single class of evils, perils from the Greeks, as

annus vōta tamen sollemnisque ordine pompās
 exsequeretur strueremque suis altaria dōnis.
 Nunc ultrō ad cinerēs ipsius et ossa parentis
 (haud equidem sine mente reor, sine nūmine divum)
 adsumus et portūs dēlāti intrāmus amicōs.
 Ergō agite et laetum cūcti celebrēmus honōrem;
 poscāmus ventōs atque haec mē sacra quotannis
 urbe velit positā templis sibi ferre dicātis.
 Bina boum vōbis Trōiā generātus Acestēs
 dat numerō capita in nāvis; adhibēte Penātis
 et patriōs epulis et quōs colit hospes Acestēs.
 Praetereā, si nōna diem mortālibus alnum
 Aurōra extulerit radiisque retēxerit orbem,
 prīma citae Teucris pōnam certāmina classis;
 quique pedum cursū valet et quī viribus audāx
 aut iaculō incēdit melior levibusque sagittis

distinct from perils in Africa, 51. *My-sēnae*: a very rare singular.

54. *exsequeretur* with *vōta* = 'fulfill'; with *pompās* it has its literal sense. At Rome bodies were buried or burned outside the city. *suis*, 'meet,' 'proper.'

55. *ultrō*: as in ll. 145. It adds the coincidence noted in 55-57 to the statement of 51-54.

56. *haud . . . divum*: for the thought cf. l. 387, 388, ll. 777.

57. *dēlāti*: sc. *ad*, 'thither'; cf. ill. 219, ill. 441.

58. *laetum*: because the coincidence proves heaven's care for us.

59, 60. *poscāmus*: sc. *eum* = *Anchisēs*; see on *divini*, 47. *ventōs*: i.e. to help us when we sail again. *mē . . . velit*, 'may it be his desire that,' etc. *sacra . . . ferre*: V. probably has in mind the *parentalia*, a festival held annually in Rome, February 13-21, at which offerings, esp. of flowers, were made to the dead (cf. ill. 66). Games were sometimes celebrated on the anniversary of

a funeral. *urbe . . . positā* = *cum urbem meam posuerō*.

61, 62. *bina . . . numerō*: cf. *oppida . . . numerō ad duodecim*, Caes. B.G. I. 5. *Trōiā generātus*: freely, 'like a true son of Troy.' The phrase is called forth by his gift, which exceeds that of Aeneas himself, l. 193. *adhibēte*, 'invite,' as Dido invited Jupiter, etc., l. 731-734.

63. *patriōs*: those of Troy as opposed to any whose worship Acestes might have learned in Sicily.

64. *si*: a religious impulse often bids men speak with hesitation of future events.

65. *extulerit*, 'shall have ushered in'; lit., 'shall have raised aloft,' a natural expression since the day (light) seems to climb the heavens. *radiis . . . orbem*: cf. iv. 119.

66. *prīma*: freely, 'first of all.'

67. *quī . . . quī* both = *quicumque*, or *si quis*.

68. *incēdit*: a picturesque substitute for *est*; cf. *incēdō*, l. 46.

- sen crūdō fīdit pūgnam committere caestū,
 70 cūnctī adsint meritaēque expectent praemia palmae.
 Ōre favēte omnēs et cingite tempora rāmīs.
 Sic fātus vēlat mātērnā tempora myrtō.
 Hōc Helymus facit, hōc aevī mātūrus Acestēs,
 hōc puer Ascanius, sequitur quōs cētera pūbēs.
 75 Ille ē conciliō multis cum milibus ibat
 ad tumulum māgnā medius comitante catervā.
 Hic duo rīte merō libāns carchēsia Bacchō
 fundit humī, duo lacte novō, duo sanguine sacrō,
 purpureōsque iacit flōrēs ac tālia fātur:
 80 'Salvē, sāncte parēns, iterum salvēte, receptī
 nēquīquam cinerēs animaeque umbraeque paternae!
 Nōn licuit finīs Italōs fātāliaque arva
 nec tēcum Ausonium, quicumque est, quaerere Thybrim.
 Dixerat haec, adytīs cum lūbricus anguis ab imīs

69. *sen* is used because V. feels fully the cond. force of *quī . . . quī*, 67. *crūdō*: transferred epithet; it is the hide of which the cestus is made that is raw (i.e. hard, hornlike). *fīdit* = *audet*.

71. *ōre favēte*: lit., 'favor (the ceremony) with,' etc.; an appeal to worshippers to help the rites by speaking only words of good omen. The surest way to avoid ominous words was to say nothing; hence *ōre* (or *linguis*) *facere* usually = 'to keep silence.' Here the meaning is broader, like 'help on the rites.'

72-103. Aeneas makes offerings at the tomb of Anchises. These a snake tastes and then returns harmlessly to the tomb. Joyously Aeneas renews the rites.

72. *mātērnā* = *mātrī sacrā*; see on *silvā*, iii. 24. Myrtle was frequently used in rites in honor of the dead.

73. *aevī mātūrus*: for case of *aevi* see § 116.

75. *ille*: Aeneas.

76. *tumulum*: not as in 44, but as in iii. 304.

77, 78. *duo . . . duo . . . duo*: cf. the triple *hōc*, 73, 74. *merō . . . Bacchō*: here and in 78 we have a free use of the abl. of char. For *Bacchō* = *vinō* cf. i. 215, iii. 354. *lacte . . . sanguine*: cf. the offerings in iii. 66, 67, iii. 301.

79. *purpureōs*: probably as in i. 591; see n. there.

80, 81. *receptī . . . cinerēs*: briefly put for 'ashes of him whom I rescued,' etc.; cf. *pater . . . periclis*, iii. 710, 711. Of course Aeneas rescued his *pater*, not his *cinerēs . . . paternī*, from Troy. The poet, however, after making Aeneas say *sāncte parēns*, naturally thought of the fact that this *sānctus pater* was at the moment but *cinerēs*, and makes Aeneas apostrophize those ashes. *animas* = *vīta*, iv. 705; see n. there.

82. *nōn licuit* = *nōn enim licuit*, etc. *fātālia . . . arva*: as in iv. 355.

83. *quicumque est*, 'whatever that name may mean.'

84. *adytis*: Aeneas thinks of his father as a god (47, 59, 60); hence the tomb is a shrine.

septem ingēns gŷrōs, septēna volūmina trāxit 85
 amplexus placidē tumultum lāpsusque per ārās,
 caeruleae cui terga notae maculōsus et aurō
 squāmam incendēbat fulgor, ceu nūbibus arcus
 mille iacit variōs adversō sōle colōrēs.
 Obstipuit vīsū Aenēās. Ille agmine longō 90
 tandem inter paterās et lēvia pōcula serpēns
 libāvitque dapēs rūrsusque innoxius imō
 successit tumulō et dēpāsta altāria liquit.
 Hōc magis inceptōs genitōrī instaurat honōrēs
 incertus, geniumne locī famulumne parentis 95
 esse putet; caedit binās dē mōre bidentis
 atque suēs, totidem nigrantis terga iuencōs
 vīnaque fundēbat pateris animamque vocābat
 Anchīsae māgnī Mānisque Acheronte remissōs.
 Nec nōn et socii, quae cuique est cōpia, laetī 100
 dōna ferunt; onerant ārās mactantque iuencōs;
 ōrdine aēna locant alii fūsiūque per herbam
 subiciunt veribus prūnās et viscera torrent.

85. *gŷrōs* pictures the coils proper, *volūmina* the dimensions of each coll. *septēna* here merely = *septem*; the number seven, like three (see on ll. 174), was sacred among the Romans.

86. *ārās*: see 48.

87, 88. *notae*: sc. some general verb like *distinguēbant*, 'adorned.' *maculōsus* . . . *fulgor*: aside from the *caeruleae notae*, the snake's body is all bright, its glitter being made more intense here and there by spots of gold.

89. *mille* . . . *colōrēs*: cf. iv. 701, with notes.

90. *agmine longō*, 'with long trailing march'; cf. *agmine certō*, said of snakes, ll. 212. *longō* = 'trailing'; the snake is now uncoiled.

91. *serpēns*: here the participle.

92, 93. *dapēs*: the milk and blood, 78. *imō* . . . *tumulō* = *adytis* . . . *imis*, 84.

95. *-ne* . . . *-ne*: as in l. 308; see n. *here. For the *genius loci* see §§ 291 (end),

292. *famulum*, 'attendant.' Particular deities were believed to have special attendants; Creusa was such a *famulus* of Cybele, ll. 788. The *famulus* was frequently in animal form, as here. An chises, as a god, may well have a *famulus*. If so, the act of the snake in eating the *dapēs* indicated that the rites were acceptable to him.

96, 97. *bidentis* . . . *iuencōs*: sacrifices of swine, sheep, and oxen were common in certain connections and were called *suovetaurilia*. *terga*: acc. of spec. (§ 135) with *nigrantis*. No doubt all the victims were black, because the sacrifice had to do with death, i.e. with the underworld.

99. *remissōs*, 'freed,' i.e. that it may partake of the feast in its honor. Cf. *Mānis* . . . *tumulum*, ll. 308, 304. with note.

100. *quae* . . . *cōpia*: briefly put for *eā cōpiā quae est cuique*.

101-103. *mactant* . . . *torrent*: cf.

- Expectata diēs aderat, nōnamque serēnā
 105 Aurōram Phaëthontis equi iam luce vehēbant,
 famaue finitimōs et clārī nōmen Acestae
 excierat; laetō complēbant litora coetū
 vīsūrī Aeneadās, pars et certāre parātī.
 Mūnera principiō ante oculōs circōque locantur
 110 in mediō, sacri tripodes viridēsque corōnae
 et palmae, pretium victōribus, armaque et ostrō
 perfūsae vestēs, argentī auriq̄ue talentum,
 et tuba commissōs mediō canit aggere lūdōs.
 Prīma parēs ineunt gravibus certāmina rēmīs
 115 quattuor ex omnī dēlectae classe carinae.
 Vēlōcem Mnēstheus agit ācri rēmige Pristim,
 mox Italus Mnēstheus, genus ā quō nōmine Memmī,
 ingentemque Gyās ingentī mōle Chimaeram,
 urbis opus, triplici pūbēs quam Dardana versū
 120 impellunt (ternō cōnsurgunt ōrdine rēmī),

carefully the longer description in l. 210-215, with notes. V. has plainly aimed at variety; § 181.

104-113. The ninth day arrives; the games begin.

104, 105. *serēnā* . . . *luce*: abl. of char. with *aurōram*, 'clear-lighted,' i.e. cloudless. *Phaëthontis* = *sōlis* or *Phoebe*; see Vocab.

107. *excierat*: sc. *ē domibus*. Note the tense; the spectators had assembled even before daybreak, as they often did at Rome to witness similar games.

108. *et*, 'also.' *certāre*: for constr. see § 190. For the agreement of *parātī* with *pars* see on *pars* . . . *alii*, l. 212, 213.

109. *circō* = *coetū*, 107.

110. *sacri*: tripods were frequently offered to the gods.

111. *palmae*: the victor in the great Gk. games received such a branch. The Romans borrowed the custom; cf. *palmas* = *victōriās*, 70.

112. *talentum*: here simply 'a great weight'; see Vocab.

113. *et*, 'and forthwith'; § 200. *com-*

missōs . . . *lūdōs*: cf. *pūnam committere*, 69. *mediō*, 'central,' i.e. in the midst of the *circus*.

114-285. The first event is a race between four of the ships.

114. *parēs*, 'well-matched'; contrast *impar*, l. 475. *gravibus*: an important epithet; the race is no holiday.

116. *ācri rēmige*: coll. sing. in the instr. ablative.

117. *mox* . . . *Mnēstheus*; i.e. destined ere long to play a part in Italy. *genus* . . . *Memmī* shows a confusion of two expressions: (1) *ā quō (est) genus Memmī*, and (2) *cūius ā nōmine genus Memmī nōmen habet*, or the like. The great Roman families sought to trace out for themselves a Trojan lineage; cf. notes on l. 267, 268. V.'s etymologies are no worse than many given by other Roman writers.

118. *Gyās*: sc. *agū*. *ingentī mōle* (modal abl.) corresponds to *ācri rēmige*, 116; *mōle* = 'trouble,' 'effort.'

119, 120. *urbis opus*: an extravagant phrase, 'a city's work,' i.e. a work

Sergestusque, domus tenet à quō Sergia nōmen,
Centaurō invehitur māgnā Scyllāque Cloanthus
caeruleā, genus unde tibī, Rōmāne Cluentī.

Est procul in pelagō saxum spūmantia contrā
litora, quod tumidis submersum tunditur ōlim 126
fluctibus, hibernī condunt ubi sīdera Caurī;
tranquillō silet immōtāque attollitur undā
campus et apricīs statio grātissima mergīs.
Hic viridem Aenēās frondentī ex ilice mētām
cōstituit signum nautīs pater, unde revertī 130
scirent et longōs ubi cūcircumflectere cursūs.
Tum loca sorte legunt, ipsīque in puppibus aurō
ductōrēs longē effulgent ostrōque decōrī;
cētera pōpuleā velātur fronde iuventūs
nūdātōsque umerōs oleō perfūsa nitēscit. 135
Cōnsidunt trānstrīs, intentaque braccia rēmīs;

so huge that it would take a city to build it. *versū*: literally, 'line,' 'row,' i.e. tier. *triplicē* . . . *versū* refers to the three tiers of oarsmen within the ship, *ternō* . . . *ordine* to the three tiers of oars without. Triremes were not known in the heroic age; thus we have another anachronism.

122. *Scyllā*: the vessels probably derived their names from figure-heads, which represented a shark, etc.

123. *caeruleā*: V. calls the four ships *parē*, 114. Then, yielding to his love of variety, he emphasizes single points in connection with each ship (cf. *velōcem, ingentem, māgnā, caeruleā*); cf. n. on *dextrum*, III. 420. No doubt each ship possessed all the qualities noted.

125. *submersum* is proleptic (§ 193), giving the result of *tunditur*. *ōlim*: as in III. 541.

127. *tranquillō*, 'but in still weather'; a temp. abl.; for the substantival use see § 196, 2. Note the triple contrast, *submersum* and *attollitur*, *tumidis* . . . *fluctibus* and *immōtū* . . . *undā*, *Caurī* and *tranquillū*.

128. *apricīs*, 'sun-loving'; properly 'sunny'; the adj. suits better the place on which the birds stand. *statio*. 'haunt.'

130, 131. *nautīs pater*: the juxtaposition gives an effect like 'for the sailors whose thoughtful ruler he was.' *unde* = *ut inde*; so *ubi*, 131, = *ut ibi*. *revertī* . . . *cūcircumflectere*: the actions are given in the order of their importance in Aeneas's thoughts, not in their strict chronological sequence. Cf. n. on *referēs* . . . *ibis*, II. 547. *ubi*: sc. *scirent*.

133. *ostrō* . . . *decōrī*, like *aurō*, 132, gives the means of *effulgent*; hence the two may be joined by *-que*. Cf. the use of *et* in I. 694.

134. *cētera* . . . *iuventūs*: i.e. the rest of the crew. *pōpuleā*: the poplar was sacred to Hercules, the god of athletes.

135. *oleō*: cf. III. 281, with notes.

136. *intenta* . . . *rēmīs*: freely, 'their arms are set, with every muscle strained, to the oars'; for the actual constr. cf. § 140, and n. The handles of

- intenti expectant signum, exsultantiaque haurit
 corda pavor pulsans laudumque arrecta cupidō.
 Inde, ubi clara dedit sonitum tuba, finibus omnes,
 140 haud mora, prōsiluere suis; ferit aethera clamor
 nauticus, adductis spūmant frēta versa lacertis;
 Infundunt pariter sulcōs, tōtumque dehiscit
 convūsum rēmīs rōstrisque tridentibus aequor;
 nōn tam praecipitēs biugō certāmine campum
 145 corripuere ruuntque effūsī carcere currūs,
 nec sic inmissis aurigae undantia lōra
 concussere iugis prōnīque in verbera pendent.
 Tum plausū fremitūque virum studiisque faventum
 cōnsonat omne nemus, vōcemque inclūsa volūtant
 150 litora; pulsātī collēs clāmōre resultant.
 Effugit ante aliōs primisque elābitur undis
 turbam inter fremitumque Gyās; quem deinde Cloanthus
 cōnsequitur melior rēmīs, sed pondere pinus

the oars are well forward and the blades well back, ready for a stroke.

137, 138. *intenti*: intentional repetition of *intenta*; every power of body and mind is bent on the race. *haurit corda*: i.e. robs them for the moment of strength; literally 'drains' (sc. of blood). *pulsans*, 'throbbing.' *arrecta*, 'consuming'; literally, 'uplifted,' 'exalted.'

139. *finibus*: i.e. their respective starting places. *V.* has in mind the *carceres*, closed stalls within which chariots were confined till the trumpet sounded for the race to begin.

140, 141. *clamor nauticus*: as in *lil.* 128. *adductis*, 'straining'; literally, 'drawn home to' (sc. the breast), as is done in rowing.

142. *sulcōs*: acc. of effect; § 128.

144. *biugō certāmine*: i.e. in a contest of two-horse chariots.

145. *corripuere*: instantaneous pf. *effusi*: middle, 'pouring,' 'springing.' *carcere* = *finibus*, 139.

146, 147. *sic inmissis . . . iugis*: lit., 'with horses so urged forward,' i.e. 'so furiously.' *iugis* stands by metonymy (§ 184) for *equis*. *concussere* balances *corripuere*, 145; it expresses the eager shake of the reins with which the *aurigae* start their horses. The chariot race is described with full reference to the two sets of participants, horses and men.

148. *virum*, 'spectators.' *studiis*: here 'enthusiastic cheers.' *faventum*, 'supporters'; see on *venientum*, l. 484.

149. *nemus* and *inclūsa*, 'pent in.' point to wooded hills encircling the coast; cf. 150.

150. *collēs . . . resultant* gives a process the very opposite of the truth, an echo being due to the rebounding of sound from what it strikes.

151. *primis . . . undis*: abl. of the route; the waves are 'first' because the leader is cleaving his way through them.

153. *pinus* = *nāvis pinea*; see § 187.

tarda tenet; post hōs aequō discrimine Pristis
 Centaurusque locum tendunt superāre priōrem, 155
 et nunc Pristis habet, nunc victam praeterit ingēns
 Centaurus, nunc ūnā ambae iunctisque feruntur
 frontibus et longā sulcant vada salsa carinā.
 Iamque propinquābant scopulō mētamque tenēbant,
 cum princeps mediōque Gyās in gurgite victor 160
 rēctōrem nāvis compellat vōce Menoetēn:
 'Quō tantum mihi dexter abīs? hūc dirige gressum;
 lītus amā et laevās stringat sine palmula cautēs;
 altum aliī teneant.' Dixit, sed caeca Menoetēs
 saxa timēns prōram pelagī dētorquet ad undās. 165
 'Quō dīversus abīs?' iterum 'pete saxa, Menoetē!
 cum clāmōre Gyās revocābat, et ecce Cloanthum
 respicit instantem tergō et propiōra tenentem.
 Ille inter nāvemque Gyae scopulōsque sonantis
 rādīt iter laevum interior subitōque priōrem 170
 praeterit et mētīs tenet aequora tūta relictīs.
 Tum vērō exārsit iuvenī dolor ossibus ingēns,
 nec lacrimīs caruēre genae, sēgnemque Menoetēn
 oblitus decorisque suī sociumque salutis
 in mare praecipitem puppī dēturbat ab altā; 175

154. *tenet* = *dēlinet*; *sc. eum. aequō discrimine*: i.e. from the leaders.

155. *locum* . . . *superāre priōrem*: V.'s phrase represents the lead as an obstacle to be overcome.

156. *habet*: *sc. priōrem locum*.

157, 158. *iunctis* . . . *frontibus* is a modal abl., and can so be joined by *-que* to *ūnā*. *longā* . . . *carinā*: coll. sing. With *sulcant* *sc. ūnā*; foot by foot, throughout their whole length, the two vessels are even.

160. *mediō* . . . *in gurgite victor*: i.e. who had led the way over half the course.

162. *mihi*: dat. of interest, 'to my hurt.' *dexter* = an adv., 'to the right.'

They were turning the rock from right to left.

163. *amā*: we say 'hug.' *stringat sine*: for constr. see on *sinite* . . . *revisam*, II. 669.

166. *dīversus*, 'wide of the course,' corresponds to *dexter*, 162. *quō* . . . *Menoetē* explains *clāmōre*, 167.

168. *propiōra* (*sc. scopulō*). 'the inside course.'

170. *rādīt*: used here much as in III. 700.

171. *mētīs*: contrast the sing., 129.

172. *ossibus*: as in I. 660.

174. *socium*: gen. pl.; § 89. The *vs.* means that he ran the risk of losing both the prize and his ship.

- ipse gubernāclō rēctor subit, ipse magister
hortāturque virōs clāvumque ad litora torquet.
At gravis, ut fundō vix tandem redditus imō est,
iam senior madidāque fluēns in veste Menoetēs
180 summa petit scopulī siccāque in rūpe resēdit.
Illum et lābentem Teucrī et risēre natantem
et salsōs rident revomentem pectore fluctūs.
Hic laeta extrēmīs spēs est accēnsa duōbus,
Sergestō Mnēstheique, Gyān superāre morantem.
185 Sergestus capit ante locum scopulōque propinquat,
nec tōtā tamen ille prior praeunte carinā,
parte prior; partem rōstrō premit aemula Pristis.
At mediā sociōs incēdēns nāve per ipsōs
hortātur Mnēstheus: 'Nunc, nunc insurgite rēmīs,
190 Hectoreī sociī, Trōīae quōs sorte suprēmā
dēlēgī comitēs; nunc illās prōmite virīs,
nunc animōs, quibus in Gaetūlīs Syrtibus ūsi
Ioniōque marī Maleaeque sequācibus undīs.

176. *subit*: i.e. takes under his charge.

177. *clāvum* . . . *torquet*: V. is writing loosely here, his meaning being merely that Gyas turns the boat's head towards the *scopulus*, as he had ordered Menoetes to do. The steering-gear of a Roman ship consisted of one or more broad-bladed paddles or oars, not of a rudder proper.

178. *gravis*, 'laboriously,' is explained by *iam* . . . *veste*, 179, 'since he was,' etc. *fundō* . . . *imō*: as in II. 419.

179. *fluēns*, 'dripping'; he seemed, so to speak, to be running away.

181, 182. *risēre* . . . *rident*: the repetition hits off the several bursts of laughter. For the touch of humor cf. n. on *prōluit*, I. 739. Pleasantry is perfectly in order in this account of games and diversions.

184. *Mnēstheī*: for form see §§99, 247. At last accounts, 156-188, Mnestheus

and Sergestus were racing neck and neck.

185. *locum*, 'the (desired) place,' the lead.

186. *tōtā* . . . *praeunte carinā*: the emphasis is on the *praepl.*, 'through the passing ahead of his whole keel (i.e. ship's length).' *ille* repeats the subject *Sergestus*; cf. n. on *ille*, I. 3.

187. *parte*: emphatic, 'by a part only'; note the advers. *asynd.* *premit*, 'overlaps.'

188. *mediā* . . . *nāve*: a gangway ran between the two sets of oarsmen.

190. *Trōīae* . . . *sorte suprēmā*, 'at Troy's last gasp.' At such a time one would choose for his comrades only men tried and true.

192. *ūsi*: sc. *celis*; §215. The ref. here is perhaps to the storm of I. 81-123; see esp. I. 111.

193. *Ioniō* . . . *marī*: through this they sailed on their way from Crete to

Nōn iam p̄ima petō Mnēstheus neque vincere certō
 (quamquam ō—sed superent, quibus hōc, Neptūne, dedistī);
 extrēmōs pudeat rediisse; hōc vinceite, cīvēs, 196
 et prohibēte nefās.' Ollī certāmine summō
 p̄ocumbunt; vāstīs tremēt ictibus aerea puppis,
 subtrahiturque solum; tum crēber anhelitus artūs
 āridaque ōra quatit, sūdor fluit undique rīvīs. 200
 Attulit ipse virīs optātum cāsus honōrem,
 namque furēns animī dum p̄oram ad saxa suburget
 interior spatiōque subit Sergestus iniquō,
 infēlīx saxīs in p̄ocurrentibus haesit;
 concussae cautēs, et acūtō in mūrīce rēmī 205
 obnixī crepuēre, inlisaque p̄ora pependit.
 Cōnsurgunt nautae et māgnō clāmōre morantur
 ferrātūsque trudēs et acūtā cuspidē contōs
 expediunt frāctōsque legunt in gurgite rēmōs.
 At laetus Mnēstheus successūque ācrior ipsō 210
 agminē rēmōrum celerī ventīsque vocātīs

Buthrotum, iii. 190 ff. (cf. esp. 211), and again on their way from Buthrotum to Sicily, iii. 506 ff. (cf. esp. 671). *sequācibus*, 'ravenous'; literally, 'prone to pursue' passing ships, as Scylla did, iii. 425.

194. *Mnēstheus* (instead of *ego*) contains a certain mixture of pride and humility; he says in effect, 'victory is not for such as I.'

195. *quamquam ō*: sc. how I wish I could win, or the like. The sudden breaking off of the sentence is effective; cf. *quōs ego* . . . i. 135.

196. *hōc vinceite*: i.e. at least do better than to come in last. For the language cf. *locum* . . . *superāre p̄iōrem*, 155, with note.

197. *nefās*: i.e. of coming in last; Mnēstheus is excited and uses strong language. *ollī*: nom. pl., not dat. sing., as in i. 254, etc.

198. *aerea*: the bronze was only on the prow (cf. *aere*, i. 35); hence *puppis* = *nāvis*.

199. *subtrahitur* . . . *solum*: freely, 'the (watery) floor flies out from beneath them.' One who has stood on the platform of a swiftly moving car will appreciate V.'s phrase.

203. *iniquō*: here 'dangerous.' The danger was of his own making; in his eagerness to win he had cut inside Mnēstheus and so had not left himself sufficient room.

206. *obnixī*: freely, 'striking violently'; lit., 'striving against (the *mūrīce*).' *crepuēre*: so we say 'cracked' = 'broke.' *inlisa*: sc. *mūrīci*.

207. *cōnsurgunt* . . . *morantur*: the thought would naturally be, 'springing up, the sailors shout loudly at (curse) the delay.' but since the delay, coming at this time of supreme effort, would be the main thought, V.'s phrase puts the emphasis exactly where it belongs.

211. *agmine*, 'movement,' 'play.' V. is thinking of the long line of oars moving in unison.

- prōna petit maria et pelagō dēcurrit apertō.
 Quālis spēluncā subitō commōta columba,
 cui domus et dulcēs latebrōsō in pūmice nidī,
 212 fertur in arva volāns plausumque exterrita pinnīs
 dat tēctō ingentem, mox āere lāpsa quiētō
 rādīt iter liquidum celerīs neque commovet ālās,
 sic Mnēstheus, sic ipsa fugā secat ultima Pristis
 aequora, sic illam fert impetus ipse volantem,
 220 et primum in scopulō luctantem dēserit altō
 Sergestum brevibusque vadīs frūstrāque vocantem
 auxilia et frāctīs discentem currere rēmīs;
 inde Gyān ipsamque ingentī mōle Chimaeram
 cōnsequitur; cēdit, quoniam spoliāta magistrō est.
 225 Sōlus iamque ipsō superest in fine Cloanthus,
 quem petit et summīs adnīxus vīribus urget.
 Tum vērō ingeminat clāmor, cūctīque sequentem
 . instīgant studiīs, resonatque fragōribus aethēr.
 Hī proprium decus et partum indignantur honōrem
 230 nī teneant vitāque volunt prō laude paciscī;

212. *prōna* . . . *apertō*: he rounds the rock into the safer waters beyond; cf. *mētis* . . . *relictis*, 171. *prōna* properly = 'down-sloping,' and so, when used of a road, 'easy,' 'smooth.' This seems to be its meaning here. *dēcurrit*: cf. n. on *dēnūtere*, 29.

214. *nidī*: poetically put for 'nestlings'; cf. § 184.

217. *rādīt*: as in 170. The smooth liquid movement of this vs. helps to picture the smooth, easy flight of the dove; § 224.

218, 219. *ultima* . . . *aequora*: i.e. the home-stretch. The first startled movements of the dove correspond to the spurt of 197-200. This took them round the rock. The quieter flight of the bird corresponds to the easier, more settled progress of the ship through the *prōna* . . . *maria*, 212.

221. *frāstrā*: no one would turn his back on victory to go to his rescue.

222. *frāctīs* . . . *rēmīs*: another touch of humor; cf. n. on *risere* . . . *ri-dent*, 181, 182.

223. *ingentī mōle*: as in 118.

224. *spoliāta*: a fine word here; the loss of the pilot was an outrage against the ship.

225. *iamque*: placed as in III. 538.

228. *studiīs*: as in 148.

229, 230. *hī*: the sailors of Cloanthus. *propriū* . . . *nī teneant*: lit., 'are indignant . . . should they (by any possibility) not retain'; we should say 'are indignant at the mere thought of losing.' With *nī teneant* cf. *nī faciat*, I. 58, with n. *pacisci*, 'to barter'; the word means 'to make a covenant' concerning a thing, either, as here, to surrender it, or to secure it.

hōs successus alit; possunt, quia posse videntur.
 Et fors aequātis cēpissent praemia rōstris,
 nī palmās pontō tendēns utrāsque Cloanthus
 fūdissetque precēs divōsque in vōta vocāset:
 'Dī, quibus imperium est pelagī, quōrum aequora currō, 235
 vōbīs laetus ego hōc candentem in litore taurum
 cōstituam ante ārās vōtī reus extaque salsōs
 prōciam in fluctūs et vīna liquentia fundam.'
 Dixit, eumque imīs sub fluctibus audiit omnis
 Nēreīdum Phorcīque chorus Panopēaque virgō, 240
 et pater ipse manū magnā Portūnus euntem
 impulit; illa Notō citius volucrique sagittā
 ad terram fugit et portū sē condidit altō.
 Tum satus Anchisā cūctīs ex mōre vocātīs
 victōrem magnā praecōnis vōce Cloanthum 245
 dēclārat viridique advēlat tempora laurō
 mūneraque in nāvīs ternōs optāre iuencōs
 vīnaque et argenti māgnū dat ferre talentum.
 Ipsīs praecipuōs ductōribus addit honōrēs:
 victōrī chlamydem aurātā, quam plūrima circum 250
 purpura maeandrō duplici Meliboea cucurrit

231. hōs: the rowers of Mnestheus. With hōs . . . alit cf. successū . . . ācrior *ipsi* 7. 210. We say, 'nothing succeeds like success.' videntur: sc. sibi, 'they believe.'

232. fors, 'perchance.' This adv. use of the noun is due to ellipsis; cf. n. on *fors* et, II. 139, *forsitan*, II. 504. aequātis . . . rōstris = *tūctis* . . . *frontibus*, 157, 158.

234. in vōta: i.e. to hear and so to grant his prayer.

235. aequora currō: cf. *currinus aequor*, III. 191, with note.

236. hōc, 'yonder.'

237. vōtī reus, 'held by my vow'; sc. 'if I win.' reus properly = one bound over to appear in court when wanted: it also = one bound in the penalties

fixed by the court after conviction. In the latter case it = *damnātus* (so here) and naturally takes the constr. of that word, i.e. the genitive.

238. prōciam . . . fundam: natural actions, since the bull and the wine belonged to the dī . . . pelagī, 235.

242. illa: the ship. The rhythm of the vs. helps to picture the swift movement of the ship; cf. 217 and see § 224.

244. satus Anchisā = *Aenēās*. For the abl. with *satus* cf. II. 540, IV. 198.

247, 248. in nāvīs: as in 62. optāre . . . ferre: for mood see §§ 161, 166, n. talentum: as in 112.

250, 251. plūrima . . . purpura, 'a wealth of purple.' maeandrō duplici: coll. sig. 'in two winding lines'; modal adjective.

- intextusque puer frondosā rēgius Idā
 vélōcis iaculō cervōs cursūque fatigat
 ācer, anhēlantī similis; quem praepes ab Idā
 255 sublīmēm pedibus rapuit Iovis armiger uncis;
 longaevis palmās nēquāquam ad sidera tendunt
 cūstōdēs, saevitque canum lātrātus in aurās.
 At, quī deinde locum tenuit virtūte secundum,
 lēvibus huic hāmīs cōnsertam aurōque trilicem
 260 lōricam, quam Dēmoleō dētrāxerat ipse
 victor apud rapidum Simoenta sub Iliō altō,
 dōnat habēre virō, decus et tūtāmen in armīs.
 Vix illam famulī Phēgeus Sagarisque ferēbant
 multiplicem cōnīxī umerīs; indūtus at ōlim
 265 Dēmoleos cursū pālantis Trōas agēbat.
 Tertia dōna facit geminōs ex aere lebētas
 cymbiaque argentō perfecta atque aspera signīs.

252. *intextus*: we should expect *et cui intextus*, but see on *cui . . . locus*, II. 71. *puer . . . rēgius*: identified with Ganymedes by *quem praepes*, etc., 254. He was son of Tros, king of Troy.

253. *iaculō . . . cursūque*: i.e. with strength of arm and speed of foot.

254, 255. *quem . . . rapuit*, 'the very boy whom,' etc. *praepes* = an adv. *Idā* corresponds completely to *Idā*, 252; the emphasis thus given to it makes *ab Idā* = 'from that self-same Ida.' *sublīmēm pedibus*: see on *sublīmēm dīs*, IV. 240. *Iovis armiger*: see § 277. This picture is, of course, entirely distinct from that described in *puer . . . similis*; Ganymedes could hardly have been *ācer . . . similis*, when in the eagle's talons.

257. *saevit*, 'rises savagely'; the dogs are barking at the disappearing eagle.

258. *qui*: the antec. is *huic*, 259. *deinde* belongs with *dōnat*, 262; for its position cf. I. 195.

259. *hāmīs . . . trilicem*: cf. III. 467, with notes.

261. *Ilīō*: for scansion see § 230.

262. *habēre virō* gives the purpose of *dōnat* (see § 159, n.), 'to possess it as a hero should'; *virō* is dat., and denotes the same person (Mnestheus) as *huic*, 259.

263, 264. *Illam . . . multiplicem*: the thought is in the adj., 'its manifold bulk.' The ref. is to the row upon row of links in the *lōrica*. *cōnīxī umerīs*: cf. *obnīxas . . . umeris*, IV. 406.

265. *pālantis*: proleptic (§ 193), 'used to drive in full flight.' *indūtus . . . agēbat* brings out the superior physical prowess of the heroic warriors (see on *ingēns*, I. 99) and so glorifies Aeneas, who conquered such a champion. The emphatic word is *cursū*, 'swiftly.'

266. *lebētas*: in III. 466 *Dōdōnai lebētes* are gifts.

267. *aspera signis*: i.e. chased or embossed. *signis* is used as in I. 648. The first prize receives eight lines of description, 250-257, the second seven, 259-265, the third two, 266, 267, i.e. the amount of description is proportional to the value of the prizes.

Iamque adeo dōnātī omnēs opibusque superbi
 pūniceis ibant ēvinctī tempora taenis,
 cum saevō ē scopulō multā vix arte revulsus 270
 āmissis rēmīs atque ōrdine dēbilis ūnō
 inrisam sine honōre ratem Sergestus agēbat.
 Quālis saepe viae dēprēnsus in aggere serpēns,
 aerea quem oblicum rota trānsit aut gravis ictū 275
 sēminecem liquit saxō lacerumque viātor,
 nēquiquam longōs fugiēns dat corpore tortūs
 parte ferōx ārdēnsque oculis et sībila colla
 arduus attollēns; pars vulnere clauda retentat
 nixantem nōdis sēque in sua membra plicantem:
 tālī rēmigiō nāvis sē tarda movēbat; 280
 vēla facit tamen et plēnis subit ōstia vēlis.
 Sergestum Aenēās prōmissō mūnere dōnat
 servātam ob nāvem laetus sociōsque reductōs;

268. iam . . . cum (270): as in III. 135-137.

269. ibant = *abibant*. taenis stands for *taenīs*; a rare contraction in first declension nouns in -ia. The ref. is to wreaths of laurel adorned with ribbons; cf. *corōnae*, 110.

270, 271. multā . . . revulsus: briefly put for 'with difficulty wrenched, spite of all their skill'. ōrdine: abl. of spec. By itself *ōrdō* merely = 'arrangement'; here it must = the whole arrangement of oars on one side (contrast 120), otherwise the simile in 273-281 would be ludicrously extravagant.

272. agēbat is conative.

273. viae . . . aggere, 'on some highway'; cf. *tumuli* . . . *aggere*, 44, with n. Roman roads were kept absolutely level, being carried across valleys on solid masonry or on tall arches.

274. aerea: i.e. with bronze tire. oblicum: adj. = adv.; it is really superfluous. gravis ictū: literally, 'heavy in respect of the blow' he strikes. *gravi ictū* would have been unmetrical.

276. longōs . . . dat . . . tortūs: with this expression our phrase 'give a start,' 'give a wriggle,' has been well compared; cf., too, § 202. fugiēns: conative.

278. arduus: for constr. see § 195.

279. nixantem nōdis: freely, 'working its way onward with its collis.' *nixantem* is used much as *nūāne* is in II. 390; see note there.

280. tarda in sense 'and in position in the vs. balances clauda, 278.

281. vēla facit = *vēla dat ventis*. plēnis . . . vēlis: cf. *plēnō* . . . *vēlō*, I. 400. The repetition *vēla* . . . *vēlis* makes the vs. mean, 'Sails she tries, and with sails does what she can not do with oars.'

282. prōmissō mūnere: V. is telling us indirectly (§ 225) that Aeneas had promised a prize to every competitor. *meritae* . . . *palmae*, 70, does not prove this, as some maintain; coming in last in a race is hardly a case of *merita palma*.

283. servātam . . . reductōs: cf. *reductōs* . . . *relātā*, I. 390. with n. The emphasis is on the participle.

- ollī serva datūr operum haud ignāra Minervae,
 285 Cressa genus, Pholoë, geminique sub ūbere nātī.
 Hōc pius Aenēās missō certāmine tendit
 grāmineum in campum, quem collibus undique curvis
 cingēbant silvae, mediāque in valle theātri
 circus erat; quō sē multīs cum milibus hērōs
 290 consessum in medium tulit exstrūctōque resēdit.
 Hīc, quī forte velint rapidō contendere cursū,
 invitat pretiīs animōs et praemia pōnit.
 Undique conveniunt Tencrī mixtīque Sicānī,
 Nīsus et Euryalus primī,
 295 Euryalus fōrmā insignis viridīque iuventā,
 Nīsus amōre piō puerī; quōs deinde secūtus
 rēgius ēgregiā Priamī de stirpe Diōrēs;
 hunc Salius simul et Patrōn, quōrum alter Acarnān,
 alter ab Arcadiō Tegeaeae sanguine gentis;
 300 tum duo Trinacrii iuvenēs, Helymus Panopēsque,
 adsuētī silvis, comitēs seniōris Aestae;
 multi praetereā, quōs fāma obscura recondit.
 Aenēās quibus in mediīs sic deinde locūtus:
 'Accipite haec animīs laetāsque advertite mentēs.

284. *datūr* for the *ū*, see § 243. *Minervae*: she was goddess of handicrafts in general, but esp. of weaving, spinning, and embroidery.

285. *sub*, 'at,' 'clinging to.'

286-301. The footrace. Nisus leads till by accident he falls. Though he loses the victory himself he helps his friend Euryalus to win.

286. *missō*, 'dispatched.' *missō* or *missus* was the technical term for a 'turn' or 'event' at games held in Rome.

287-289. *collibus . . . silvae*: an inverted way of saying 'winding hills, forest-crowned, girdled,' etc. *theātri circus*: for case of *theātri* see § 111. The Roman theater was semicircular in shape; the seats rose in almost unbroken line from the lowest to the highest level, i.e. there were no galleries or

balconies. A valley surrounded by hills might well then, be called 'a theater-like (semi-) circle.'

290. *exstrūctō*, 'on a throne'; lit., 'on something raised.'

291. *qui*=*si qui*; cf. *qui*, 87.

293. *mixtī*: sc. *cum eis*.

296. *piō*, 'pure,' 'honest.' *puerī*: Euryalus.

301. *adsuētī*: dep. ptcl.; lit., 'who had trained themselves to.' They were thus good runners; cf. the picture in *velōcis . . . fatigat*, 253, and in *spūmantis . . . praementem*, l. 324.

302. *recondit*, 'whom rumor hides in darkness.' *obscura* is a transferred epithet; *fāma* is so called because the men with whom it is for the moment dealing are obscure.

304. *advertite*: sc. *ad haec*.

Nēmō ex hōc numerō mihi nōn donātus abibit. 305
 Gnōsia bīna dabō lēvātō lūcida ferrō
 spicula caelātamque argentō ferre bipennem;
 omnibus hīc erit ūnus honōs. Trēs praemia prīmi
 accipient flāvāque caput nectentur olivā.
 Prīmus ecum phaleris insīgnem victor habētō, 310
 alter Amāzoniam pharetram plēnamque sagittis
 Thrēiciis, lātō quam circum amplectitur aurō
 balteus et teretī subnectit fibula gemmā;
 tertius Argolicā hāc galeā contentus abitō.
 Haec ubi dicta, locum capiunt sīgnōque repente 315
 corripiunt spatia auditō limenque relinunt
 effūsi nimbō similēs; simul ultima signant.
 Prīmus abit longēque ante omnia corpora Nisus
 ēmicat et ventis et fulminis ōcior ālis;
 proximus huic, longō sed proximus intervallō, 320
 insequitur Salius; spatiō post deinde relicto
 tertius Euryalus;

305. nēmō . . . abibit: V. is now more explicit; see on *prōmissō mūnere*, 282.

306, 307. Gnōsia: i.e. Cretan. The Cretans were famous archers. dabō . . . ferre: cf. *optāre* . . . *dat ferre talentum*, 247, 248, with n. caelātam: probably on the wooden handle.

308. praemia: here 'special prizes.'

309. flāvā: the leaves of the olive are yellowish green. caput nectentur: for constr. see § 188.

311-313. Amāzoniam . . . Thrēiciis: localization (§ 190); the weapons are the best of their kind. The Thracians, like the Cretans (see on *Gnōsia*, 306), were famous archers. lātō . . . aurō balteus: for constr. cf. *lātō* . . . *hasūlia ferrō*, I. 313, with n. The belt was probably merely embossed with gold, V.'s language being somewhat extravagant. teretī . . . gemmā: instr. abl.; in some way the gem acts as a clasp to hold the buckle in place.

314. Argolicā: i.e. captured from the Greeks, like the *lōrica*, 260.

316. corripiunt spatia: cf. *campum corripuere*, 144, 145. spatia merely = 'the course.' limen = *carcer*, 145, and *finēs*, 130.

317. effūsi: cf. *effūsi carcere*, 145. nimbō: here 'rain-drops'; see § 185. The point of the comparison is the number of contestants; this would be most impressive at the start when they were still well bunched together. ultima signant (sc. *oculis*): freely, 'they fix their eyes on the goal.'

318. abit, 'gets away.'

319. fulminis . . . ālis: on coins the thunderbolt is often pictured with wings.

320. proximus . . . proximus: *proximus* means far less than *secundus*, which = 'following close on the heels of the first.' The thought here is, 'Salius is next, but next in this case means little.' Notice spondee in fifth foot.

- Euryalumque Helymus sequitur; quō deinde sub ipsō
 ecce volat calcemque terit iam calce Diōrēs
 325 incumbēns umerō, spatia et sī plūra supersint,
 transeat ēlāpsus prior ambiguumve relinquat.
 Iamque ferē spatiō extrēmō fessique sub ipsam
 finem adventābant, lēvi cum sanguine Nisus
 lābitur infēlix, caesis ut forte iuvenēis
 330 fūsus humum viridisque super madefēcerat herbās:
 hīc iuvenis iam victor ovāns vestīgia pressō
 haud tenuit titubāta solō, sed prōnus in ipsō
 concidit immundōque fīmō sacrōque cruōre,
 nōn tamen Euryalī, nōn ille oblītus amōrum,
 335 nam sēsē opposuit Saliō per lūbrica surgēns;
 ille autem spissā iacuit revolūtus harēnā.
 Ēmicat Euryalūs et mūnere victor amīci
 prīma tenet plausūque volat fremitūque secundō;

323. sub, 'close behind.'

324. calcem... calce: loosely used for *pedem*... *pede*. iam, 'presently,' marks still closer approach.

325, 326. incumbēns, 'grazing'; calcem... umerō = 'heel grazing heel and shoulder shoulder.' sī... supersint... relinquat: V. writes from the point of view of a spectator speculating on the possibilities of the yet unfinished race. Cf. the hist. pres. in 318-324. Had his point of view been that of a mere reporter, he would have used the plpf. subj. ambiguumve relinquat, 'or at least leave an uncertainty,' sc. as to which was the winner; i.e. the race would end in a tie.

327, 328. fessi suggests that there was little prospect now, barring accident, of a change in the order of the runners. ipsam finem: for the gender cr. ll. 554.

329. ut: freely, 'where.' Strictly, ut denotes a comparison, 'he falls, even as, it so chanced, blood has soaked.'

330. fūsus: sc. sanguis. superis not wholly superfluous; with madefēcerat it gives a force like 'had soaked the ground... over which it flowed.'

331, 332. pressō... solō: freely, 'when he reached the spot.' titubāta: a dep. prtcl. of titubō, with pres. force, 'tottering'; see § 171, and n. on crēta, ll. 74.

334. ille: as in 186.

335. lūbrica, 'the slippery ground.'

336. autem: i.e. in his turn. spissā... harēnā: V. has in mind the sand floor (harēna, arena) of the circus or amphitheater at Rome, closely packed and pounded down to afford a better flooring. In view of 287 the phrase can hardly be called happy here. spissā has point in that a fall on a firm floor would be apt to disable a man, esp. when he was going at top speed. iacuit suggests the result, not the process; see on tēlō, l. 99.

337. Euryalūs: for the ū see § 343.

338. prīma: as in 194. plausū... .

post Helymus subit et, nunc tertia palma, Diôrês.
 Hic tötum caveae consessum ingentis et ôra 340
 prîma patrum mǎgnîs Salius clāmōribus implet
 èreptumque dolō reddî sibi poscit honōrem.
 Tûtâtur favor Euryalum lacrimaeque decōrae
 grâtior et pulchrō veniēns in corpore virtûs;
 adiuvat et mǎgnā prōclāmat vōce Diôrês, 345
 quî subiit palmae frūstrāque ad praemia vēnit
 ultima, sî primî Saliō reddantur honōrēs.
 Tum pater Aenēās 'Vestra,' inquit, 'mūnera vōbîs
 certa manent, puerî, et palmam movet ôrdine nēmō;
 mē liceat cāsûs miserārî insontis amîcî.' 350
 Sic fātus tergum Gaetūlî immāne leōnis
 dat Saliō villis onerōsum atque unguibus aureîs.
 Hic Nîsus 'Si tanta,' inquit, 'sunt praemia victîs
 et tē lāpsōrum miseret, quae mūnera Nîsō
 dîgna dabis, prîmam meruî quî laude corōnam, 355
 nî mē, quae Salium, fortūna inimica tulisset?'
 et simul hîs dictîs faciem ostentābat et ūdō
 turpia membra fimō. Rîsit pater optimus olli

secondō; for case see § 147. For the applause given to the act of Nîsus cf. n. on *Ulixēs*, II. 44.

339. *palmā*: literally, 'victory,' 'prize,' for 'victor,' 'prize-winner.'

340, 341. *caveae*, 'the ring'; V. has in mind the same image as in *epissā* . . . *harēnā*, 336. So in *ôra prîma patrum*, 'the gazing sires in front,' as it has been well rendered, he is thinking of the fact that in Rome the seats nearest the stage of the theater or nearest the arena were allotted to the senators, the *patrēs*.

343. *favor*, 'the popular voice.'

344. *grâtior*: with *veniēns*, as *arduous* with *attollēns*, 278; see n. there. *veniēns*: freely, 'that shows itself'; lit., 'coming forward,' 'presenting itself,' so to speak, for the popular approval.

346. *prōclāmat*, 'lodges an appeal';

a technical sense often borne by this verb.

349. *palmam*: collective singular.

352. *aureîs*, 'gilded'; for scansion see § 248.

354. *lāpsōrum*, 'of those who have tumbled.' There seems to be a touch of humor here, as in *fructûs* . . . *rēmîs*, 222; see n. there. There is a humorous conceit, too, in *Nîsō*, as a substitute for *mîhi*. He hints playfully that Nîsus is 'some great one' and deserving of a large prize.

355. *meruî*: we ought to have *meruît*, since the antec. is *Nîsō*. The first person, however, is natural enough, since *Nîsō* really = *mîhi*. For the mood of *meruî* see on *impulerat*, II. 55.

356. *tulisset*, 'had undone me'; cf. *hic* . . . *tulit*, II. 554, with note.

- et clipeum efferri iussit, Didymaonis artis,
 360 Neptūnī sacrō Danaīs dē poste refixum;
 hōc iuvenem ēgregium praestanti mūnere dōnat.
 Post ubi cōfectī cursūs et dōna perēgit,
 'Nunc, sī cui virtūs animusque in pectore praesēns,
 adsit et ēvinctīs attollat bracchia palmīs.'
 365 Sīc ait et geminum pūgnae prōpōnit honōrem,
 victōrī velātum aurō vittisque iuvenum,
 ēnsem atque insignem galeam solācia victō.
 Nec mora; continuō vāstīs cum viribus effert
 ōra Darēs māgnōque virum sē murmure tollit,
 370 sōlus quī Paridem solitus contendere contrā
 Idemque ad tumulum, quō māximus occubat Hector,
 victōrem Būtēn, immānī corpore quī sē
 Bebryciā veniēns Amycī dē gente ferēbat,
 perculit et fulvā moribundum extendit harēnā;
 375 tālis prīma Darēs caput altum in proelia tollit
 ostenditque umerōs lātōs alternaque iactat
 bracchia prōtendēns et verberat ictibus aurās.

359. *artis*, 'the workmanship.'

360. *Danaīs*: dat. of the agent, = *ā Danaīs*. *refixum*: freely, 'stolen.' There is no hint as to the location of the temple of Neptune nor of the way in which the shield came into Aeneas's hands. The shield is a fine one, a worthy present to the gods; besides, it has a history.

361. *ēgregium praestanti*: juxtaposition of like ideas (§312); the youth deserves the prize, fine as it is. *dōnat*: contrast the construction in 260-262.

362-366. Aeneas calls for volunteers to engage in a boxing match. Only one, the Trojan Dares, appears.

363. *praesēns*: i.e. standing by one in every emergency, 'ready,' 'resolute.'

364. *ēvinctīs*: i.e. with the *caestus* (69).

365. *geminum . . . honōrem* = *duōs . . . honōrēs*.

366. *velātum*, 'decked,' fits *vittis*

better than it does *aurō*. The gold was, doubtless, on the horns; the horns of victims were often gilded.

368. *effert*: sc. out of the crowd.

369. *ōra*: a picturesque substitute for *sē*. *virum*: as in 148. For constr. of *māgnō . . . murmure* cf. *plausū . . . secundō*, 838, with note.

371. *Idem*: as in III. 158. *quō* = *in quo*.

372, 373. *victōrem*, 'peerless,' 'champion.' *immānī corpore . . . ferēbat*, 'who advanced in all the pride of his strength, what time he came,' etc. *immānī corpore* is modal abl. with *sē . . . ferēbat*; cf. *ingenti mōle*, 118, *vāstis . . . effert*, 368; also IV. 11. *veniēns . . . gente* combines two ideas: (1) that of the lineage of Butes. (2) that of the place whence he came. With (1) *veniēns* = 'springing,' with (2) it has its usual sense. (3) is the dominant idea.

376, 377. *alterna . . . aurās*: he

Quaeritur huic alius; nec quisquam ex agmine tantò
 audet adire virum manibusque inducere caestūs.
 Ergò alacris cūctōsque putāns excēdere palmā 380
 Aenēae stetit ante pedēs nec plūrā morātus
 tum laevā taurum cornū tenet atque ita fātur:
 'Nāte deā, sī nēmō audet sē crēdere pūgnae,
 quae finis standi? quō mē decet ūsque tenērī?
 Dūcere dōna iubē.' Cūctī simul ōre fremēbant 385
 Dardanidae reddique virō prōmissa iubēbant.
 Hic gravis Entellum dictis castīgat Acestēs,
 proximus ut viridante torō cōnsēderat herbae:
 'Entelle, hērōum quondam fortissime frūstrā,
 tantane tam patiēns nūllō certāmine tollī 390
 dōna sinēs? ubi nunc nōbīs deus ille magister
 nēquiquam memorātus Eryx? ubi fāma per omnem
 Trinacriam et spolia illa tuis pendentia tēctis?
 Ille sub haec: 'Nōn laudis amor nec glōria cessit
 pulsa metū, sed enim gelidus tardante senectā 395
 sanguis hebet, frigentque effētāe in corpore virēs.

puts himself into the most approved pugilistic attitudes.

378. *huic*: freely, 'to meet him.'

380. *alacris*: here masc., for the usual *alacer*. *excēdere palmā*: i.e. were letting the prize go by default.

383. *nēmō* . . . *pūgnae*: cf. *crūdō* . . . *caestū*, 69.

384. *finis*: fem. as in 328. *quō* . . . *usque*: note the timesis; § 211.

385, 386. *dūcere*: sc. *mē* as subject. *cūctī* . . . *Dardanidae* = i. 559, 560.

387-484. Urged on by Acestes, Entellus, a Sicilian champion, at length comes forward. In the fight Entellus prevails, and Aeneas stops the contest.

387. *gravis* = adv., 'roundly.'

388. *ut*: used much as in 329; see n. there. The thought is that his rebuke was entirely natural in view of his place

beside Entellus. For 388 we should use a parenthesis, 'he had taken a seat, it so chanced,' etc.

389. *frūstrā*: i.e. if he allows this prize to go by default. *nōbīs* (sc. *est*): dat. of interest; § 120. The whole question = 'what has become of.'

392, 393. *nēquiquam* = *frūstrā*, 389. *memorātus* (sc. *est*): lit. = 'spoken of,' etc., but the speaker's scorn gives it the force of 'boasted.' *per* . . . *Trinacriam*: Entellus was a Sicilian. His place by Acestes, 387, 388, showed that.

394. *sub*, 'immediately after.' *glōria*: briefly put for *glōrias amor* or *cupido*.

395, 396. *gelidus* . . . *virēs*: the parallelism brings out finely the pathetic way in which a one-time champion contrasts his present with his former state.

- Sī mihi, quae quondam fuerat quaque improbus iste
 exsultat fidēs, sī nunc foret illa iuventās,
 haud equidem pretiō inductus pulchrōque iuvenō
 400 vēnissem, nec dōna moror.' Sic deinde locūtus
 in medium geminōs immānī pondere caestūs
 prōiecit, quibus ācer Eryx in proelia suētus
 ferre manum dūrōque intendere bracchia tergō.
 Obstipuere animī; tantōrum ingentiā septem
 405 terga boum plumbō insūtō ferrōque rigēbant.
 Ante omnis stupet ipse Darēs longēque recūsāt,
 māgnanimusque Anchīsiadēs et pondus et ipsa
 hūc illūc vinclōrum inmēnsa volūmina versat.
 Tum senior tālis referēbat pectore vōcēs:
 410 'Quid, sī quis caestūs ipsiūs et Herculis arma
 vīdisset tristemque hōc ipsō in litore pūgnam?
 Haec germānus Eryx quondam tuus arma gerēbat
 (sanguine cernis adhūc sparsōque infecta cerebrō),
 hīs māgnū Alcīdē contrā stetit, hīs ego suētus,
 415 dum melior virīs sanguis dabat aemula necdum
 temporibus geminīs cānēbat sparsa senectūs.

397. *improbus iste*, 'yonder braggart'; see on *improba*, II. 80, and on *istis*, II. 521.

398. *sī*. 'if, I say,' repeats *sī*, 397. *illa iuventās*, 'the famous youth (I once had)'; for this sense of *ille* see on *illō*, II. 274.

399. *haud . . . inductus*, 'without regard to.'

402, 403. *quibus*: abl. with *in proelia* . . . *ferre manum*, which virtually = *pūgnāre*. *ferre manum* suggests two ideas: (1) that of the phrase *cōnferre manum*, used of fighting at close quarters; (2) the actual advancing of the hands which constitutes the essence of prize-fighting; cf. *alternā . . . prōtendēns*, 376, 377. *dūrō . . . tergō*: cf. *inluditque locum sertis*, IV. 508, with n. We should have expected *quōrumque dūrō . . . tergō* (*suētus erat*), but cf. *cui . . . locus*, II. 71.

404. *tantōrum* = *tantōrum quanta fuerunt*; it may be rendered by 'monstrous.'

406. *longē . . . recūsāt*: sc. *pūgnam*; he refuses combat, and backs away from his adversary.

407, 408. *pondus . . . versat*: we should say 'feels (tests) the weight and turns over and over,' etc. *vinclōrum* = *caestūs*, 401: the gauntlets received this name because they closely envelop the hands.

409. *senior*: Entellus; cf. 395, 396.

411. *tristem*: in the fight referred to Eryx was slain by Hercules.

412. *tuus*: Entellus is addressing Aeneas. With *germānus* cf. *litore . . . frātēna*, 23, 24, with note.

414. *hīs . . . suētus*: sc. *sui*, and cf. *adsuētū silvis*, 301.

415, 416. *dum . . . senectūs*: cr. in gen-



A BOXER



Sed si nostra Darēs haec Trōiūs arma recūsat
 idque piō sedet Aenēae, probat auctor Acestēs,
 aequēmus pūgnās. Erycis tibi terga remittō,
 (solve metūs), et tū Trōiānōs exue caestūs. 420
 Haec fātus duplicem ex umeris rēiēcit amictum
 et māgnōs membrōrum artūs, māgna ossa lacertōsque
 exuit atque ingēns mediā cōsistit harēnā.
 Tum satus Anchīsā caestūs pater extulit aequōs
 et paribus palmās ambōrum innexuit armīs. 425
 Cōstitit in digitōs extemplō arrēctus uterque
 brachiaque ad superās interritus extulit aurās.
 Abdūxere retrō longē capita ardua ab ictū
 inmiscēntque manūs manibus pūgnamque lacessunt,
 ille pedum melior mōtū frētusque iuventā, 430
 hīc membris et mōle valēns, sed tarda trementī
 gēna labant, vāstōs quatit aeger anhelitus artūs.
 Multa virī nēquiquam inter sē vulnera iactant,
 multa cavō laterī ingeminant, et pectora vāstōs

eral quibus... vīrōs, ll. 638, 639. *aemula* is the emphatic word of the sentence (note its position); it gives the cause of *cānēbat*. Old age is the jealous rival of youth, ever seeking to do it harm. *senectūs*: here old age as shown by outward signs, 'hoary locks.'

417. *recūsat*: cf. 406.

418. *id*: i.e. the opposition to the Sicilian *caestūs*. *piō*: Entellus courteously gives Aeneas his characteristic epithet. *sedet*: as in ll. 660; it virtually = *placet*. *auctor*, 'as surety'; cf. 17. *auctor* is full of deference to Acestes and so corresponds to *piō*.

419. *tibi* . . . *remittō*, 'out of deference to you, I waive my right to use'; this is said to Dares.

422. For the hypermetric verse see § 256.

423. *exuit*: here, 'stripped.' Its proper object is a word denoting the garment, etc., removed; with our passage cf. *exūitōs vinculis* . . . *palmās*. ll. 153, *exūitō pedem*, iv. 518.

424. *satus Anchīsā*: cf. 244. *pater* suggests Aeneas's thoughtful care for his countryman Dares; cf. n. on 130.

426. *in digitōs* . . . *arrēctus*, 'raised on tiptoe,' to secure the greatest possible reach.

427. *extulit*: contrast *extulit*, 424; see on *ruunt*, l. 85.

429. They spar at first; each feints, seeking to induce the other to lead.

430. *pedum* . . . *mōtū*, 'agility,' 'nimbleness.'

431. *trementī* (sc. *ei*): dat. of interest; see § 120.

432. *gēna*: for scansion see § 240. *aeger*, 'labored.' With *vāstōs* . . . *artūs* cf. *crēber* . . . *quatit*, 199, 200.

433. *vulnera*, 'deadly blows'; cf. *infestō vulnere*, ll. 529.

434. *laterī*, 'ribs.' *ingeminant*, 'plant'; lit., 'heap up.' The verb is here virtually a verb of giving, and so takes the dat. *laterī*.

- 435 dant sonitūs, erratque aurīs et tempora circum
crēbra manus, dūrō crepitant sub vulnere mālāe.
Stat gravis Entellus nīsūque immōtus eōdem
corpore tēla modo atque oculis vigilantibus exit;
ille, velut celsam oppūgnat quī mōlibus urbem
440 aut montāna sedet circum castella sub armīs,
nunc hōs, nunc illōs aditūs omnemque pererrat
arte locum et variis adsultibus inritus urget.
Ostendit dextram insurgēns Entellus et altē
extulit: ille ictum venientem ā vertice vëlōx
445 praevidit celerique elāpsus corpore cessit;
Entellus virīs in ventum effūdīt et ultrō
ipse gravis graviterque ad terram pondere vāstō
concidit, ut quondam cava concidit aut Erymanthō
aut Idā in magnā rādicibus ēruta pinus.
450 Cōnsurgunt studiis Teucrī et Trinacria pūbēs;
it clāmor caelō, primusque accurrit Acestēs
aequaevumque ab humō miserāns attollit amicum.

435. *auris*: in statues of boxers which have come down from classical times the ears are often represented as bruised and misshapen.

436. *crēbra manus*: cf. *crēbris* . . . *bipennibus*, II. 627.

437. *nīsū*: a good term for the position of a boxer whose every sinew is strained to the utmost.

438. *corpore* . . . *modo*: i.e. by merely bending his body; cf. Cic. *Cat.* I. § 15 *tuās petitiōnes* ('thrusts') . . . *corpore effūgi*. *tēla*: like *vulnera*, 433, *vulnere*, 436, a strong expression for *ictūs*. *exit*, 'escapes'; for the acc. with a verb compounded with *ex* see on *ēvāsiisse tot urbes*, III. 282.

439. *ille*: Dares. *velut*: sc. *pererrat* and *urget* from 441, 442, with the antec. of *quī* as its subject. A simple *facit* might also be supplied; so in Eng. in such cases 'do' may replace any verbal expression. *mōlibus*, 'towers.' 'ram-parts'; abl. of spec. with *celsam*.

441. *pererrat* is adapted to the nearest object. Like a besieging army Dares 'tries' every approach and 'circles round' every point.

443. *insurgēns*: i.e. to give his blow greater force. Cf. *in digitōs* . . . *arrēctus*, 426. Entellus now assumes the offensive.

444. *ā vertice*, 'from above'; cf. I. 114. Note *ictum* here after *tēla*, 438, *vulnere*, 436, and *vulnera*, 433.

445. *cessit*, 'gave way,' before the blow, instead of standing his ground, as Entellus had done, 437, 438.

446, 447. *ultrō ipse*: i.e. without any exertion on the part of his opponent. *gravis* and *graviter* may be coupled by *-que*, since *gravis* is really adverbial in sense.

448, 449. *quondam*: as in II. 367, II. 416. *cava*: i.e. old, like Entellus. *Erymanthō*: note the simple abl. beside *Idā in magnā*, 449.

451. *caelō*: for case see § 122.

At nōn tardātus cāsū neque territūs hērōs
 ācrior ad pūgnam redit ac vim suscitāt irā:
 tum pudor incendit virīs et cōnscia virtūs
 praecipitemque Darēn ārdēns agit aequore tōtō,
 nunc dextrā ingemināns ictūs, nunc ille sinistrā.
 Nec mora nec requiēs; quam multā grandine nimbi
 culminibus crepitant, sic dēnsīs ictibus hērōs
 crēber utrāque manū pulsat versatque Darēta.
 Tum pater Aenēās prōcēdere longius irās
 et saevire animīs Entellum haud passus acerbīs,
 sed finem inposuit pūgnae fessumque Darēta
 ēripuit mulcēns dictīs ac tālia fātūr:
 'Infēlix, quae tanta animum dēmentia cēpit?
 Nōn virīs aliās conversaue nūmina sentīs?
 Cēde deō.' Dixitque et proelia vōce dirēmit.
 Ast illum fidī aequālēs genua aegra trahentem
 iactantemque utrōque caput crassumque cruōrem
 ōre ēiectantem mixtōsque in sanguine dentēs
 dūcunt ad nāvis galeamque ēnsemque vocāti
 accipiunt, palmam Entellō taurumque relinunt.
 Hic victor superāns animīs taurōque superbus

454. vim, 'violence'; 'strength' is *virtū*.

455. tum, 'moreover.' cōnscia virtūs = *virtūs suarum virium cōnscia*, or the like. For the latter form cf. *mēns sibi cōnscia rēctā*, l. 604, with notes. We should say 'consciousness of prowess.'

456. Darēn: for form see § 97. aequore, 'the plain.' By itself *aequor* (cf. *aequus*) simply = 'the level,' though it commonly denotes the levels of the great deep.

457. ingemināns ictūs: cf. *multa . . . ingeminant*, 434. ille: as in 324. Render by 'look you,' 'mark you.'

458-460. quam multā is balanced by *sic dēnsis*, 459, 'with blows as thick and many as the hail-stones (are) with which the storm-clouds,' etc. dēnsīs ictibus . . . crēber: cf. *crēber . . . pro-*

cellis Africus, l. 85, 86, with n. versat: i.e. makes him spin round like a top, so to speak. Darēta: for the form see § 100.

465. quae . . . cēpit? cf. *quae . . . insēnia*, ll. 42.

466. virīs aliās (*esse*): the adj. carries the main thought; the meaning is 'a shift in (the preponderance of) strength.' conversa . . . nūmina, 'a change in the gods,' i.e. the deities that have always helped you hitherto (for his success see 370-374) have deserted you.

467. deō, 'heaven.' Aeneas's words make it possible for Dares to withdraw gracefully from the contest.

471. galeamque ēnsemque: for these prizes see 367. vocāti = *revocāti*.

472. palmam: cf. *palmas*, III. taurum: see 366.

473. superāns, 'exultant'; the *Me-*

- 'Nāte deā vōsque haec,' inquit, 'cognōscite, Teucrī,
 475 et mihi quae fuerint iuvenālī in corpore virēs
 et quā servētis revocātum ā morte Darēta.'
 Dixit et adversī contrā stetit ōra iuveni,
 quī dōnum adstābat pūgnae, dūrōsque reductā
 librāvit dextrā media inter cornua caestūs
 480 arduus effrāctōque inlīsīt in ossa cerebrō;
 sternitur exanimisque tremēns prōcumbit humī bōs.
 Ille super tālis effundit pectore vōcēs:
 'Hanc tibi, Eryx, meliōrem animam prō morte Darētis
 persolvō; hīc victor caestūs artemque repōnō.'
 485 Prōtinus Aenēās celerī certāre sagittā
 invitāt quī forte velint et praemia pōnit
 ingentīque manū mālum dē nāve Serestī
 ērigit et volucrem trāiectō in fūne columbam,
 quō tendant ferrum, mālō suspendit ab altō.
 490 Convēnere virī, dēiectamque aerea sortem

eral idea is that of overleaping all proper bounds. *superbus*: freely, 'glorying in.'

474. *haec* is explained by 475, 476.

475, 476. *et . . . et* = 'both . . . and.'

477. *adversī* reinforces *contrā* . . . *ōra*; the bull faced him even as he faced the bull.

478. *dōnum* . . . *pūgnae*: cf. *pūgnae* . . . *honōrem*, 365. *reductā*, 'drawing back.' Somewhat similar is *adductis* . . . *lacertis*, 141.

479, 480. *librāvit* . . . *inlīsīt*, 'poising his gauntlets on high, full between . . . he dashed them.' *arduous* = *insurgens*, 443; see n. there.

481. *prōcumbit* . . . *bōs*: on this vs. see §261 (end).

483. *meliōrem* . . . *Darētis*: Entellus speaks contemptuously; to his mind a bullock is a better offering than a boastful champion (cf. 375 ff., 383) as easily conquered as Dares was. For this tone we have been prepared by *superbus*, 'c. 473, and the whole speech, 474-476.

484. *persolvō*: Entellus looks on Eryx as a deified patron of boxing. and as his helper in the recent combat. *repōnō*, 'I lay aside'; cf. n. on *fixit*, 1. 248.

485-544. An archery contest follows in which the mark is a dove tied to a mast. Hippocoon's arrow lodges in the mast, Mnesteus cuts the cord, Eurytion kills the dove. Acestes, having no mark at which to aim, shoots into the air. His arrow bursts into flame.

486. *quī* . . . *velint* = *ei qui forte velint*.

487. *ingentī* . . . *manū*: cf. n. on *ingens*, 1. 99.

488. *trāiectō in fūne*: literally, 'in the midst of a cord passed across (its body),' i.e. by means of a cord passed round and round its body. *is* finely pictures the bird fast in the encircling coils of the *fūnis*.

489. *quō* = *in quam*; see on *quō*, 26 *ferrum* = *sagittam*.

490. *virī*, 'the champions.' *sortem*:

accēpit galea; et primus clāmōre secundō
 Hyrtacidae ante omnīs exit locus Hippocoōntis,
 quem modo nāvālī Mnēstheus cētāmine victor
 cōnsequitur, viridī Mnēstheus ēvinctus olivā;
 tertius Eurytiōn, tuus, ō clārissime, frāter,
 Pandare, quī quondam iussus cōfundere foedus
 in mediōs tēlum torsistī primus Achīvōs;
 extrēmus galeāque imā subsēdit Acestēs
 ausus et ipse manū iuvenum temptare labōrem.
 Tum validis flexōs incurvant vīribus arcūs
 prō sē quisque virī et dēprōmunt tēla pharetris,
 primaque per cælum nervō stridente sagitta
 Hyrtacidae iuvenis volucris dīverberat aurās
 et venit adversūque infigitur arbore māli;
 intremuit mālus, timuitque exterrita pinnis
 āles, et ingenti sonuērunt omnia plausū.
 Post ācer Mnēstheus adductō cōstitit arcū
 alta petēns pariterque oculōs tēlumque tetendit,

496

504

508

coll. sing. The lots (cf. n. on *sorte trahēbat*, I. 508) were shaken in a helmet till one leaped out. The process was then repeated, till the order in which the champions were to shoot was determined.

491. *clāmōre secundō*: i.e. of his friends and supporters; cf. *māgnō* . . . *murmore*, 309.

492. *exit*: sc. *ī galeā*. *locus* is naturally substituted for *sorte* because the lot, by leaping forth first, gives him first shot.

493. *victor*: he had come in second best, 232-243.

494. *olivā*: cf. *ἀλιῶν* . . . *ὀλῖβ*, 809, with note.

496. *iussus*: by Minerva. *foedus*: a truce between the Greeks and the Trojans that Paris and Menelaus might in single combat decide the issue of the war.

498. *subsēdit*: it was needless, of course, to cast this out of the helmet.

Acestēs: briefly put for *sōrs Acestae*

499. *et*, 'also.' *manū*, 'to the best of his ability'; literally, 'with his prowess.' *iuvenum*: for the age of Acestes cf. 73.

501. *prō sē*: i.e. with all his might and main.

504. *venit*: i.e. 'goes (to the mark).' *adversū*, 'full in'; cf. n. on *adversū*, 477. *arbore māli*, 'the tree-like mast.' The phrase is formed on the analogy of *arbor abietis*, *arbor fici*, etc., in which the gen. is one of definition; § 111.

505. *timuit* . . . *pinnis*: i.e. showed its fear by flapping its wings; *timuit* virtually = *timōrem ostendit*.

506. *ingenti* . . . *plausū* (sc. *pīn-nārūm*): cf. *plausumque* . . . *ingentem*, 215, 216.

507. *adductō*, 'drawn taut'; sc. *ad sē*, or *ad pectus*, and cf. *adductis* . . . *laceratis*, 141, *reductū* . . . *dextrā*, 478, 479. *arcū*: the whole put for the part, 'bow-string,' the reverse of the process seen e.g. in *puppis* = *nāvis*.

508. *pariter*, 'in unison.' *oculōs*

- ast ipsam miserandus avem contingere ferrō
 510 nōn valuit; nōdōs et vincula linea rūpit,
 quīs innexa pedem mālō pendēbat ab altō;
 illa Notōs atque ātra volāns in nūbila fūgit.
 Tum rapidus iam dūdum arcū contenta parātō
 tēla tenēns frātre Eurytiōn in vōta vocāvit,
 515 iam vacuō laetam caelō speculātus et ālis
 plaudentem nigrā figit sub nūbe columbam;
 dēcidit exanimis vītāque reliquit in astris
 aetheriis fixamque refert dēlāpsa sagittā.
 Āmissā sōlus palmā superābat Acestēs,
 520 quī tamen āeriās tēlum contorsit in aurās
 ostentāns artemque patēr arcumque sonantem.
 Hic oculis subitum obicitur māgnōque futūrum
 auguriō mōnstrum (docuit post exitus ingēns,
 sēraque terrifici cecinērunt ōmina vātēs),
 525 namque volāns liquidis in nūbibus ārsit harundō

... *tetendit*: cf. *tendant ferrum*, 489, *tendēns* ... *lūmina*, II. 405, 406.

509. *miserandus*: cf. *infortunatus* applied to Sergestus in 304, to Nisus in 329. *ferrō*: cf. *ferrum*, 489.

511. *quīs* = *quibus*; §92. *innexa pedem*: V. here supplements the account given in 487-489. For case of *pedem* see §187.

512. *Notōs*: governed by *in*; for the place of the prep. cf. *inceptō* ... *in isdem*, II. 654, with note.

513, 514. *iam dūdum* ... *tenēns* = *quī iam dūdum tenēbat*. *contenta*: transferred epithet; it was the bow that was 'strained.' *frātre*: Pandarus; see 495-497. Eurytion defies his brother and makes him a patron saint of archery; cf. n. on *persolvō*, 484. *in vōta*: as in 234.

515, 516. *iam* goes with *laetam*. *vacuō*: there is apparently nothing to hinder its escape. *ālis* *plaudentem*: i.e. with joy, not as in 506. The bird dies just as its escape seems certain. *nigrā* ... *sub nūbe* repeats *ātra* ... *in*

nūbila, 512. The black clouds formed a background against which the lighter colored bird stood out in sharp relief.

517, 518. *vītā* ... *aetheriis*: cf. *in vītā* ... *vīta recessit*, IV. 705, with n. *fixam*: sc. *in corpore*. *refert*: sc. *ad terram*.

519. *superābat* = *supererat*, *remanebat*.

521. *patēr* probably refers to Aestes's age (cf. *ipse* ... *labōrem*, 499) and means 'spite of his years.' For scansion see §242; for position cf. §207. *sonantem*: it took skill and strength to make a bowstring twang loudly.

522. *hic* ... *obicitur*: cf. *hic aliud* ... *obicitur*, II. 199, 200.

523. *docuit*: as object sc. *id*, referring back to the thought of *māgnō* ... *mōnstrum*. Note the sharp advers. *asynd.* here. *post*: emphatic, 'it was not till later days.'

524. *sēra* is adv., balancing *post*, 523. The point is that the seers commonly explained the significance of events at the time of their occurrence. *cecine-*

signāvitque viam flammis tenuisque recessit
 cōnsūmpta in ventōs, caelō ceu saepe refixa
 trāscurrunt crīnemque volantiā sidera dūcunt.
 Attonitis haesēre animis superōsque precāti
 Trinacrii Teucrique viri; nec māximus ōmen
 abnuī Aenēās, sed laetum amplexus Acestēn
 mūneribus cumulat māgnis ac tālia fātur:
 'Sūme, pater, nam tē voluit rēx māgnus Olympi
 tālibus auspiciis exsortem dūcere honōrem;
 ipsius Anchisae longaevi hōc mūnus habēbis,
 crātēra inpressum signis, quem Thrācius olim
 Anchisae genitōri in māgnō mūnere Cisseus
 ferre sul dederat monumentum et pignus amōris.'
 Sic fātus cingit viridanti tempora laurō
 et primum ante omnis victōrem appellat Acestēn.
 Nec bonus Eurytiōn praelātō invidit honōri,
 quamvis sōlus avem caelō dēiēcit ab altō;

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541

runt ōmina: freely, 'sang its ominous (significant) character.' What later event V. had in mind here we have no means of determining.

526, 527. signāvit . . . flammis: cf. *signantem* . . . *vīda*, II. 696. *tenuis* . . . in ventōs: cf. *tenuis* . . . in *auris*, II. 791. *refixa*, 'loosened'; the ancients represented the stars as fastened like nails in the sky; cf. *axem* . . . *stellis ardentibus aptum*, IV. 482.

528. trāscurrunt: sc. *caelum*. *orinem*: the Romans often called a comet a *stella crinita*. See 'comet' in a dictionary. *sidera*: for position see on *Didō*, IV. 171.

529. haesēre: i.e. to their places.

530, 531. nec . . . abnuī: the Romans at once welcomed good omens, hoping thereby to secure to themselves all the good of which the omens gave promise. With a corresponding thought they refused or deprecated evil omens. Aeneas interprets this omen as a good one, as Anchises interpreted that described in

II. 690-698. laetum: Acestes, too, saw good in the sign.

534. exsortem . . . honōrem, 'draw a special prize.' When spoils of battle, etc., were distributed by lot, a few choice objects were exempted from the distribution and presented to the commander-in-chief. To such objects the Romans applied the adj. *exsorte*, literally, 'having no part in the general allotment.'

535. Anchisae . . . mūnus: i.e. as a gift from, etc.

536, 537. signis: as in 207. in: literally, 'in the midst of,' i.e. as part of.

538. sul: the pron.; obj. gen. with *monumentum*.

541. bonus, 'kindly,' 'good-natured.' praelātō: sc. *suo* honōri. The main thought is in the prtēpl.; 'Eurytion does not take it amiss that the honor of Acestes is set above his own.'

542. quamvis . . . dēiēcit: in classical times *quamvis* is rarely joined with the indic.; the use becomes common later.

proximus ingreditur dōnis, quī vincula rūpit,
extrēmus, volucrī quī fixit arundine mālum.

- 545 At pater Aenēās nōndum certāmine missō
cūstōdem ad sēsē comitemque inpūbis Iūli
Ēpytidēn vocat et fidam sic fātur ad aurem:
'Vāde age et Ascaniō, sī iam puerile parātum
agmen habet sēcum cursūsque instrūxit equōrum,
550 dūcat avō turmās et sēsē ostendat in armīs,
dic,' ait. Ipse omnem longō dēcēdere circō
infūsum populum et campōs iubet esse patentīs.
Incēdunt puerī pariterque ante ōra parentum
frēnātīs lūcent in equīs, quōs omnis euntīs
555 Trīnaciae mirāta fremit Trōiaēque inventūs.
Omnibus in mōrem tōnsā coma pressa corōnā;
cornea bīna ferunt praefixa hastilia ferrō,
pars lēvis umerō pharetrās; it pectore summō
flēxilis obtortī per collum circulus aurī.
560 Trēs equitum numerō turmae, ternique vagantur

544. *fixit* = *trānfixit*.

545-603. Ascanius and other boys perform elaborate equestrian maneuvers.

545. *certāmine missō*: as in 286.

546. *cūstōdem*: cf. *cūstōdēs*, 257.

547. *fidam* . . . *aurem*: because the equestrian maneuvers that follow are to be a surprise. Such surprises were common in the games at Rome.

548. *Ascaniō*: join with *dic*, 551.

549. *cursūs* . . . *instrūxit*: cf. *instruere exercitum, aciem, or classem*.

550, 551. *dūcat* . . . *ostendat* . . . *dic*: for constr. cf. *dic* . . . *properet* . . . *dūcat*, iv. 635, 636, with n. *avō*: Anchises; for case see on *Iovi*, iii. 279. *circō*: as in 299.

552. *Infusum* = *quī (in circum) sē infūderat*, i.e. during the boxing-match and the archery trial, which required little room. *patentis*: i.e. cleared of spectators.

553. *pariter*, 'in perfect alignment.'

554. *frēnātīs* suggests the thought of spirited steeds and fine horsemanship; in iv. 41, *infrēni*, the opposite word, was a compliment to the Numidians. *lūcent*: they are 'the observed of all observers.' *quōs*: see on *quem*, i. 64.

556. *in mōrem*: V. is emphasizing the antiquity of this sport; cf. note on *patrīs*, iii. 281, and § 68. *tōnsā*: i.e. trim, beautiful, the opposite of *horrentā*, i. 165. See n. there.

557. *ferunt*: as subject *sc. pars*, to balance *pars*, 558.

558. *pectore summō*: for case see § 146; the chain goes over the breast and round the neck. V. is thinking of the *torquis*, a twisted circlet of gold (cf. *ob-tortī*, 559) frequently worn by Romans as a military decoration.

560. *trēs* . . . *ternī* (= *trēs*): cf. *septem* . . . *septēna*, 85. With *trēs* . . . *numerō* cf. *bīna* . . . *numerō*, 61, 62, with note.

ductōrēs; puerī bis sēnī quemque secūtī
 agmine partītō fulgent paribusque magistrīs.
 Ūna aciēs iuvenum, dūcit quam parvus ovantem
 nōmen avī referēns Priamus, tua clāra, Politē,
 prōgeniēs, auctūra Italōs, qnem Thrācius albīs 565
 portat ecus bicolor maculis vestigia primī
 alba pedis frontemque ostentāns arduus albam;
 alter Atys, genus unde Atiī dūxere Latīnī,
 parvus Atys puerōque puer dilēctus Iūlō;
 extrēmus fōrmāque ante omnīs pulcher Iūlus 570
 Sidoniō est invectus equō, quem candida Didō
 esse suī dederat monumentum et pīgnus amōris.
 Cētera Trinacriīs pūbēs seniōris Aestae
 fertur equīs.
 Excipiunt plausū pavidōs gaudentque tuentēs 575
 Dardanidae veterumque agnōscunt ōra parentum.
 Postquam omnem laeti cōnsessum oculōsque suōrum
 lūstrāvēre in equīs, signum clāmōre parātis

561. *bis sēnī*: cf. *bis dēns*, i. 381, with note.

562. *agmine . . . magistrīs*: i.e. they make a brave show as they move, parted into equal bands and commanded alike. *fulgent* = *lūcent*, 554; so *magistrīs* = *ductōrēs*, 561, with the further thought that each *ductor* had trained his own followers.

564. *referēns*: cf. *referral*, iv. 329, with n. *Politē*: for his fate see ii. 526-533.

565. *auctūra*: for the thought cf. 116-123, esp. 117, with notes.

566, 567. *vestigia . . . pedis . . . ostentāns arduus*: lit., 'showing white on high the steps of its pasterns,' a very elaborate (§ 208) way of saying, 'showing white pasterns as it proudly stepped.' *pedis* is a coll. sing., and *primī* = 'the first (front) part of.' *ostentāns arduus*: for constr. cf. *arduis attollēns*, 278, with note.

568. *alter*: sc. *ductor est*, out of 568.

This vs. is a compliment to Augustus, whose mother belonged to the *gens Atia*. She was the daughter of Iulia, sister of Caesar.

569. *puerō . . . dilēctus*: the friendship of Iulus and Atys prefigures the later union of the *gens Iulia* and the *gens Atia* through the adoption of Octavianus by Caesar.

572. *esse . . . amōris*: cf. 558, with notes. 556-574 describe the appearance of the riders as they enter the *circus*, 561.

575. *pavidōs*: freely, 'the anxious boys'; they are nervous, afraid of failure before such a company. Cf. 187-188.

576. *agnōscunt*: sc. *in eis. parentum*, 'sires'; *veterum* = 'for generations back.' They are true Trojans.

577. *laeti*: i.e. on account of the welcome accorded them. *oculōsque suōrum*: for *-que* see § 198.

578. *lūstrāvēre*, 'had paraded before'; lit., 'had traversed.'

Epytidēs longē dedit insonnitque flagellō.
 580 Olli discurrere parēs atque agmina ternī
 diſactis ſolvēre choris rūsusque vocāti
 convertēre viās infēstaque tēla tulēre;
 inde aliōs ineunt cursūs aliōsque recursūs
 585 adversi spatii alternōsque orbibus orbis
 impediunt pūgnaeque cient simulācra sub armis
 et nunc terga fugā nūdant, nunc spicula vertunt
 infēsi, factā pariter nunc pāce feruntur.
 Ut quondam Crētā fertur Labyrinthus in altā
 parietibus textum caecis iter ancipitemque
 590 mille viis habuisse dolum, quā signa sequendī
 falleret indēprēnsus et inremeābilis error,
 haud aliō Teucrum nātī vestigia cursū
 impediunt texuntque fugās et proelia lūdō
 delphīnum similēs, quī per maria ūmida nandō

580, 581. olli: as in 197. parēs =
 pariter, 582. agmina . . . choris,
 'they parted their array by drawing
 their lines (choris) asunder, forming
 now three (half) companies on a side.'
 ternī is proleptic; § 193. vocāti: sc. ab
 Epytidē, comparing 578, 579.

582. infēsta . . . tulēre: sc. inter sē,
 'with levelled weapons they charged
 each other full tilt.'

583. cursūs, 'marches,' corresponds
 to olli . . . choris, 580, 581; recursūs,
 'countermarches,' corresponds to 582.

584, 585. adversi spatii, 'con-
 fronting each other,' belongs only with
 recursūs. spatii, 'courses,' is abl. of spec.
 alternōs = an adv., 'alternately'; first
 one side, then the other takes the lead.
 orbibus . . . impediunt, 'they intersect
 their circling movements with (new)
 evolutions.' pūgnae . . . simulācra,
 'a sham battle'; for cient cf. bella cient,
 l. 541. sub armis: freely, 'with the help
 of their arms.'

587. pariter: i.e. side by side.

588. altā: Crete was a land of
 mountains.

589. parietibus: for scanlon, see
 § 240. caecis: there were no openings
 by which one could get his bearings.

590. viis, 'passages.' dolum, 'a
 maze.' quā, 'where'; the rel. cl. ex-
 presses result, 'such that there,' etc.
 signa sequendī: i.e. marks by which
 one sought to take a proper course.

591. falleret: i.e. rendered void and
 useless; lit., 'mocked.' indēprēnsus,
 'unsolvable'; dēprēhendō often = 'to un-
 derstand.' Adjs. compounded of the neg.
 in and a pf. pass. participle often really =
 adjs. in -bilis; so insiclus = 'invincible'
 rather than 'unconquered.' error here
 = 'error-causing (misleading) maze';
 see § 186.

592, 593. haud aliō . . . cursū,
 'with courses as intricate (as these).'
 vestigia . . . impediunt, 'interweave
 their movements'; cf. orbibus . . . im-
 pediunt, 584, 585. lūdō: modal abl., 'play-
 fully.'

594. delphīnum similēs: in old
 Latin *similis* was regularly construed
 with the gen.; later both gen. and dat.
 were used, the latter finally predomi-

Carpathium Libycumque secant lūduntque per undās. 595
 Hunc mōrem cursūs atque haec certāmina primus
 Ascanius, Longam mūrīs cum cingeret Albam,
 rettulit et priscōs docuit celebrāre Latinōs,
 quō puer ipse modō, sēcum quō Trōia pūbēs;
 Albānī docuēre suōs; hinc māxima porrō 600
 accēpit Rōma et patrium servāvit honōrem,
 Trōiaque nunc puerī, Trōiānum dicitur agmen.
 Hāc celebrāta tenus sāctō certāmina patrī.
 Hic primum Fortūna fidem mūtāta novāvit.
 Dum variis tumulō referunt sollemnia lūdīs, 605
 Irim dē caelō misit Sātūrnīa Iūnō
 Iliacam ad classem ventōsque adspirat eunti
 multa movēns necdum anticum saturāta dolōrem.
 Illa viam celerāns per mille colōribus arcum
 nūllī vīsa citō dēcurrit trāmite virgō. 610

nating. *nandō*: for constr. cf. *fandō*, II. 6, with *n*. The comparison of the equestrian movements with the gambols of the dolphins brings out the vigor and liveliness of the maneuvers, just as the comparison with the labyrinth emphasizes their intricacy.

595. *Carpathium*: sc. *mare*.

596. *hunc . . . cursūs*: freely, 'such evolutions as a fixed and settled custom'; cf. *hunc . . . mōrem sacrōrum*, III. 408.

598. *rettulit*, 'revived.' *priscōs . . . Latinōs*: for them see on *genus* . . . *Rōmae*, I. 6, 7.

599. *quō . . . pūbēs*: sc. *modo celebrāvit*.

601. *honōrem*: the sport is so called because celebrated, on this occasion at least, to honor a given individual; see on *aeō*, 550. Render by 'observance' and cf. *honōs* = sacrifice, e.g. I. 49.

602. *puerī*: briefly put for 'the games the lads celebrate'; see § 183. Sc. *dicuntur* with *puerī*. *dicitur*: the subject is *agmen*. The point of 596-602 is that certain equestrian sports, introduced by Sulla and revived by Caesar and Augustus,

had a Trojan origin: see § 68. V. 1a, of course, complimenting Augustus in particular.

603. *hāc . . . tenus*: see § 211. *celebrāta*: sc. *ab Aenēā*.

604-603. Some Trojan women are gathered on the shore by the ships. To them Juno sends Iris who induces them to set fire to the ships.

604. *novāvit*: the context gives the force of 'changed for the worse.'

605. *referunt*, 'are bearing (i.e. paying),' is here a verb of giving and so takes the dat.

606. *Irim*: cf. IV. 694 ff.

607. *eunti*: sc. *ei*. For the winds as helpers of a divine messenger cf. IV. 223, with note on *pinnis*.

608. *multa movēns*: as in III. 34. *saturāta*, 'having fed fat,' is a dep. pticpl.; see on *crētus*, II. 74. For the thought cf. I. 25-28.

609, 610. *illa . . . virgō*, 'she . . . the maiden goddess.' *mille colōribus*, 'thousand-hued'; abl. of char. *nūllī vīsa*: for constr. cf. *neque cernitur illi*, I. 440, with *n*. *trāmite*: abl. of the route;

Cōspicit ingentem concursum et litora lūstrat
 dēsertōsque videt portūs classemque relictam.
 At procul in sōlā sēcrētae Trōades actā
 āmissum Anchīsēn flēbant cūnctaeque profundum
 615 pontum aspectābant flentēs. Heu tot vada fessis
 et tantum superesse maris! vōx omnibus ūna.
 Urbem ōrant; taedet pelagi perferre labōrem.
 Ergō inter mediās sēsē haud ignāra nocendī
 cōnīcit et faciemque deae vestemque repōnit;
 620 fit Beroē, Tmariī coniūnx longaeua Doryclī,
 cui genus et quondam nōmen nātique fuissent,
 ac sic Dardanidum mediam sē mātibus infert.
 'Ō miserae, quās nōn manus,' inquit, 'Achāica bellō
 trāxerit ad lētum patriae sub moenibus! ō gēns
 625 infēlix, cui tē exitiō Fortūna reservat?
 Septima post Trōiae excidium iam vertitur aestās,
 cum freta, cum terrās omnis, tot inhospita saxa
 sīderaue ēmēnsae ferimur, dum per mare māgnum
 Italiam sequimur fugientem et volvitur undis.

§146. With this join *citō* as a transferred epithet (§194); it is the goddess, not the way, that is swift.

612. *dēsertōs* . . . *relictam*: cf. ll. 28.

613. *sēcrētae*, 'apart'; cf. *sēcrēta*, used of the house of Anchises, ll. 209.

616. *superesse*: for the infin. see §158; 'alas that so many waters . . . yet remain,' etc. *vōx*: pred. to *est*, to be supplied; the subject is the cl. *heu* . . . *maris*.

617. *urbem ōrant*: sc. *deōs*; cf. n. on *ō fortunātī* . . . *surgunt*, l. 437.

619. *faciem* . . . *repōnit*: she does what Venus did, l. 318, and Cupid, l. 689, 690.

621. *cui*: the antec. is *Beroē*. *genus*: used, like Eng. 'family,' of distinguished lineage. *fuissent*: subj. in O. O., giving the thought which prompts Iris to come to Beroē; *cui* . . . *fuissent* thus = *quod ei . . . fuissent*. Render, 're-

membering how once she had,' etc. The discontent of a woman like Beroē with present conditions would seem to the others perfectly natural.

623, 624. *quās* . . . *trāxerit*: a causal rel. cl. For the thought cf. l. 94-96, and ill. 321-324. For the force of *trāxerit* cf. the fate of Cassandra, ll. 408 ff.

626. *septima* . . . *aestās*: cf. l. 755, 756. *aestās* is hardly reconcilable with iv. 193, iv. 309.

627, 628. *cum* . . . *cum*: as in ill. 646; see n. there. *freta* . . . *terrās*: join with *ferimur*; cf. §132, and n. *tot* . . . *ēmēnsae*: freely, 'having grazed so many rocks and sailed under so many stars.' *saxa* refers to the danger, *sīdera* to the length of the way.

629. *Italiam* . . . *fugientem*; cf. *arva* . . . *Ausoniae semper occidentia retrō*, ill. 496.

Hic Erycis finēs frāternī atque hospes Acestēs; 639
 quis prohibet mūrōs iacere et dare cīvibus urbem?
 Ō patria et raptī nēquiquam ex hoste Penātēs,
 nullane iam Trōiae dicentur moenia? nūquam
 Hectoreōs amnis, Xanthum et Simoenta, vidēbō?
 Quin agite et mēcum Infaustās exūrite puppīs? 638
 nam mihi Cassandrae per somnum vātis imāgō
 ārdentis dare visa facēs: "Hic quaerite Trōiam,
 hic domus est," inquit "vōbīs." Iam tempus agī rēs,
 nec tantis mora prōdigiis. En quattuor ārae
 Neptūnō; deus ipse facēs animumque ministrat.' 640
 Haec memorāns prima infēsum vī corripit ignem
 sublātāque procul dextrā cōnixa coruscat
 et iacit. Arrēctae mentēs stupefactaque corda
 Iliadum. Hic ūna ē multis, quae māxima nātū,
 Pyrgō, tot Priamī nātōrum rēgia nūtrix: 645
 'Nōn Beroē vōbīs, nōn haec Rhoetēia, mātēr,
 est Doryclī coniūnx; divīni signa decōris
 ārdentisque notāte oculōs; quī spīritus illī,
 quī vultus vōcisque sonus vel gressus euntī!

631. muros iacere: cf. the common phrase *fundamenta iacere*; sc. *eum* = *Aeneas* as subject. civibus: i.e. those who are ready and willing to people a city. urbem: cf. 617.

632. rapti . . . Penatēs: cf. *raptōs* . . . *Penatēs*, I. 378. nēquiquam: i.e. if they never find a home.

633. iam, 'any longer,' 'hereafter.' moenia is both subject and pred. to *dicentur*.

634. Hectoreōs: i.e. those which Hector, truest of Trojans, loved. 633, 634 = 'are we not to be as fortunate as Helenus has been?' See III. 349 ff.

635. Infaustās: it is the ships that make prolonged wanderings possible.

639. prōdigiis (sc. *est*): poss. dat. We should say, 'nor do such marvels brook delay.'

640. Neptūnō: for constr. cf. *avē*, 550, with n. *facēs* . . . *ministrat*: cf. *furor arma ministrat*, I. 150. *animum*: i.e. the spirit required for the deed.

641. infēsum . . . ignem: cf. *infandōs* . . . *ignis*, I. 525.

642. procul, 'far back'; join with *sublātā*.

644. māxima nātū (sc. *est*): such a person, with the wide experience of years, is fittingly made to take the initiative among the women.

645. tot . . . nātōrum: see on *centum* . . . *nurūs*, II. 501.

646. Rhoetēia throws some light on *Tmarī* . . . *Doryclī*, 620. Beroē herself was a true Trojan by birth.

647, 648. divīni . . . notāte: cf. n. on *hominem*, I. 328. spīritus, 'fire.'

649. sonus . . . gressus: for stress

- 650 Ipsa egomet dūdum Beroēn digressa reliquī
aegram, indignantem, tāli quod sōla careret
mūnere nec meritōs Anchisae inferret honōrēs.
Haec effāta.
At mātres primō ancipitēs oculisque malignis
655 ambiguae spectāre ratēs miserum inter amōrem
praesentis terrae fātisque vocantia rēgna,
cum dea sē paribus per caelum sustulit ālis
ingentemque fugā secuit sub nūbibus arcum.
Tum vērō attonitae mōnstris āctaeque furōre
660 conclāmant rapiuntque focis penetrālibus ignem,
pars spoliant ārās, frondem ac virgulta facēsque
cōniciunt. Furit inmissis Vulcānus habēnis
trānstra per et rēmōs et plectās abiete puppis.
Nūntius Anchisae ad tumultum cuneōsque theātri
665 incēnsās perfert nāvīs Eumēlus, et ipsi
respiciunt ātrō in nimbō volitāre favillam.
Primus et Ascanius, cursūs ut laetus equestris
dūcēbat, sic ācer equō turbāta petivit

laid on a deity's voice cf. *nec vōx hominem sonat*, I. 828; for emphasis on a deity's *gait* cf. *incēdō*, I. 46, *incessū*, I. 406.

650. dūdum: as in II. 726.

651. tāli . . . careret: Pyrgo is indirectly quoting Beroē's words.

652. mūnere, 'ceremony'; the word was used esp. of funeral honors.

654, 655. oculisque: -que really unites *ancipitēs* and *ambiguae*. *ambiguae*, 'wavering.'

656. fātis = *fātūrum vōcibus* and is instr. abl. *rēgna*: briefly put for 'their feelings towards the realms,' etc. The *rēgna* are, of course, those of Italy.

658. arcum: cf. *per mille colōribus arcum*, 609. With *secuit* . . . arcum cf. *Carpathium* . . . *secant*, 596. Iris descended *nūllū vīsa*, 610; she goes off visibly and in a way to give the clearest proof of her divinity. Cf. the mode of Venus's departure, I. 403 ff.

660. penetrālibus: cf. *adytis* . . . *penetrālibus*, II. 297. The hearths are in adjoining houses.

661. ārās: for these see 630.

662. inmissis . . . habēnis: i.e. at full speed; modal abl. The fire is compared with racing steeds. Cf. *inmissis* . . . *iugis*, 146, 147. *Vulcānus* = *ignis*; §189.

663. plectās . . . puppis, 'the painted fir-wood sterns.' *abiete* is abl. of material without *ex*, a poetic use. For scansion cf. *parietibus*, 589, and see §240.

664-699. All efforts to extinguish the flames are useless, till, in answer to the prayer of Aeneas, Jupiter sends a great shower of rain.

664. cuneōs . . . theātri: cf. *theātri circus*, 288, *tōtum caveae cōcessum ingentis*, 340, already used of the site of the games.

666. respiciunt, 'turning round see.' *nimbō*: here a smoke-cloud.

castra, nec exanimēs possunt retinēre magistrī.
 'Quis furor iste novus? quō nunc, quō tenditis,' inquit, 670
 'heu miseræ civēs? nōn hostem inimicaque castra
 Argivum, vestrās spēs ūritis. En, ego vester
 Ascanius!' Galeam ante pedēs prōiecit inānem,
 quā lūdō indūtus belli simulācra ciēbat.
 Adcelerat simul Aenēās, simul agmina Teucrum. 675
 Ast illae diversa metū per litora passim
 diffugiunt silvāsque et sicubi concava fūrtim
 saxa petunt; piget inceptī lūcisque, suōsque
 mūtatae agnōscunt, excussaue pectore Iūnō est.
 Sed nōn idcirco flammae atque incendia virīs 680
 indomitās posuēre; ūdō sub rōbore vivit
 stuppa vomēns tardum fūmum, lentusque carinās
 est vapor, et tōtō dēscendit corpore pestis,
 nec virēs hērōum infūsaue flūmina prōsunt.
 Tum pius Aenēās umerīs abscindere vestem 685
 auxiliōque vocāre deōs et tendere palmās:
 'Iuppiter omnipotēns, sī nōndum exōsus ad ūnum
 Trōiānōs, sī quid pietās antiqua labōrēs

669. magistrī: attendants with functions like those of Epytides, who is called *cūstōs* and *comes Iūli*, 546.

671. civēs, 'fellow-citizens.' Ascanius seeks to remind the women that they have as deep an interest in the fleet as he himself.

672. vestrās spēs: sharp advers. asynd. Ascanius thinks of the ships as the only means of getting to the land, where, all alike, when in their sober senses, yearn to be.

673, 674. galeam . . . indūtus: Ascanius seems to think that the women do not recognize him and so will not heed him. In 556 he wears a garland and the cut of his hair is noticed; the pictures are inconsistent.

678. piget: sc. *ēds*; cf. n. on *pertasum* . . . *fuisset*, iv. 18. suōs: i.e. their true friends. Iris had pretended to be their helper, 680-640.

679. Iūnō: i.e. Juno's influence.

681, 682. indomitās, 'invincible'; see on *indēprēnsus*, 591. vivit stuppa: i.e. the fire in the tow or caulking still lives. lentus, 'smouldering'; properly 'sluggish,' and so equivalent to *tardum*.

683. est: as in iv. 66. tōtō . . . corpore (sc. *nāvium*): the abl. here denotes extent of space; cf. n. on *perpetuū* . . . *juventū*, iv. 82.

686. auxiliō: dat. of purpose (§123), = *ut sibi auxiliō sint*.

687. exōsus: an adj. used sometimes, as here, in act. sense with forms of *sum* expressed or implied, sometimes in pass. sense, as the equivalent of a pf. pass. participle. *exōsus* (*es*) is in effect a dep. verb, 'has come to hate.'

688. pietās antiqua: sc. *tua* and then cf. il. 536, and *pia nūmina*, iv. 322, with notes.

- respicit hūmānōs, dā flammam ēvādere classi
 690 nunc, pater, et tenuis Teucrum rēs ēripe lētō,
 vel tū, quod superest, infestō fulmine mortī,
 sī mereor, dēmitte tuāque hīc obrue dextrā.
 Vix haec ēdiderat, cum effūsis imbris ātra
 tempestās sine mōre furit tonitrūque tremēscunt
 695 ardua terrārum et campī; ruit aethere tōtō
 turbidus imber aquā dēnsisque nīgerrimus Austris,
 implenturque super puppēs, sēmiūsta madēscunt
 rōbora, restinctus dōnec vapor omnis et omnēs
 quattuor āmissis servātae ā peste carīnae.
 700 At pater Aenēās cāsū concussus acerbō
 nunc hūc ingentis, nunc illūc pectore cūrās
 mūtābat versāns, Siculīsne resīderet arvis,
 oblitus fātōrum, Italāsne capesseret ōrās.
 Tum senior Nautēs, ūnum Tritōnia Pallas
 705 quem docuit multāque insignem reddidit arte
 (hāc respōnsa dabat, vel quae portenderet ira
 māgna deum vel quae fātōrum posceret ōrdō),
 isque hīs Aenēān sōlātus vōcibus infit:

691. quod superest: sc. *δ* Teucrōrum rēbus.

692. mereor: Aeneas completely identifies himself with his people; his deserts are theirs, as theirs are his.

694. sine mōre, 'with unwonted violence'; literally, 'unprecedentedly.'

695. ardua . . . et campī, 'the hills and the plains.' For the neut. adj. used as a noun see § 196, 2.

696. turbidus, 'murky.'

697. super = *dēsuper*. sēmiūsta: for scansion see § 249.

699. quattuor: i.e. only four.

700-778. Aeneas is in doubt whether to go on to Italy, but the seer Nautēs and a vision from Anchises both bid him press on. He founds a city, leaves some of his people there, and sets sail.

702, 703. mūtābat: i.e. was entertaining one cūra after another. With

nunc . . . versāns cf. iv. 285, 286, iv. 630. Siculīsne . . . Italāsne: note the emphatic places of the adjs.; they are also metrical equivalents. For -ne . . . -ne cf. i. 308, with note.

704. ānum: not 'alone,' but 'pre-eminently.' In such connections as this V. usually attaches ānus to some phrase of comparison; cf. i. 15, ii. 426.

706, 707. hāc: sc. *arte*. dabat: the impf. denotes a settled habit. portenderet . . . posceret: subj. in questions dependent on *respōnsa dabat*, which really = *respōnsis ostendēbat*. portenderet . . . deum refers to sudden emergencies and marvels like the present. ōrdō, 'the settled order.'

708. isque spoils the constr. since it leaves Nautēs, 704, without a verb; omit it in translation.



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'Nāte deā, quō Fāta trahunt retrahuntque, sequāmur;
 quidquid erit, superanda omnis fortūna ferendō est. 709
 Est tibi Dardanius dīvināe stirpis Acestēs;
 hunc cape cōsiliis socium et coniunge volentem,
 huic trāde, āmissis superant quī nāvibus et quōs
 pertaesum māgnī inceptī rērumque tuārum est,
 longaevōsque senēs ac fessās aequore matrēs 715
 et, quidquid tēcum invalidum metuēnsque pericli est,
 dēlige et hīs habeant terrīs sine moenia fessī;
 urbem appellābunt permissō nōmine Acestam.'

Tālibus incēnsus dictis seniōris amīci
 tum vērō in cūrās animō didūcitur omnis. 720
 Et nox ātra polum bigīs subvecta tenēbat:
 visa dehinc caelō faciēs dēlāpsa parentis
 Anchisae subitō tālis effundere vōcēs:
 'Nāte, mihī vitā quondam, dum vitā manēbat,
 cāre magis, nāte Iliacīs exercite fātis, 725
 imperiō Iovis hūc veniō, quī classibus ignem
 dēpulit et caelō tandem miserātus ab altō est.
 Cōsiliis pārē, quae nunc pulcherrima Nautēs

709. quō . . . sequāmur: cf. 22, 23.

710. quidquid . . . est: a famous vs. To this day resignation is an Italian trait, embodied in the cry *pasiensa* (= Latin *patientia*).

711. est tibi: i.e. is at your service, is ready to your needs.

712. cōsiliis: dat. of interest, with personification, 'to help your plan,' so to speak. volentem in effect = *nōn enim recedebit*.

713. superant = *supersunt*; literally, 'are left over,' 'are supernumeraries.'

716. quidquid: the neut. is broader in sense than either the masc. or the fem. would be; cf. *quidquid* . . . *Dardaniāe*, l. 601. metuēns . . . pericli: for constr. cf. *servantissimus aequi*, ll. 427, with note.

717. habeant . . . sine: cf. n. on

sine . . . *revisam*, ll. 609. fessī: i.e. since they are too weary to travel further.

718. permissō nōmine: sc. *eis & illi*. Acestam: V. is thinking of a Sicilian town called usually Egesta or Segesta, which tradition connected with Troy.

720. in . . . omnis seems a strange phrase, but we have much the same thought in 'he familiar 'torn by conflicting emotions.' The next vs. show that his perplexity lasted some time.

721. bigīs subvecta has been neatly rendered 'car-borne.'

722. caelō . . . dēlāpsa: the 'semblance of Anchises' comes to Aeneas as a vision from Jupiter (726); hence it comes from heaven. The actual shade of Anchises is in the underworld.

725. nāte . . . fātis: Anchises used these words to Aeneas in ill. 182.

- dat senior; lēctōs iuvenēs, fortissima corda,
 730 dēfer in Italiā; gēns dūra atque aspera cultū
 dēbellanda tibi Latiō est. Ditis tamen ante
 In ernās accēde domōs et Avena per alta
 congressūs pete, nāte, meōs; nōn mē impia namque
 Tartara habent, tristēs umbrae, sed amoena piōrum
 735 concilia Elysiumque colō. Hūc casta Sibylla
 nigrārū multō pecudum tē sanguine dūcet.
 Tum genus omne tuum et, quae dentur moenia, discēs.
 Iamque valē; torquet mediōs nox ūmida cursūs,
 et mē saevus equis Oriēns adflāvit anhelīs.
 740 Dixerat et tenuis fūgit oeu fūmus in aurās.
 Aenēās 'Quō deinde ruis, quō prōripis?', inquit,
 'quem fugis? aut quis tē nostris complexibus arcet?'
 Haec memorāns cinerem et sōpītōs suscitāt ignis
 Pergameumque Laremet cānae penetrālia Vestae
 745 farre piō et plēnā supplex venerātur acerrā.
 Extēplō sociōs primumque arcessit Acestēn
 et Iovis imperium et cārī praecepta parentis
 ēdocet et, quae nunc animō sententia cōnstet.
 Haud mora cōsiliis, nec iussa recusat Acestēs.
 750 Trānscribunt urbī mātērē populumque volentem

732. Avena . . . alta: i.e. through the deep entrance to the underworld.

733. meōs: i.e. with me. namque: for position see § 209.

734. tristēs umbrae is in appos. with *Tartara*; we should say, 'the land of the sorrowing shades.'

735. colō hūc: for the hiatus see § 257.

736. nigrārū: for the color cf. *nigrālis terga iuvenēs*, 97. multō . . . sanguine: instr. abl., 'with the help of,' etc. multō implies that the sacrifice is to be a large one.

739. mē . . . anhelīs: i.e. I must depart. So in *Hamlet* the ghost departs when he scents the morning air. The dawn is *saevus* because he parts Anchises from his son.

741. deinde: freely, 'pray'; cf. *tandem* with a question. The language is much condensed. Strictly Aeneas means, 'You speak, then (*deinde*) at once depart. Whither art thou hastening?' prōripis: sc. *ū*; § 139.

743. sōpītōs . . . ignis: the 'slumbering fires' are those of his own hearth, by which stood the image of the Lar, the Penates, etc.; § 297.

744. cānae . . . Vestae: cf. *cāna Fides*, I. 202, with n. In 743-745, as in III. 176-178, Aeneas makes a sacrifice after a vision from heaven.

749. cōsiliis: dat. of interest (disadvantage) with *mora* (*est*); cf. *nec tantā mora prōdigis*, 639.

750. trānscribunt: freely, 'enroll';

dēpōnunt, animōs nīl māgnae laudis egentīs.
 Ipsī trānstra novant flammisque ambēsa repōnunt
 rōbora nāvigiīs, aptant rēmōsque rudentisque,
 exigui numerō, sed bellō vīvida virtūs.
 Intereā Aenēās urbem dēsīgnat arātrō
 sortiturque domōs; hōc Ilium et haec loca Trōiam
 esse iubet. Gaudet rēgnō Trōiānus Acestēs
 indicitque forum et patribus dat iūra vocātīs.
 Tum vicīna astris Erycinō in vertice sēdēs
 fundātur Veneri Idaliae, tumultōque sacerdos
 ac lūcus lātē sacer additur Anchīsēō.

755

760

Iamque diēs epulāta novem gēns omnis, et ārīs
 factus honōs; placidī strāvērunt aequora ventī,
 crēber et adspirāns rūsus vocat Auster in altum.
 Exoritur prōcurva ingēns per litora flētus;
 complexi inter sē noctemque diemque morantur.
 Ipsae iam matrēs, ipsī, quibus aspera quondam
 vīsa maris faciēs et nōn tolerābile nōmen,

765

lit., 'transfer' names from the roll of those who are to press on to Italy to that of those who are to stay in Sicily. *urbi*: see 717, 718. *volentem* = *qui sic vult*.

751. *dēpōnunt* combines the idea of disembarking and casting aside. *nīl . . . egentīs*, 'that feel no need of.'

752. *ipsī*: i.e. those who are made of sterner stuff, the real Trojans; cf. *n.* on *ip̄sus*, l. 114. *repōnunt*, 'restore,' is here a verb of giving, and so takes the dative *nāvigiīs*.

753. *rudentisque*: for the hypermetrical -*que* cf. 422 and see § 256.

754. *virtūs*, 'manhood,' for 'a manly band.'

755. *urbem . . . arātrō*: a practice common in later days at the establishment of cities and colonies.

756. *Ilium . . . Trōiam*: so Helenus, *iii.* 302, *iii.* 349-351, used the old names.

757. *rēgnō*: i.e. in his sovereignty over the new city. *Trōiānus* gives the

reason for his joy; he sees a new Troy arising.

758. *indicit . . . forum*, 'proclaims a court,' i.e. establishes a court and proclaims a time for its sessions. *dat*, 'prescribes.' *V.* has in mind the Senate (*patribus*) of his own time, which was practically controlled by Augustus. With 755-758 cf. in general l. 423-426, said of the foundation of Carthage.

759, 760. *sēdēs . . . Idaliae*: the temple of Venus on Mt. Eryx was very famous. For Venus's connection with Idaliū and Cyprus see l. 681, l. 415-417. *tumultō*: the priest is to care for the *tumulus* and to perform sacrifices there.

763. *placidī . . . ventī*: cf. *placida . . . maria*, *iii.* 69, 70, with note.

764. *crēber . . . adspirāns*: for constr. cf. *lenis crepitāns*, *iii.* 70, with *n. crēber* = 'freshly,' 'steadily.'

766. *morantur* is here trans.; cf

ire volunt omnemque fugae perferre laborem.

- 770 Quōs bonus Aenēās dictis solātur amicis
et cōsanguineō lacrimāns commendat Acestae.
Trīs Eryci vitulōs et Tempestātibus agnam
caedere deinde iubet solvique ex ordine fūnem.
Ipse caput tōnsae foliis ēvinctus olivae
775 stāns procul in prōrā pateram tenet extaque salsōs
prōicit in fluctūs ac vīna liquentia fundit.
Prōsequitur surgēns ā puppi ventus euntis;
certātīm socii feriunt mare et aequora verrunt.

- At Venus intereā Neptūnum exercita cūrīs
780 adloquitur tālisque effundit pectore questūs:
'Iūnōnis gravis ira nec exsaturābile pectus
cōgunt mē, Neptūne, precēs dēscendere in omnis,
quam nec longa diēs pietās nec mitigat ūlla,
nec Iovis imperiō Fātisque infrācta quiēscit.
785 Nōn mediā dē gente Phrygum exēdisse nefandis
urbem odiis satis est nec poenam trāxe per omnem;
rēliquiās Trōiae, cinerēs atque ossa perēemptae,
insequitur. Causās tantī sciat illa furōris.'

annos dēmoror, ll. 647, 648. They make the time linger by crowding so much into it.

771. *cōsanguineō* is an important word; the relation of Acestes to those whom Aeneas is leaving will ensure to them proper care.

772. *Tempestātibus*: for sacrifices to the winds cf. *iii*. 120.

773. *caedere* . . . *solvī*: for the shift from the act. to the pass. voice cf. *iii*. 60, 61, with notes. *ex ordine*, 'in due course,' i.e. after the sacrifice.

774. *tōnsae* . . . *olivae*: cf. *tōnsā* . . . *corōnā*, 556, with note.

775. *procul*, 'at a distance (from the others).'

776-778. With 776 cf. 238. 777 = *iii*. 180. 778 = *iii*. 290.

779-826. Venus begs Neptune to bring Aeneas safely to the Tiber; this Neptune promises. He rides over the waves, quieting them as he goes.

781. *exsaturābile*; cf. *nequum anticum saturāla dolōrem*, 608.

782. *dēscendere in*, 'to stoop to.'

783. *quam* = *eam* (i.e. *Iūnōnem*) *enim*. *longa diēs* = *retulit*.

784. *Infrācta*, 'bent,' 'subdued.'

785, 786. *mediā* . . . *exēdisse* . . . *urbem*: Venus uses strong language. She thinks of the *gens Phrygum* as a kind of body or animate being, whose vital organs consist of the *urbs*. Juno is not content though she has eaten the very heart out of this body. *trāxe*: sc. *ās* or *avis*, out of *urbem*. For form of *trāxe* see § 105.

787. *perēemptae* (sc. *Trōiae*), 'of the poor dead city.'

788. *sciat illa*: i.e. I leave it to her to know. The implication is that Juno is no better able to explain her conduct than any one else is.

Ipse mihi nūper Libycis tū testis in undis
quam mōlem subitō excierit; maria omnia caelō 790
miscuit Aeoliis néquiquam frēta procellis,
in rēgnis hōc ausa tuīs.

Per scelus ecce etiam Trōiānis mātribus actis
exussit foedē puppis et classe subēgit
āmissā sociōs ignōtāe linquere terrae. 795

Quod superest, ōrō, liceat dare tūta per undās
vēla tibi, liceat Laurentem attingere Thybrim,
sī concessa petō, sī dant ea moenia Parcae.'

Tum Sāturnius haec domitor maris ēdidit altī:
'Fās omne est, Cytherēa, meis tē fidere rēgnis, 800
unde genus dūcis. Meruī quoque; saepe furōrēs
compressi et rabiem tantam caelique marisque.

Nec minor in terris (Xanthum Simoēntaque testor)
Aenēae mihi cūra tui. Cum Trōia Achillēs
exanimāta sequēns impingeret agmina mūrīs, 805
mīlia multa daret lētō gementque replētī
amnēs nec reperīre viam atque ēvolvere posset
in mare sē Xanthus, Pēlīdae tunc ego fortī
congressum Aenēān nec dīs nec vīribus aequīs
nūbe cavā rapuī, cuperem cum vertere ab imō 810
strūcta meis manibus periūrae moenia Trōiae.

791. Aeoliis: the ref. is to the storm of l. 81-156. With 790-793, cf. l. 133-141.

794. subēgit: sc. *Aenēān*. Note the exaggeration in 794, 795.

795. terrae: dat. with *linquere* which here = *trādere* or *dēdere*.

796, 797. quod superest: as in 691. The cl. also = a dat. after *liceat*; 'let the remnant (of the Trojans) be permitted.' dare tūta . . . vēla tibi: i.e. safely to traverse thy waters. A natural variation from the common *dare vēla venīs* would be *dare vēla mari*. Venus goes further; remembering that Neptune is god of the sea she substitutes *tibi* for *mari*.

798. ea moenia, 'that city,' i.e. the city implied in the ref. to the Tiber.

801. unde . . . dūcis = *inde enim*, etc. Venus was said to have risen from the foam of the sea near Cythera; hence *Cytherēa*, 800, is a specially fitting title here. meruī: sc. as object 'your faith in me.'

804. Take cum with all the verbs through 807.

806. replētī: sc. with the slain; cf. the account of the Simois, l. 100, 101.

809. aequīs belongs also with *dīs*. The whole phrase is an abl. abs. = an advers. cl., the sense being 'though not in himself, or in the divine aid on which he could rely, a match for him.'

810. cum, 'although.'

811. strūcta . . . manibus: cf. a.

- Nunc quoque mēns eadem perstat mihi; pelle timōrem.
 Tūtus, quōs optās, portūs accēdet Avernī.
 Ūnus erit tantum, āmissum quem gurgite quaerēs;
 815 ūnum prō multīs dabitur caput.’
 Hīs ubi laeta deae permulsit pectora dictīs,
 iungit equōs aurō genitor spūmantiaque addit
 frēna ferīs manibusque omnīs effundit habēnās.
 Caeruleō per summa levis volat aequora currū;
 820 subsīdunt undae, tumidumque sub axe tonantī
 sternitur aequor aquis; fugiunt vāstō aethere nimbī.
 Tum variae comitum faciēs, immānia cētē
 et senior Glauci chorus Inōusque Palaemōn
 Tritōnesque citī Phorcīque exercitus omnis;
 825 laeva tenet Thetis et Melitē Panopēaque virgō,
 Nisaeē Spiōque Thaliāque Cymodocēque.
 Hīc patris Aenēae suspēnsam blanda vicissim
 gaudia pertemptant mentem; iubet ōcius omnīs
 attollī mālōs, intendī bracchia vellis.
 830 Ūnā omnēs fēcēre pedem pariterque sinistrōs,
 nunc dextrōs solvēre sinūs, ūnā ardua torquent
 cornua dētorquentque; ferunt sua flāmina classem.

on *Neptūnus*, II. 610. *periūrae*: because it failed to pay according to promise for the building of the walls.

813. *portūs* . . . *Avernī*: the harbor of Cumae, near which was the fabled entrance to the underworld.

815. *caput*, 'life,' 'soul.'

816. *laeta*: proleptic, giving the result of *permulsit*, 'soothed into joyousness.'

817. *aurō* here = *aurēō iugō*. *addit*, 'puts on'; in compounds *dō* constantly = 'put,' 'place,' rather than 'give.'

818. *effundit habēnās*: cf. *inmissis* . . . *habēnis*, 662, with note.

820, 821. *tumidum* . . . *aquis*: literally, 'the swelling plain is laid to rest through (the smoothing of) its waters'; *aquis* seems to be instr. abl. With 817-

821 cf. I. 147-156; in both passages Neptune quiets the waves by riding over them.

822. *comitum*: sc. *Neptūnī*. *cētē*: a Gk. neuter plural.

825. *laeva*: neut. pl.; *laeva tenet* = 'on the left are.' We may infer that the creatures mentioned in 823, 824 are on the right. With 832-836 cf. 230-241.

827-871. The god of sleep, after trying in vain to persuade Palinurus to quit his post, throws him into a deep sleep and flings him into the sea. Aeneas wakes and takes the place of Palinurus.

828. *gaudia* . . . *mentem*: cf. *tactum* . . . *pectus*, I. 502.

829. *intendī* . . . *vellis*: cf. *intendere* . . . *teryō*, 403, with note.

830-832. *fēcēre pedem*, 'worked the

Princeps ante omnis dñsum Palinūrus agēbat
 agmen; ad hunc alii cursum contendere iussī.
 Iamque ferē mediam caeli nox ūmida mētā
 contigerat (placidā laxābant membra quiēto
 sub rēmis fūsi per dūra sedilia nautae),
 cum levis aetheriis dēlāpsus Somnus ab astris
 āera dīmōvit tenebrōsum et dispulit umbrās
 tē, Palinūre, petēns, tibi somnia trīstia portāns
 insontī; puppique deus cōnsēdit in altā
 Phorbantī similis funditque hās ōre loquēlās:
 'Iasidē Palinūre, ferunt ipsa aequora classem;
 aequātae spīrant aurāe; datur hōra quiētī:
 pōne caput fessōsque oculōs fūrāre labōri;
 ipse ego paulisper prō tē tua mūnera inibō.'
 Cui vix attollēns Palinūrus lūmina fatur:
 'Mēne salis placidī vultum fluctūsque quiētōs
 ignōrāre iubēs? mēne huic cōfidere mōnstrō?
 Aenēān crēdam (quid enim?) fallācibus auris,

388

389

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sheets'; *pedem* is a coll. sing., and = *ru-*
dentis, III. 267. See n. there. With the
 whole phrase cf. *vēla factā*, 281. So. *nunc*
 before *sinistrōs* and note that the em-
 phatic words in these vs. are *ūmīd* . . .
pariter . . . *ūmīd*. The ships are not run-
 ning full before the wind, with their
 square sails at right angles with the
 mast; the ships are tacking, catching
 the wind, now with the right, now with
 the left half of the sail. *solvēre sinūs*:
 cf. *solvite vēla*, IV. 574; for *sinūs* cf. III. 455.
torquent . . . *dētorquent* = *torquent*
nunc hūc, nunc illūc. When the right
sinūs are filled, the *cornū* on that side is
 pointed towards the bow, that on the
 other side towards the stern. *cornua*:
 as in III. 549. *sua*: i.e. favoring.

834. *ad*, 'according to,' 'in unison
 with,' a common meaning. *alii*; *ōlērī*
 would have been more correct.

835. *mediam caeli* . . . *mētā*: cf.
mētēs . . . *Pachyni*, III. 429, with n. *Nox*
rides in a chariot (721). and so the figure

from the chariot race is very appro-
 priate.

837. *fusi*: as in I. 214.

839. *dīmōvit* . . . *dispulit*: i.e. by
 flying through the *āer* and the *umbrāe*.

841. *deus* suggests the final result;
 before a god a mortal like Palinurus is
 powerless. The word thus adds to the
 pathos of the passage.

842. *Phorbantī*: an unknown Tro-
 jan, but plainly an intimate friend of
 Palinurus.

844. *aequātae*, 'evenly.' *datur*: i.e.
 is appointed for.

845. *fūrāre* is a picturesque substi-
 tute for *frīpe*, and so takes the dat. as
 that verb would; see on *silici*, I. 174.

847. *vix attollēns* . . . *lūmina*: a
 stereotyped expression for 'giving
 scant heed.'

849. *ignōrāre*: i.e. to forget what?
 know about. *huic* . . . *mōnstrō*, 'this
 strange and treacherous creature.'

850. *crēdam*: delib. question; 'would

- et caeli totiēns dēceptus fraude serēni!
 Tālia dicta dabat clāvumque adfixus et haerens
 nūsqum āmittēbāt oculōsque sub astra tenēbat.
 Ecce deus rānum Lēthaeō rōre madentem
 853 vīque sopōrātum Stygiā super utraque quassat
 tempora cunctantique natantia lūmina solvit.
 Vix primōs inopīna quīēs laxāverat artūs,
 et super incumbēns cum puppis parte revulsā
 cumque gubernāclō liquidās prōiēcit in undās
 860 praecipitem ac sociōs nēquiquam saepe vocantem;
 ipse volāns tenuis sē sustulit āles ad aurās.
 Currit iter tūtum nōn sētius aequore classis
 prōmissisque patris Neptūnī interrita fertur.
 Iamque adeō scopulōs Sirēnum advecta subibāt
 865 difficilis quondam multōrumque ossibus albōs
 (tum rauca adsiduō longē sale saxa sonābant),

you have me trust Aeneas' quid enim? sc. *crēdam*, as subj. of obligation; see on *quid* . . . *dicam*, iv. 43. 'Why, oh, why should I do this?' The question implies a neg. answer, and so negatives the main question, *Aenēan crēdam*, etc., even before that question is fully stated.

851. *et* . . . *dēceptus*: literally, 'even after having been deceived,' i.e. though I have been misled. For this constr. cf. *et dōna ferentis*, ii. 49, with note.

852. *adfixus* . . . *haerēns*: sc. *et* (= *clāvō*), 'thereto.' He was fastened to the tiller by the firm hold he had on it.

853. *nūsqum*: we should expect *numquam*. The close connection, however, between 'at no time' and 'in no place' is seen in *nūsqum aberō*, ii. 620. *āmittēbāt*: for scansion see § 242. sub . . . *tenēbat* tog'her = 'kept . . . upturned toward.'

855. *sopōrātum*: a transferred epithet (§ 194); this verb is usually employed of making persons drowsy; 'slumberous' is a good rendering.

856. *cunctantī* (sc. *et*): i.e. though he struggles against the power of the branch. *natantia* is proleptic, 'till they swim.' *solvit*: cf. *solvuntur*, i. 92, with note.

857, 858. *vix* . . . *et*: see §§ 300, 231. *primōs* belongs in thought with *laxāverat*, 'had begun to loosen.'

858. *incumbēns*: sc. *et*, and then cf. *incubere mari*, i. 84.

859. *gubernāclō*: cf. n. on *clāvum* . . . *torquet*, 177. *clāvum* . . . *āmittēbāt*, 852, 853, shows why the rudder goes down with Palinurus. *prōiēcit*: the subject is to be got from *deus*, 854.

862. *iter*: acc. of effect (§ 128) with *currit*. *nōn sētius*: sc. *quam ante*.

863. *prōmissis*: see 812-815. *interrita*: a picturesque substitute for *sine periclō*.

865. *quondam*: as in iii. 704; see n. there.

866. *rauca* . . . *sonābant*: it is this sound that wakes Aeneas. 867

cum pater āmissō fluitantem errāre magistrō
 sēnsit et ipse ratem nocturnīs rēxit in undīs
 multa gemēns cāsūque animum concussus amīcī:
 'Ō nimium caelō et pelagō cōnfise serēnō,
 nūdus in ignōtā, Palinūre, iacēbis harēnā.'

870

867. *fluitantem*: freely, 'aimlessly,' 'unsteadily'; the word suggests the thought of eddying water or lancing waves. *errāre*: as subject *sc. ratem* from the next vs. *magistrō*: as in l. 115.

868. *rēxit*: in 161 *rēctor* = 'pilot.'

870, 871. *ō . . . cōnfise*: Aeneas is

speaking. He is of course ignorant of the facts. The two vs. contain a reproach. 'Since you trusted too much . . . you will lie.' *nūdus* suggests the thought of lack of burial. Even to be buried in a strange land was a sorrow; to lie there unburied was infinitely worse.

LIBER VI

- 203 31-3
- Sic fatur lacrimans classique inmittit habenas
et tandem Euboicis Cūmarum adlābitur ōris.
Obvertunt pelagō prōrās; tum dente tenāci
ancora fundābat nāvis, et litora curvae
5 praetexunt puppēs. Iuvenum manus ēmicat ārdēns
lītus in Hesperium; quaerit pars sēmīna flammae
abstrūsa in vēnis silīcis, pars dēnsa ferārū
tēcta rapit silvās invēntaque flūmina mōnstrat.
At pius Aenēas arcēs, quibus altus Apollō
10 praesidet, horrendaeque procul sēcrēta Sibyllae,
antrum immāne, petit, māgnū cui mentem animumque
Dēlius inspirat vātēs aperitque futūra.
Iam subeunt Triviae lūcōs atque aurea tēcta.
Daedalus, ut fāma est, fugiēns Minōia rēgna,
15 praepetibus pinnīs ausus sē crēdere caelō,
insuētum per iter gelidās ēnāvit ad arcetōs

1-44. Aeneas reaches Cumae and visits the temple of Apollo, to see the Sibyl. Description of the temple.

2. Euboicis: Cumae was a colony from Chalcis in Euboea.

3. obvertunt . . . prōrās: see on *puppēs*, iii. 277.

4. fundābat, 'securely fastened'; lit., 'grounded,' gave them a solid bottom (*fundus*), so to speak, on which to rest. The impf. denotes repetition, *ancora* being a coll. singular.

5. praetexunt: the ships are to the shore what the fringe is to a garment.

6, 7. quaerit . . . silīcis: cf. *silici* . . . *Achillēs*, i. 174, and see § 203.

8. rapit, 'scours,' 'ranges quickly through'; cf. *corripuere viam*, i. 418. They seek water, though this search is likely to be dangerous (*dēnsa* . . . *tēcta*).

Cf. the mention of water in a similar connection, i. 167.

9, 10. altus = an adv., 'on high.' Apollō praesidet: cf. *Geticis qui praesidet arvis*, iii. 35. procul sēcrēta: freely, 'the deep-hid haunt'; the Sibyl's abode is at a distance from the harbor. For *sēcrēta* see § 196, 2.

11. mentem: i.e. power to know the future. animum, 'emotion,' the exaltation produced by the inspiration.

13. subeunt: sc. *Aenēas et comitēs*. Triviae = *Diānae*; § 232. As sister of Apollo and goddess of the underworld which Aeneas is soon to visit she is appropriately named here. lūcōs: in front of the aurea ('gilded') tēcta, the temple proper; cf. *laurus*, iii. 91, with note.

15. pinnīs: instr. abl.

16. ēnāvit: cf. *trānat*, iv. 245, used

Chalcidicæque levis tandem super adstitit arce.
 Redditus his primum terris tibi, Phoebe, sacravit
 rēmigium alārū posuitque immānia templa.
 In foribus lētum Androgeō; tum pendere poenās
 Cecropidæ iussī (miserum!) septēna quotannis
 corpora nātōrum; stat ductis sortibus ūrna;
 contrā ēlāta mari respondet Gnōsia tellūs;
 hīc crudēlis amor tauri suppostaque fūrtō
 Pāsiphaē mixtumque genus prōlēsque bifōrmis
 Mīnōtaurus inest, Veneris monumenta nefandæ,
 hīc labor ille domūs et inextricābilis error;
 māgnūm rēginæ sed enim miserātus amōrem
 Daedalus ipse dolōs tēcti ambāgēsque resolvit
 caeca regēns filō vestigia. Tū quoque māgnam
 partem opere in tantō, sineret dolor, Icare, habērēs;

of Mercury's flight. The poets often describe the air as 'liquid.'

17. *Chalcidicæ*: see on *Euboidæ*, 2. *adstitit*: as in i. 301.

18, 19. *sacravit* . . . *templa*: he was grateful to Apollo for welcoming him; cf. iii. 548-547. He was, besides, through with his wings; hence he dedicates them. See on *fixit*, i. 248. *rēmigium alārū*: as in i. 301. *templa* = *tecta*, 18.

20-22. *Androgeō*: gen.; a Gk. form. With *lētum* and *Cecropidæ* sc. *est*, *sunt*, 'is (are) graven.' *tum* ('besides') . . . *urna*: a second picture. *poenās*: i.e. for the murder of Androgeos. *miserum*: cf. *infandum*, i. 251, with n. *nātōrum* here = *puerōrum*, 'children'; the Athenians surrendered seven lads, seven maidens yearly. *ductis sortibus*, 'with the lots already drawn (therefrom).' The sculptor has seized the most pathetic moment, that at which the roll of victims is known.

23. *contrā*: i.e. on the other half of the *forē*. *ēlāta mari*; cf. *Crēta* . . . *allā*, v. 588. *respondet*: i.e. to the first pair of pictures. *Gnōsia*: Minos is said to have lived near Gnosus.

24. *crudēlis*, 'tragic,' 'unnatural.' *tauri*: obj. gen. with *amor*. See *Pāsiphaē* in Vocab. *supposta* (sc. *taurō*), 'mated with the bull.'

25. *mixtum* . . . *bifōrmis*: parallelism, 'a dual birth (i.e. creature) and an offspring of double form.' The Minotaur was half man, half bull.

26. *Veneris* = *amōris*; see § 189.

27. *domūs*: gen. of definition (§ 111); *labor* . . . *domūs* = 'that house so laboriously wrought.' The ref. is to the labyrinth, for which see v. 588-591, with notes.

28. *rēginæ*: Ariadne, daughter of Minos. She fell in love with Theseus, one of the *septēna* . . . *nātōrum* (21, 22), and, aided by Daedalus, enabled him to thread his way through the labyrinth and kill the Minotaur. *sed enim*: as in i. 19.

29. *ipse* . . . *resolvit*: he had built it and so knew how to solve its puzzles.

30. *vestigia*: i.e. of Theseus.

31. *sineret dolor*, 'had grief suffered it.' This is not, however, an ordinary prot. of a contrary to fact condition; for that we should need *sī civesset*.

- bis cōnātus erat cāsūs effingere in aurō,
 bis patriae cecidēre manūs. Quīn prōtinus omnia
 perlegerent oculīs, nī iam praemissus Achātēs
 35 adforet atque unā Phoebī Triviaeque sacerdotēs,
 Dēiphobē Glanci, fātur quae tālia rēgi:
 'Nōn hōc ista sibi tempus spectācula poscit;
 nunc grege dē intāctō septem mactāre iuvencoēs
 praestiterit, totidem lēctās dē mōre bidentis.'
 40 Tālibus adfāta Aenēān (nec sacra morantur
 iussa viri) Teucrōs vocat alta in templa sacerdotēs.

- Excisum Euboicae latus ingēns rūpis in antrum,
 quō lātī dūcunt aditūs centum, ostia centum,
 unde ruunt totidem vōcēs, respōnsa Sibyllae.
 45 Ventum erat ad limen, cum virgō 'Poscere fāta
 tempus' ait; 'deus, ecce, dens!' cui tālia fanti
 ante forēs subitō nōn vultūs, nōn color ūnus,
 nōn cōmptae mānsere comae; sed pectus anhelum,

The *impf.* occurs here because V., in his sympathy with the events he is describing, fancies himself as standing with Aeneas and viewing the carvings. Note the omission of *si* here, which occurs occasionally in poetry.

32. *cōnātus erat*: sc. *Daedalus*; V. is telling us indirectly (§ 225) that all the pictures were by Daedalus. *cāsūs*: sc. *tuōs*.

33. *patriae* gives the cause of *cecidēre*; freely, 'by reason of his father love.'

34. *perlegerent . . . adforet*: for the tenses see on *sineret dolor*, 31. *adforet*, however, really = *advēnisset*; see on *lētō*, I. 99.

35. *Phoebī . . . sacerdotēs*: for this description of the Sibyl cf. n. on *Triviae*, 13.

36. *Dēiphobē Glanci*: cf. *Alcibiades*, I. 41, with n. *rēgi*: Aeneas.

38. *intāctō*: i.e. by the yoke. Only such animals could be sacrificed.

39. *praestiterit*: cond. subj.; the

prot. is implied in *mactāre*, 38. *lētās . . . bidentis*; cf. iv. 57.

42. *excisum . . . in*: i.e. cut out so as to form. The *antrum* is the *adytum* of the temple.

43. *aditūs*: 'passages' from the body or nave of the temple. *centum*: as in I. 416. There is a hill at Cumae, of volcanic origin, pierced by numerous passages. *ostia*, 'openings'; parallelism.

44. *totidem vōcēs*: the sound of the *respōnsa* is divided into a hundred utterances, as it passes through the *aditūs*. *respōnsa Sibyllae* in effect = a temporal cl., *cum respōnsa dat Sibylla*, with *ruunt*.

45-76. Aeneas prays for an end to his wanderings and a home in Italy.

45. *limen*: i.e. of the *antrum*, 42. *fāta*: here 'oracles.'

46. *deus*: sc. *adest*.

47. *ūnus* = *idem*; *nōn . . . ūnus* (sc. *erat*) = *sē multāvīt*.

48. *cōmptae*, 'in order,' 'in its

et rabiē fera corda tument, māiorque vidēri
 nec mortāle sonāns, adflāta est nūmine quandō 50
 iam propiōre dei. 'Cessās in vōta precēsque,
 Trōs,' ait, 'Aenēā? cessās? neque enim ante dehīscēt
 attonitae māgna ōra domūs.' Et tālia fāta
 conticuit. Gelidus Teucris per dūra cucurrit
 ossa tremor, funditque precēs rēx pectore ab imō: 55
 'Phoebe, gravīs Trōiae semper miserāte labōrēs,
 Dardana quī Paridis dirēxti tēla manūsque
 corpus in Aeacidae, māgnās obeuntia terrās
 tot maria intrāvi duce tē penitusque repostās
 Massylum gentis praetentaque Syrtibus arva; 60
 iam tandem Italiae fugientis prēndimus ōrās;
 hāc Trōiāna tenus fuerit fortūna secūta.
 Vōs quoque Pergameae iam fās est parcere genti,
 dique deaeque omnēs, quibus obstitit Ilium et ingēns
 glōria Dardaniae.) Tūque, ō sānctissima vātēs, 65

fastenings,' is in the pred. with *mūnēre*;
 cf. *vittis* . . . *resoluit*, iii. 370, with note.

49. *rabiē*: cf. *insūnam vātem*, iii. 443,
 with n. *māior* . . . *vidēri* (sc. *est*):
 for the infin. see § 109. The Sibyl, under
 the inspiration, is more than human:
 see on *nōtū* . . . *ināgō*, ii. 773.

50. *sonāns* (sc. *est*) = *sonat*; cf. *nec*
vōx hominem sonat, i. 328. *quandō*,
 'since'; for position see § 209.

51. *cessās* here = *num nūn curris*,
 'dost thou fail to hasten?' and so may
 take *in* with the acc. Usually *cessāre* =
 'loiter,' and takes *in* with the abl. The
 question = a command, 'make vows,'
 etc.

52. *ante*, 'else,' 'otherwise'; liter-
 ally, 'before you make your vows,' etc.

53. *attonitae*: personification; the
 very temple feels the coming of the god.
ōra = *ōelia*, 43.

54. *dūra*, 'iron.' Rugged as the Tro-
 jans are, they are deeply moved.

55. *gravīs* . . . *labōrēs*: cf. i. 597.

57. *dirēxti*: for form see § 106.

58. *obeuntia*, 'surrounding'; prop-
 erly, 'facing,' 'going to meet.'

59. *repostās*: as in iii. 364.

60. *praetenta*: cf. *praetenta sinū* . . .
insula, iii. 692.

61. *Italiae fugientis*: cf. *Italiam*
 . . . *fugientem*, v. 629, with n. There is
 advers. asynd. between this and the pre-
 ceding vs. *prēndimus*: note the change
 to the pl. from *intrāvi*, 59; Aeneas is
 thinking now of his comrades too.

62. *hāc* . . . *secūta* belongs in
 thought closely with 56-61; the whole =
 'since through your help I am come to
 Italy at last, help me yet again, by
 bringing about a change in my fortunes.'
 For *hāc* . . . *tenus* see v. 603; here it =
 'thus far but no further.' *fuerit* . . .
secūta: subj. of command; the perf.,
 by willing the completion of the act re-
 ferred to, gives a tone of urgency and
 earnestness. *fortūna*: sarcastic, 'luck.'

63. *iam*, 'by this time,' 'at last.'

praescia ventūri, dā' (nōn indēbita poscō
rēgna meīs fātis) Latīō cōnsidere Teucrōs
errantisque deōs agitātaque nūmina Trōiae.

Tum Phoebō et Triviae solidō de marmore templum
70 institutam fēstōsque diēs dē nōmine Phoebī.

Tē quoque māgna manent rēgnīs penetrālia nostris,
hic ego namque tuās sortēs arcānaque fāta
dicta meae gentī pōnam lēctōsque sacrābō,
alma, virōs. Foliīs tantum nē carmina mandā,

75 nē turbāta volent rapidīs lūdibria ventis;
īpsa canās ōrō.' Finem dedit ōre loquendī.

At Phoebī nōndum patiēns immānis in antrō
bacchātūr vātēs, māgnum sī pectore possit
excussisse deum; tantō magis ille fatigat

80 ōs rabidum, fera corda domāns, fingitque premendō.
Ōstia iamque domūs patuēre ingentia centum
sponte suā vātisque ferunt respōnsa per aurās:

66. nōn indēbita: the litotes (see on *nōn similis*, I. 136) is tactful.

68. errantia, 'homeless.' agitāta, 'storm-tossed.'

69. tum: i.e. when the prayer of 66-68 shall have been granted. templum: V. is thinking of the temple built to Apollo by Augustus (§18), which contained a statue of Diana (Trivia) beside that of Apollo.

70. fēstōs . . . diēs: games held annually (after the year 212) in July were known as the *lūdi Apollināres*.

71. tē is an address to the Sībyl. penetrālia, 'shrine.' V. is thinking of the reverence accorded to the Sībylline books, which were kept at first in the temple of Jupiter Capitolinus, later within the base of the statue of Apollo in the temple referred to in 69.

73, 74. sacrābō . . . virōs: i.e. to guard the *sortēs* and the *fāta*. The ref. is to the commissioners (at first two, later fifteen) in charge of the Sībylline

books. foliis . . . mandā: cf. III. 444 III. 456, 457, with notes.

75. rapidis . . . ventis, 'as the sport of,' etc. For the dat. see §130.

76. canās ōrō: for constr. see on *similis* . . . *revisam*, II. 669.

77-97. The Sībyl warns Aeneas that dire war awaits him in Italy.

77. Phoebī . . . patiēns: i.e. not yet submitting fully to the inspiration. For constr. see on *servantissimus aequi*, II. 427. immānis, 'with giant frenzy.'

78. sī . . . possit: cf. *Anthea si* . . . *videat*, I. 181, 182, with note.

80. fingit . . . premendō (sc. eam), 'by constraining her moulds her to his will.' The figure is that of a rider controlling a high-strung horse; cf. *imperio premis*, I. 54.

81, 82. iam: as in 63: it = 'by the time the priestess is fully under the inspiration.' patuēre . . . suā: the priestess now passes into the *antrum*, 42.

'Ō tandem magnis pelagi defuncte periculis
 (sed terrae graviora manent), in regna Lavini
 Dardanidae venient (mitte hanc de pectore curam),
 sed non et venisse volent. Bella, horrida bella
 et Thybrim multo spumantem sanguine cerno.
 Non Simois tibi nec Xanthus nec Dōrica castra
 defuerint; alius Latio iam partus Achillēs,
 natus et ipse deā; nec Teucris addita Iūnō
 usquam aberit, cum tū supplex in rebus egenis
 quas gentis Italum aut quas non oraveris urbēs!
 Causa mali tanti coniūnx iterum hospita Teucris
 externique iterum thalami.
 Tū nē cēde malis, sed contrā audentior itō
 quam tua tē fortuna sinet. Via prima salutis,
 quod minimē rēris, Grāiā pandētur ab urbe.'
 Talibus ex adyto dictis Cūmaea Sibylla
 horrendās canit ambāgēs antrōque remūgit
 obscuris vērā involvēns; ea frēna furenti

83, 84. *ō . . . manent*: a rhetor. substitute for *quamquam . . . defunctus es, terrae tamen . . . ō manent*. *graviōra*: sc. *pericula*.

86. *et*, 'also,' belongs with *volent*. *nōn . . . volent* is an example of litotes, and = 'they will have sad reason to regret their coming.' *bella*: cf. the words of Helenus, iii. 458.

89. *defuerint*: fut. pl.; cf. n. on *fuert quodcumque*, ii. 77. In writing *Simois*, 88, V. was thinking of scenes like that in i. 100, 101. *partus*: cf. *parta*, ii. 784, with n. *Achillēs*: the ref. is to Turnus; § 57.

90. *et ipse*, 'himself also,' i.e. like the first Achilles. *Teucris addita* = *quae Teucris addita est*, 'the Trojan's constant foe.' *additus* is used elsewhere of the vulture that, clinging always to Tityos (see Vocab.), fed on his liver.

91. *cum = quō tempore*; we should say, 'in those days,' but see on *quem*, i. 64.

92. *quās gentis . . . oraveris*: a

rhetor. way of saying *omnis gentis Italum et urbēs oraveris*. For tense of *oraveris* see on *defuerint*, 89.

93. *coniūnx*: Lavinia; § 57. *iterum*: the first time Helen was the cause; § 51.

95, 96. *audentior . . . quam . . . sinet*: a very rhetor. way of saying 'more boldly than might be expected of one so sorely pressed.' *tua . . . fortuna* is explained by 62.

97. *quod*: the rel. pron.; its antec. is the cl. *via . . . salutis . . . Grāiā*, etc. *urbe*: Pallanteum, the city of Evander; § 57.

98-123. Undismayed, Aeneas begs the Sibyl to help him gain audience with his father in the underworld.

99. *remūgit* well describes the strange sounds made by the Sibyl; cf. *nec mortālēs sordēs*, 50, and *mūgire*, iii. 92.

100. *obscuris*, 'mystery.' *ea*, 'such,' as in ii. 17; it sums up *talibus . . . involvēns*. We should say, 'so does Apollo shake the reins on her till she raves (i.e.

- concutit et stimulōs sub pectore vertit Apollō.
 Ut primum cessit furor et rabida ōra quiērent.
 incipit Aenēās hērōs: 'Nōn ūlla labōrum,
 ō virgō, nova mī faciēs inopinave surgit;
 105 omnia praecēpī atque animō mēcum ante perēgī.
 Ūnum ōrō: quandō hīc infērnī iānuā rēgis
 dīcitur et tenebrōsa palūs Acheronte refūsō,
 ire ad cōspectum cārī genitōris et ōra
 contingat; doceās iter et sacra ōstia pandās.
 110 Illum ego per flammās et mille sequentia tēla
 ēripuī hīs umerīs mediōque ex hoste recēpī;
 ille meum comitātus iter maria omnia mēcum
 atque omnis pelagīque minās caelique ferēbat,
 invalidus, vīris ultrā sortemque senectae.
 115 Quīn, ut tē supplex peterem et tua limina adīrem,
 idem ōrāns mandāta dabat. Gnātique patrisque,
 alma, precor, miserēre (potes namque omnia, nec tē
 nēquiquam lūcis Hecatē praefēcit Avernīs).
 Sī potuit Mānīs arcessere coniugis Orpheus
 120 Thrēiciā frētus citharā fidibusque canōris,
 sī frātre Pollūx alternā morte redēmit

becomes fully inspired).⁹ *furenti* (sc. *ei*) is dat. of interest; it is also proleptic. For the figure here cf. 79, 80.

103. *hērōs*: an important word here; he is undismayed.

104. *mī* = *mihī*.

106. *infērnī*: cf. n. on *superis* . . . *ab ōris*, II. 91.

107. *palūs* . . . *refūsō*, 'the lake formed by Acheron's overflow.' *Acheronte refūsō* is an abl. of char., with the usual adj. force, literally, 'upheaved-Acheron's lake.' The ref. is to Avernus (Averna), for which see III. 442, v. 732.

109. *contingat*: sc. *mihī*. The subj. here is completely independent of *ōrō*, 106; cf. n. on *canēs ōrō*, 76.

114. *invalidus* = *quamquam inuall-*

idus erat. *vīris* . . . *senectae*: i.e. beyond what old age commonly can endure or is required to undergo.

116. *dabat*: the impf. implies that the command was often given; for one instance see v. 731-737.

117. *omnia*: both in prose and verse *possum* is often construed with a neut. acc. (*id*, *plūrimum*, *omnia*), which belongs under § 134.

118. *nēquiquam*: i.e. without giving you substantial powers.

121. *frātre*: Castor. See *Pollux* in Vocab. *alternā morte*: freely, 'by dying in his stead.' The expression is not quite accurate; V. is thinking of the result of Pollux's sacrifice, which was that the brothers died alternately. *redēmit*: sc. *ā morte* or *ab inferis*.

122 itque reditque viam totiēns—quid Thēsea māgnum,
quid memorem Alcīdēn? et mī genus ab Iove summō.)

Tālibus ōrābat dictīs ārāsque tenēbat,
cum sic ōrsa loquī vātēs: 'Sate sanguine dīvum,
Trōs Anchīsiadē, facilis dēscēnsus Avernō
(noctēs atque diēs patet ātrī iānuā Ditis);
sed revocāre gradum superāsque ēvādere ad aurās,
hōc opus, hīc labor est. Paucī, quōs aequus amāvit
Iuppiter aut ārdēns ēvexit ad aethera virtūs,
dis genitī potuēre. Tenent media omnia silvae,
Cōcūtyosque sinū lābēns circumvenit ātrō.
Quod sī tantus amor mentī, sī tanta cupīdō
bis Stygiōs innāre lacūs, bis nigra vidēre
Tartara et insānō iuvat indulgēre labōrī,
accipe, quae peragenda prius. Latet arbore opācā
aureus et foliis et lentō vīmīne rāmus,
Iūnōnī infernae dictus sacer; hunc tegit omnis

122, 123. itque: for *-que* see § 199.
viam: i.e. the way between the two
worlds. With *it* . . . *viam* cf. *ire viam*,
iv. 468. totiēns: i.e. every other day.
quid Thēsea . . . memorem? for the
mood and meaning see on *quid* . . .
dicam, iv. 43. The question forms a
pleasing substitute for a third cl. with *si*.
Theseus went down alive into the under-
world to help his friend Pirithous carry
off Proserpina; Hercules descended
to bring up the three-headed dog Cer-
berus. et . . . summō gives the justi-
fication for the omitted apod. to *si*
potuit . . . Alcīdēn, 119-123, which would
naturally run, 'why may not I too visit
the underworld?' et mī (sc. *est*) = 'I
too (like Hercules, like Pollux), have,'
etc.

124-125. The Sibyl's reply: 'To
gain entrance to the underworld you
must find a certain golden branch.
But first you must bury your dead
comrade.'

124. tālibus . . . tenēbat: cf. iv.
219, with note.

126. Avernō = *in Avernum*; § 122.

127. ātrī: Pluto is described in terms
which fit better the realm he rules; § 194.

128. sed . . . aurās: the *dēscēnsus*
Avernō is usually accomplished only by
those who die. Aeneas does not desire
to go thus. This vs., in the light of the
context, must therefore = 'but so to de-
scend as to be able to retrace,' etc.

129. hōc . . . est = Hamlet's 'There's
the rub.' *aecus*, 'kind,' 'friendly.'

130. ēvexit ad aethera: cf. *lollāmus*
in astra, iii. 158, with note.

131. dis genitī: an important addi-
tion, 'who, to crown all else, were of
heavenly blood.' media: i.e. between
this temple and the underworld.

132. sinū = *maeandrō*, v. 251.

136. peragenda: sc. *ēint*; see on
viris, i. 517. opācā: i.e. with thick-
clustering branches; these will make it
more difficult to find the golden bough.

137. vīmīne: coll. singular.

138. Iūnōnī infernae: Proserpina.
§ 200.

- lūcus et obscuris claudunt convallibus umbrae.
 140 Sed nōn ante datur tellūris operta subire,
 auricomōs quam quī decerpserit arbore fētūs.
 Hōc sibi pulchra suum ferri Prōserpina mūnus
 instituit; primō āvulsō nōn dēficit alter
 aureus, et simili frondēscit virga metallō.
 145 Ergō altē vestigā oculis et rīte repertum
 earpe manū; namque ipse volēns facilisque sequētur,
 si tē Fūta vocant; aliter nōn viribus ūllis
 vincere nec dūrō poteris convellere ferrō.
 Praetereā iacet exanimum tibi corpus amīci
 150 (heu nescīs) tōtamque incestat fūnere classem,
 dum cōnsulta petis nostrōque in limine pendēs;
 sēdibus hunc refer ante suis et conde sepulcrō.
 Dūc nigrās pecudēs; ea prima piācula suntō.
 Sic dēmum lūcōs Stygis et rēgna invia vivīs
 155 aspicēs. Dixit pressōque obmūtuit ōre.
 Aenēas maestō dēfixus lūmina vultū

139. *obscuris . . . umbrae*: an inversion (§208) for *obscuris claudunt convallēs umbris*; *convallibus* is instr. abl. Cf. *collibus . . . silvae*, v. 287, 288.

140. *sed*: the thought is, 'hard as it is to find the bough, find it you must.' *operta*: ptcl. as noun, 'the hidden parts.'

141. *quī* = *quis*, the indefinite pron., found chiefly after *si*, *nisi*, *ne*, *num*. Cf. also n. on *quī . . . fatēri*, iii. 608.

143. *Instituit* has the meaning and the constr. of *iussit*.

145. *ergō*: i.e. since the possession of the bough is so important. *altē*: either 'deeply,' i.e. carefully, or 'with eyes raised aloft.' *rīte* belongs with *earpe*, 146, and is explained by *manū*, 146; 'pluck it duly, even with thy hand.'

146-148. *namque . . . ferrō* = 'for no weapon (axe) is needed,' and explains *earpe manū*.

149. *praetereā* in thought intro-

duces *refer* and *conde*, 152. *tibi*: dat. of interest (disadvantage); it = a cl. like 'and so delays the fulfilment of your purpose.'

150. *tōtam . . . classem* of course includes Aeneas; being defiled he can hope for no favors from the gods.

151. *cōnsulta* = *ōrācula*; properly, decrees (of the Fates as to the future) Cf. *senātūs cōsultum*.

152. *suis*, 'his proper,' that to which he has a right. *conde sepulcrō*: cf. *sepulcrō condimus*, iii. 67, 68, with note.

153. *nigrās pecudēs*: cf. *nigrarum . . . pecudum*, v. 736, with note.

155. *pressō* = *compressō*.

156-235. At the shore Aeneas finds that Misenus has been drowned; the funeral follows. Guided by two doves Aeneas finds the golden bough.

156. *dēfixus lūmina*: sc. *in terram*; for constr. see §136 and cf. *dēfixit lūmina*, l. 226.

ingreditur linguens antrum caecosque volutat
 eventus animo secum. Cui fidus Achates
 it comes et paribus curis vestigia figit.
 Multa inter sese vario sermone serabant, 160
 quem socium exanimem vates, quod corpus humandum
 diceret. Atque illi Misenum in litore sicco,
 ut venire, vident indigna morte peremptum,
 Misenum Aeoliden, quo non praestantior alter
 aere ciere viros Martemque accendere cantu. 165
 Hectoris hic magni fuerat comes, Hectora circum
 et lituo pugnas insignis obibat et hasta;
 postquam illum vita victor spoliavit Achilles,
 Dardanio Aeneae sese fortissimus heros
 addiderat socium non inferiора secutus. 170
 Sed tum, forte cavā dum personat aequora conchā,
 demens, et cantu vocat in certamina divos,
 aemulus exceptum Triton, si credere dignum est,
 inter saxa virum spumosa inmerserat undā.
 (Ergo omnes magnō circum clamore fremebant, 175
 praecipue pius Aeneas. Tum iussa Sibyllae,

157. antrum here, as in 77, = *templum*; in 42 the meaning is different. Aeneas of course had not entered the *adytum*.

159. figit, 'plants'; he nails his feet to the ground, so to speak. He is walking slowly and heavily, in deep disquietude.

160. serabant, 'exchanged.' *sermone serere* is a common phrase, meaning lit. 'to intertwine remarks into connected discourse.'

161, 162. quem . . . diceret: Palinurus (cf. v. 838 ff.) they believed to be dead, but he was barred out here by the Sibyl's cry *heu aecis*, 160. atque: for meaning see § 200.

164, 165. praestantior . . . ciere: for constr. see § 169. cantu, 'its strains'; sc. *aeris*. For Misenus as a trumpeter see iii. 229.

166. illum: Hector.

170. non inferiора, 'no meaner standard.'

171. tum: i.e. at the time of our story, as opposed to the time meant in 164-170. personat: here trans., 'makes (the waters) ring.' conchā is to be taken literally; he defies the sea-gods to equal him on their own instruments.

172. cantu: as in 165.

173, 174. exceptum . . . inmerserat = *exciperat et inmerserat*. With *exceptum* cf. *excipit*, iii. 332. si . . . est calls attention to the strangeness of Misenus's fate. In tone it is like 'can one believe the tale?' or V. 's own *miserabile dictū*.

175. circum: sc. *Misenum*. fremebant, 'were mourning'; see on *fremunt*, i. 56.

176. pius: he is doing his duty (§ 62) to a friend and close companion (cf. 169, 170).

- haud mora, festinant flentēs āramque sepulcri
congerere arboribus caelōque ēdūcere certant.
Itur in antiquam silvam, stabula alta ferārum;
180 prōcumbunt piceae, sonat icta secūribus illex,
fraxineaeque trabēs cuneis et fissile rōbur
scinditur, advolvunt ingentis montibus ornōs.
Nec nōn Aenēās opera inter tālia primus
hortātur sociōs paribusque accingitur armīs.
185 Atque haec ipse snō tristī cum corde volūtat
aspectāns silvam inmēnsam et sic forte precātur:
'Sī nunc sē nōbīs ille aureus arbore rāmus
ostendat nemore in tantō! quandō omnia vērē
heu nimium dē tē vātēs, Misēne, locūta est.'
190 Vix ea fātus erat, geminae cum forte columbae
ipsa sub ōra virī caelō vēnēre volantēs
et viridī sēdēre solō. Tum māximus hērōs
māternās agnōscit avēs laetusque precātur:
'Este ducēs ō, sī qua via est, cursumque per aurās
195 dirigit in lūcōs, ubi pinguem dīves opācat
rāmus humum. Tūque ō dubiis nē dēfice rēbus,
dīva parēns.' Sic effātus vestigia pressit
observāns, quae signa ferant, quō tendere pergant.
Pāscētēs illae tantum prōdīre volandō,

177. āram . . . sepulcri: freely, 'the funeral altar'; for the gen. see § 111.

178. caelō . . . ēdūcere: as in il. 186.

179. Itur: see on *discumbitur*, l. 700. *stabula* . . . *ferārum*: cf. *dēnsa ferārum iēcta*, 7, 8.

182. *advolvunt*: sc. *āras sepulcri* out of 177. *montibus*: abl. of motion from.

184. *armīs* = *secūribus*, 180.

185. *haec* is explained by 187-189.

187, 188. *sī* . . . *ostendat* expresses a wish, 'O that,' etc. The sentence is really cond., some prot. like 'how welcome the sight would be,' being more or less definitely felt.

189. *heu nimium* belongs with *vērē*; the order gives an effect like 'truly,

alas, all too truly.' 187-189 mean, I hope the rest of the Sibyl's utterances will be verified as fully as was her statement regarding my dead comrade.

190. *forte* repeats, both in sense and meter, *forte* of 186, and so binds the prayer and its fulfillment closely together.

192. *sēdēre*: from *sīdō*.

193. *māternās* . . . *avēs*: doves were sacred to Venus.

195. *pinguem dīves*: juxtaposition of cause and effect.

196. *dēfice*, 'fall not,' 'be not false to.' *rēbus* (sc. *meis*): personified; the dat. is one of pers. interest.

199. *tantum*, 'only so far.' *prōdīre*

quantum acie possent oculi servare sequentum.)

200

Inde, ubi venerē ad faucēs grave olentis Averni,
tollunt sē celerēs liquidumque per āera lapsae
sēdibus optātis geminā super arbore sident,
discolor unde aurī per rāmōs aura refulsit.

Quāle solet silvis brūmālī frigore viscum

206

fronde virere novā, quod nōn sua sēminat arbōs,
et croceō fētū teretis circumdare truncōs,
tālis erat speciēs aurī frondentis opācā
ilice, sic lenī crepitābat brattea ventō.

Corripit Aenēas extemplō avidusque refringit
cunctantem et vātis portat sub tēcta Sibyllae.

210

Nec minus intereā Misenūm in litore Teucri
flēbant et cinerī ingrātō suprēma ferēbant.
Principiō pinguem taedis et rōbre sectō

volandō: freely, 'they flew in advance.' The doves at one time stop to feed, at another fly onward.

200. quantum . . . possent, 'as far each time as the eyes . . . by their vision could'; subj. of repeated action, a constr. found chiefly in post-classical prose. **servare:** a fine expression for 'keep in view.' As the doves moved on, Aeneas followed; the doves were always distant the range of his eye. He was in a wood (186); hence *quantum . . . sequentum* denotes no great distance. **sequentum:** Aeneas was not alone; § 225.

201. grave: adv. acc.; § 134. *grave olentis* = 'noisome.'

202. liquidum . . . āera: cf. the n. on *endūt*, 16.

203. sēdibus optātis: abl. abs. *geminā:* the tree is 'double' because, beside its normal branches, it bears the golden bough.

204. discolor: freely, 'marked by the contrast of its hue.' *aura:* here 'gleam,' 'sheen'; properly 'breeze,' then anything which exhales from a substance or is given off therefrom. For the confusion between the notions

of light and air cf. *hōc . . . lūmen*, iii. 600, with note.

206. quod . . . arbōs, 'which has no parent tree to give it birth.' The ancients thought of the mistletoe as an animal product incapable of growth unless its germs had passed through the craw of birds. It is really a parasitic plant, whose seeds are eaten by birds and deposited by them in trees as they rub their beaks on the bark.

209. sic . . . ventō ought rather to have been expressed by a participial phrase, without *sic*; the rattling is not really part of the comparison.

211. cunctantem (sc. *eam*), 'in spite of its delay,' seems inconsistent with *namque . . . sequitur*, 146. Still, to Aeneas, in his eagerness to pluck the branch so important to him at this time, it would seem to linger, however rapidly it yielded to his grasp.

213. ingrātō, 'thankless,' incapable of returning thanks for attentions rendered.

214. pinguem: i.e. on account of the resin. *rōbre sectō:* cf. *sectū* . . . *ablat*'s ii. 16, *ilice sectū*, iv. 606.

- 215 ingentem strūxere pyram, cui frondibus ātrīs
intexunt latera, et fērālis ante cupressōs
cōstituunt decorantque super fulgentibus armīs.
Pars calidōs laticēs et aēna undantia flammīs
expediunt corpusque lavant frīgētis et unguunt.
- 220 Fit gemitus. Tum membra torō dēfīlētā repōnunt
purpureāsque super vestēs, vėlāmina nōta,
cōniciunt. Pars ingentī subiēre feretrō
(triste ministerium) et subiectam mōre parentum
āversī tenuēre facem. Congesta cremantur
- 225 tūrea dōna, dapēs, fūsō crātēres olivō.
Postquam conlāpsi cinerēs et flamma quiēvit,
rēliquiās vīnō et bibulam lāvēre favillam,
ossaque lēcta cadō tēxit Corynaeus aēnō.
Idem ter sociōs pūrā circumtulit undā
- 230 spargēns rōre levī et rāmō fēlicis olivae
lūstrāvitque virōs dīxitque novissima verba.
At pius Aenēās ingentī mōle sepulcrum

215. *ingentem*: the larger the *pyra*, the greater the honor it bestowed; cf. III. 62, 63.

216. *fērālis* . . . *cupressōs*: cf. III. 64, with notes.

218. *undantia*: transferred epithet; it suits the contents of the *aēna* rather than the vessels themselves. V. has boiling water in mind.

219. *frīgētis*, 'of him who is cold in death.'

220. *torō*: here the bier. *dēfīlētā*: freely, 'when the dirge was done.' This pass. prtcl. implies a trans. use of *dēfīlēs*; cf., then, *Misenus* . . . *dēdant*, 212.

221. *nōta* (sc. *Misenō*): freely, 'his usual'; the word is a compliment to Misenus. V. is thinking of the part purple (crimson) played in Roman life as a color used only in garments worn by the great.

222. *ingentī* points to the stature of Misenus; cf. *ingens*, I. 90, with n. *subiēre*: cf. *subidō*, II. 708.

223, 224. *subiectam*: freely, 'beneath'; sc. *pyras*. *mōre parentum āversī*: see § 68.

225. *dapēs*: for offerings to the dead cf. III. 66, III. 301, v. 77, 78, v. 92. *fūsō* . . . *olivō*: abl. of char., 'oil-yielding'; cf. *merō* . . . *carchēsia Bacchō*, v. 77.

229. *sociōs* . . . *undā*: i.e. to purify them (cf. 150). V., thinking of this, feels *circumtulit* to be equivalent to *lūstrāvit*; see also § 208.

230. *rōre* . . . *et rāmō*: i.e. with (dewy=) light drops scattered by a branch. *fēlicis*, 'fruitful', i.e. auspicious.

231. *novissima verba*: for these see on *ad/uit*, II. 644. Most of the matters mentioned in 214-231 were regular parts of Roman funerals, at least of the more elaborate.

232. *ingentī mōle*: the size is an added honor; cf. n. on *ingentem*, 215.

inpōnit suaque arma virō, rēmumque tubamque,
monte sub aeriō, quī nunc Misēnus ab illō
dicitur aeternumque tenet per saecula nōmen. 233

Hīs āctīs properē exsequitur praecepta Sibyllae.
Spēlunca alta fuit vāstōque immānis hiātū,
scrūpea, tūta lacū nigrō nemorumque tenebrīs,
quam super haud ūllae poterant inpūne volantēs
tendere iter pinnīs; tālis sēsē hālitus ātris 240
faucibus effundēns supera ad convexa ferēbat,
unde locum Grāi dixerunt nōmine Aornon.
Quattuor hīc primum nigrantis terga iuencōs
cōstituit frontique invergit vīna sacerdos
et summās carpēns media inter cornua saetās 245
ignibus inpōnit sacris, libāmina prima,
vōce vocāns Hecatēn caelōque Ereboque potentem.
Suppōnunt aliī cultrōs tepidumque crnōrem
suscipiunt pateris. Ipse ātrī velleris agnam
Aenēās mātī Eumenidum māgnaeque sorōrī 250
ēnse ferit sterilemque tibī, Prōserpina, vaccam.

233. *inpōnit* . . . *virō*: i.e. sets over the place where his ashes now lie. *rēmum*: Aeneas's comrades row their ships themselves; hence the oar here is typical of the last seven years of Misēnus's life.

234, 235. *quī* . . . *dicitur*: the ref. is to the promontory of Misenum on the Campanian coast. *aeternum* . . . *nōmen*: it is now called Punta di Miseno.

236-237. Aeneas sacrifices to the gods of the underworld. Hecate comes to open the way, and Aeneas and the Sibyl descend. The poet prays the powers of the underworld to suffer him to tell what Aeneas saw.
237. *alta*: i.e. going deep down into the earth.

238. *tūta*: the ptcepl.; cf. *tūlōs*, I. 571.

239. *volantēs* = *avēs*, *volucrēs*: cf. n. on *centium*, I. 424.

240, 241. *tālis* . . . *ferēbat* gives the reason of *quam* . . . *pinnīs*. This form of parataxis (§218) is common even in prose. *convexa*: for the adj. as noun see §196, 2.

242. *dixerunt nōmine* = *dominōrunl*.

243. *nigrantis* . . . *iuencōs*: cf. 153.

244. *cōstituit*: cf. *taurum* . . . *ātrīs*, v. 236, 237. *frontī* . . . *vīna*: cf. *pateram* . . . *media inter cornua fundit*, IV. 60, 61.

245, 246. *carpēns* . . . *inpōnit*: cf. *nōndum* . . . *Orcō*, IV. 698, 699, and see §300. *libāmina prima*, 'as the first fruits of worship.'

247. *Hecatēn* . . . *potentem*: she had power in heaven as the moon goddess. See also §232.

248. *suppōnunt*: sc. *cervicibus iuencōrum*.

249. *suscipiunt*, 'catch.' For bowls of blood as offerings, cf. III. 67, v. 73.

250. *mātī Eumenidum*: Nox. sc-

- (Tum Stygiō rēgi nocturnās incohat ārās
et solida inpōnit taurōrum viscera flammis,
pingue sup̄ oleum infundēns ārdentibus extis.
255 Ecce autem primī sub lūmina sōlis et ortūs
sub pedibus mūgire solum et iuga coepta movērī
silvārum, vīsaeque canēs ululāre per umbram
adventante deā. 'Procul ō, procul este, profānī,'
conclāmat vātēs, 'tōtōque absistite lūcō;
260 tūque invāde viam vāgināque ēripe ferrum;
nunc animis opus, Aenēā, nunc pectore firmō.'
Tantum effāta furēns antrō sē inmisit apertō;
ille ducem haud timidīs vādentem passibus aequat.
Dī, quibus imperium est animārum, umbraeque silentēs
265 et Chaos et Phlegethōn, loca nocte tacentia lātē,
sit mihi fās audita loquī, sit nūmine vestrō
pandere rēs altā terrā et cāligine mersās.

rōri: Earth, sister of Nox; both were daughters of Chaos, according to a story differing somewhat from that given in § 273.

252. Stygiō rēgi = Iovi Stygiō, iv. 638. nocturnās: as in iv. 308; sacrifices to the gods of the underworld were regularly performed by night. incohat: see Vocab.; the sacrifices are interrupted by the coming of Hecate (257).

253. solida: in sacrifices to the dī inferi the entire victim was burned.

254. sup̄: for scansion see §§ 241, 245.

255. primī belongs in thought with lūmina; prima would have been unmetrical. sub, 'just before,' much as in i. 662.

256, 257. iuga . . . silvārum, 'the wooded ridges'; literally, 'the ridges that belong to the woods.' canēs: attendants of Hecate.

258. adventante deā: i.e. to open the way into the spelunca, 237 procul . . . profānī, 'depart, depart,' etc., a formula common at sacrifices and mys-

teries; here it is addressed to Aeneas's companions (248), who may no longer go with him.

259. lūcō = nemorum, 238. Aeneas and the Sibyl are not yet in the spelunca.

260. tū: Aeneas. vāginā . . . ferrum: we shall see presently that his sword is of no real use to Aeneas; the warlike attitude which the Sibyl advises serves, however, to keep his courage steadfast.

262. furēns: cf. furenti, 100, furor, 102, rabie . . . tument, 49. The coming of Hecate has brought back the prophetic exaltation. antrō = spelunca, 237. apertō: as the result of Hecate's coming.

263. aequat, 'keeps pace with.'

265. loca . . . lātē, 'the broad realms in which the silence of night reigns.' nocte is instr. or causal abl.

266. audita (sc. mihi); in what follows V. is to rely on tradition. sit (sc. mihi) . . . vestrō, 'may it be mine through your divine sanction.'

267. altā terrā, 'depths of earth'; the emphasis is on the adj.

Ibant obscuri solā sub nocte per umbram
 perque domos Ditis vacuās et inānia regna,
 quāle per incertam lūnam sub lūce malignā
 est iter in silvis, ubi caelum condidit umbrā
 Iuppiter et rebus nox abstulit atra colorem.
 Vestibulum ante ipsum primisque in faucibus Orci
 Luctus et ultricēs posuere cubilia Curae
 pallentēque habitant Morbi tristisque Senectūs
 et Metus et malesuada Famēs ac turpis Egestās,
 terribilēs visū fōrmāe, Lētumque Labōsque,
 tum cōsanguineus Lēti Sopor et mala mentis
 Gaudia mortiferumque adversō in limine Bellum
 ferreūque Eumenidum thalami et Discordia dēmēns
 vipereum crīnem vittis innexa cruentis.)
 In mediō rāmōs annōsaque braccia pandit
 ulmus opāca, ingēns, quam sēdem Somnia vulgō
 vāna tenēre ferunt foliisque sub omnibus haerent
 multaque praetereā variārum mōnstra ferarum

275

280

285

268-294. Description of the entrance to the underworld.

268. *obscuri*: freely, 'scarce visible.' *solā*, 'lonely.'

269. *vacuās . . . inānia*: because inhabited only by *umbras*.

270-272. *quāle . . . iter*: freely, 'as one goes'; the cl. is really object of *ibant*, 268. Cf. *it . . . viam*, 123. *per . . . malignā*: a strained expression, due to the desire to secure a balance, in form at least, to *solā . . . umbram*, 268. It merely = *incertae lūnae per lūcem malignam*. *malignā*, 'niggardly.' *rebus . . . colorem*: i.e. all things are alike indistinguishable.

273. *vestibulum*: as in ll. 469.

274. *ultricēs . . . Curae*: the stings of conscience, remorse.

275. *pallentēs*: the *Morbi* are described in terms of their effects on their victims; § 194.

276. *turpis*, 'squalid,' 'unsightly.'

277. *Labōs*, 'hardship.'

278, 279. *cōsanguineus*: Death and Sleep are often represented as twin brothers. Elsewhere (ll. 253, iv. 522-530) V. speaks of sleep as a blessing. Both views are intelligible. A dreamless sleep is a natural type of death, esp. if one assumes that there is no life beyond the grave. *mala . . . Gaudia* = *voluptates*, 'sensual indulgence.' *adversō*: freely, 'facing all who came that way.'

280. *ferrei*: for scansion see § 248.

281. *vipereum*: cf. n. on *facibus* . . . *Atris*, iv. 472. 273-281 sum up the various ills that flesh is heir to.

282. *in mediō* seems to mean 'deeper in (the *vestibulum*, etc., 273),' 'beyond.'

283. *opāca*: as in 136. *vulgō*: as in iii. 643.

284. *ferunt*, 'tradition says'; cf. *audita*, 266. *foliis . . . omnibus*: cf. iv. 181-183, said of the eyes of *Fama*. For *haerent* we should have in prose *haerentia* and *que* (with *foliis*) would be omitted.

285. *variārum . . . ferarum*,

- Centauri in foribus stabulant Scyllaeque biförmēs
 et centumgeminus Briareus ac bēlua Lernae
 horrendum stridēns flammisque armāta Chimaera,
 Gorgones Harpyiaeque et föрма tricornis umbrāe.
 290 Corripit hic subitā trepidus formidine ferrum
 Aenēas strictamque aciem venientibus offert
 et, nī docta comes tenuis sine corpore vitās
 admoneat volitāre cavā sub imāgine förmāe,
 inruat et frūstrā ferrō dīverberet umbrās.
 295 Hinc via, Tartarei quae fert Acherontis ad undās.
 Turbidus hic caenō vāstāque vorāgine gurgēs
 aestuat atque omnem Cōcýtō ērūctat harēnam.
 Portitor hās horrendus aquās et flūmina servat
 terribilī squālōre Charōn, cui plūrima mentō
 300 cānitīēs inculta iacet, stant lūmina flammā,
 sordidus ex umeris nōdō dēpendet amictus.
 Ipse ratem contō subigit vēlisque ministrat

'strange forms of divers creatures'; for case of *ferrum* see § 111.

286. *biförmēs* is explained by iii. 426-428.

287. *bēlua Lernae*: the Hydra, a great serpent killed by Hercules.

288. *horrendum*: for case see § 130.

289. *Harpyiae*: see iii. 212-263. *föрма . . . umbrāe*: the ref. is to Geryon, a Spanish giant with three bodies, slain by Hercules. The phrase emphasizes the unsubstantial character of the dwellers in the underworld; cf. 290.

291. *strictam . . . aciem*: cf. ii. 333, 334.

292-294. *nī . . . admoneat . . . inruat*: for constr. cf. *si . . . supersint . . . relinquat*, v. 323, 326, with n. *docta*, 'wise'; lit., 'trained,' i.e. in the affairs of the underworld. *cavā* practically = 'unsubstantial.' *imāgine*, 'semblance.' *frūstrā*: his experience would have been a counterpart of that with the Harpies, described in iii. 242-244.

295-336. At Acheron's bank they

see Charon ferrying some souls across the stream, but driving others from the shore. The Sibyl explains his action.

295. *hinc*: i.e. after one has passed through the *ostibulum* and the *fauces*. 273.

296. *vāstā . . . vorāgine*, 'deep-gulfed,' 'deep'; abl. of characteristic.

297. *Cōcýtō* = *in Cōcýtum*; § 132. *harēnam* = *caenō*, 296.

299, 300. *plūrima . . . cānitīēs*, 'a mass of white hair.' *stant . . . flammā*, 'his staring eyes are aflame with fire.' *stant* pictures the result rather than the process (see on 123, l. 90), and in effect = *arrēctas sunt*; we had *lūminibus . . . arrēctis*, ii. 173. Charon's eyes are said to be uplifted by the fire that flashes from them.

301. *nōdō*: Charon wears a pilot's costume, a *chlamys* (iii. 484), fastened on the left shoulder by a knot instead of by a brooch (*fibula*, iv. 139).

302. *ipse*: i.e. without help. old though he was (304). *ministrat*, 'serves': sc. *ratem*. *vēlis* is instr. abl.

et ferrūgineā subvectat corpora cumbā,
 iam senior, sed crūda deō viridisque senectūs.
 Hūc omnis turba ad ripās effūsa ruēbat,
 mātres atque virī dēfūctaque corpora vitā
 māgnanimum hērōum, puerī innūptaeque puellae
 inpositīque rogīs iuvenēs ante ōra parentum,
 quam multa in silvīs autumnī frigore primō
 lāpsa cadunt folia, aut ad terram gurgite ab altō
 quam multae glomerantur avēs, ubi frigidus annus
 trāns pontum fugat et terrīs inmittit apricīs.
 Stābant ōrantēs primī trāsmittere cursum
 tendēbantque manūs ripae ulteriōris amōre;
 nāvita sed trīstis nunc hōs nunc accipit illōs,
 ast aliōs longē summōtōs arcet harēnā.
 Aenēās (mīrātus enim mōtusque tumultū)
 ‘Dīc,’ ait ‘ō virgō, quid vult concursus ad amnem,
 quidve petunt animae? vel quō discrimine ripās
 hae lincunt, illae rēmīs vada livida verrunt?’
 Ollī sic breviter fāta est longaeva sacerdos:
 ‘Anchīsā generāte, deum certissima prōlēs,
 Cōcŷtī stāgna alta vidēs Stygiamque palūdem,

305

310

315

320

304. *crūda*, ‘fresh,’ ‘sturdy.’ *crūdus* is applied to things which retain their natural juices, animal or vegetable, and so is opposed to ‘dried up,’ ‘shrivelled.’

305. *effūsa*, ‘wildly.’ Strictly, we should supply *undique* or the like; cf. *effūsī carcere*, v. 145.

307. *māgnanimum*: for the form see § 89.

308. *inpositi . . . parentum*: the Romans saw something peculiarly sad in the death of children before that of their parents.

311. *frigidus annus*, ‘the cold (part of the) year,’ = *hiems*.

313. *ōrantēs* is construed here after the analogy of *cupientēs*. *cursum*, properly ‘passage,’ stands here for the

stream (*gurgis*, 296) that constitutes the passage; § 186.

315. *nāvita*: old form of *nauta*, = *portitor*, 298.

316. *harēnā*, ‘strand,’ replaces *ripās*, 305.

318. *quid vult* (sc. *sibi*): a common idiom for ‘what means?’

320. *vada*: here ‘waters’; they are not shallow, as we see from 296; 296 also explains *livida*, ‘dark-hued.’ *verrunt* (cf. *lil.* 290, *lil.* 668) is hardly appropriate here, where there is no suggestion of vigorous motion.

322. *certissima*, ‘undoubted.’ He is one of the privileged *dis geniti*, 129-131.

323. *palūdem*, ‘marshy flood.’ Note V.’s love of variety, seen here in giving two names in one vs. to the same river.

di cuius iurāre timent et fallere nōmen.

- 825 Haec omnis, quam cernis, inops inhumātaque turba est;
portitor ille Charōn; hī, quōs vehit unda, sepultī;
nec ripās datur horrendās et rauca fluenta
transportāre prius quam sēdibus ossa quierunt.
Centum errant annōs volitantque haec litora circum;
830 tum dēmum admissi stāgna exoptāta reuīsunt.'

Cōstitit Anchisā satus et vestigia pressit
multa putāns sortemque animi miserātus iniquam.
Cernit ibi maestōs et mortis honōre carentis
Lencaspim et Lyciae ductōrem classis Orontēn,
835 quōs simul ā Trōiā ventōsa per aequora vectōs
obruit Auster aquā involvēs nāvemque virōsque.

Ecce gubernātor sēsē Palinūrus agēbat,
qui Libycō nūper cursū, dum sīdera servat,
exciderat puppi mediis effūsus in undis.

- 840 Hunc ubi vix multā maestum cognōvit in umbrā,
sic prior adloquitur: 'Quis tē, Palinūre, deōrum
ēripuit nōbis mediōque sub aequore mersit?

324. cuius . . . nāmen, 'by whose majesty.' Verbs of swearing frequently take an acc. of the god or power by which the oath is taken. iurāre . . . et fallere, 'to swear falsely'; lit., 'to swear and (then) to dupe (those to whom they have sworn).'

325. inops, 'poor'; they have no money with which to pay their way across Acheron. Among the Greeks and to some extent among the Romans it was the custom to put a small coin in the mouth of a person just dead, to serve as his fare across the Styx.

327. datur: sc. Charonī.

328. sēdibus: as in 152.

329. errant: i.e. unless they are, meanwhile, properly buried.

330. reuīsunt: for their first visit see 305-316.

332. animi: for case see § 148.

333. mortis honōre: the honor that

comes to a man as the result of death, the honor of burial.

334. Orontēn: for his fate see l. 112-119.

335. simul: they were on the same ship. vectōs, 'as they were sailing'; see § 171.

337-338. Aeneas meets Palinurus and learns the manner of his death. The Sibyl promises Palinurus a tomb and a name that will live forever.

337. sēsē . . . agēbat = idē, 'was passing'; cf. sē . . . ferre = ire, ll. 455, 456.

338. Libycō . . . cursū: i.e. on their way from Africa, a loose expression, since the fleet was really sailing from Sicily; see v. 827-871.

339. mediis . . . in undis, 'out on the open main,' increases the pathos, by suggesting the hopelessness of rescue.

340. vix . . . umbrā: for a commentary on this see 268-272.

Dīc age, namque mihi, fallāx hand ante repertus,
 hōc ūnō respōnsō animum dēlūsit Apollō,
 quī fore tē pontō incolumem finisque canēbat
 ventūrum Ausoniōs. En haec prōmissa fidēs est? 345
 Ille autem: 'Neque tē Phoebī cortīna fefellit,
 dux Anchisiadē, nec mē deus aequore mersit,
 namque gubernāclum multā vī forte revulsum,
 cui datus haerēbam cūstōs cursūsque regēbam, 350
 praecipitāns trāxī mēcum. Maria aspera iūrō
 nōn ūllum prō mē tantum cēpisse timōrem,
 quam tua nē spoliāta armīs, excussa magistrō
 dēficeret tantīs nāvis surgentibus undīs.
 Trīs Notus hibernās inmēnsa per aequora noctēs 355
 vexit mē violentus aquā; vix lūmine quārtō
 prōspexī Italiā summā sublimis ab undā.
 Paulātim adnābam terrae; iam tūta tenēbam,
 nī gēns crūdēlis madidā cum veste gravātum
 prēnsantemque uncīs manibus capita aspera montis 360

343. fallāx reminds one of *fallere*, 324.

344-346. dēlūsit Apollō ... Ausoniōs: there is nothing in the Aeneid to explain the allusion. The ref. cannot be to v. 813-815. There Neptune is the speaker, and Palinurus is not named at all. See in general § 49.

347. cortīna, 'oracle'; see *cx. mūgire* ... *reclūsio*, III. 92.

348. nec ... mersit answers 341, 342. We shall see presently that Palinurus was not drowned and that he did come safely to Italy. The oracle referred to in 344-346 was thus fulfilled. Palinurus knows nothing of the part the sleep-god played in his undoing. He thinks of his death as an accident; i.e. he believes that he slipped and fell.

350. cursūs ... regēbam: sc. *quō* to introduce this cl., and see on *cui* ... *locus*, II. 71.

351. maria: for constr. see on *cūstus* ... *nūmen*, 324.

352. mē is object both of *prō* and of *cēpisse*.

353. tua: join with *nāvis*, 354. armīs: as in v. 15. excussa magistrō: an illogical inversion (§ 203) of *excutitur* ... *magister*, I. 115, due to the desire to balance *spoliāta armīs*.

354. tantīs ... undīs: causal abl. abs. The vs. is inconsistent with v. 348.

355. hibernās: either 'stormy,' or 'long' (cf. I. 746).

356. violentus = an adv. aquā: abl. of the route; § 146. It emphasizes *per aequora*, 355, by suggesting that the waters repeatedly swept over him. *lūmine* = *dix*.

357. summā ... ab undā belongs in syntax with *prōspexī*, in thought also with *sublimis*; 'raised aloft by a wave, from its crest I saw.'

358. tenēbam: for constr. see on *impulerat*, II. 55.

359, 360. madidā ... prēnsantem (sc. *mā*) shows a fusion of two construc-

- ferrō invāsisset praedamque ignāra putāsset.
 Nunc mē fluctus habet versantque in litore ventī.
 Quod tē per caelī iūcundum lūmen et aurās,
 per genitōrem ōrō, per spēs surgentis Iūli,
 365 ēripe mē hīs, invicte, malīs: aut tū mihi terram
 inice (namque potes) portūsque require Velinōs,
 aut tū, sī qua via est, sī quam tibi diva creātrix
 ostendit (neque enim, crēdō, sine nūmine dīvum
 flūmina tanta parās Stygiamque innāre palūdem),
 370 dā dextram miserō et tēcum mē tolle per undās,
 sēdibus ut saltem placidis in morte quiescam.
 Tālia fātus erat, coepit cum tālia vātēs:
 'Unde haec, ō Palinūre, tibi tam dīra cupīdō?
 Tū Stygiās inhumātus aquās amnemque sevērū
 375 Eumenidum aspiciēs ripamve iniussus adībīs?
 Dēsine fāta deum flectī spērāre precandō,
 sed cape dicta memor, dūri sōlācia cāsūs,
 nam tua finitimī longē lātēque per urbēs
 prōdigiis āctī caelestibus ossa piābunt

tions; (1) *madidū cum veste prēnsantem* (see § 147) and (2) *madidū veste gravātum prēnsantemque*. *montis*: a cliff; he had crawled to its top from the sea. *madidū* ... *montis* adds to the pathos (he was so near safety) and also explains why he was so easily killed.

361. *praedam*, 'a rich find'; they thought of him as a shipwrecked man with some of his property on his person.

362. *mē* = *meum corpus*.

363. *quod*: as in ll. 141; see n. there.
 per ... *lūmen*: cf. ll. 600.

365, 366. *invicte* virtually = *potes enim tū mē ēripere*; cf. 366. *terram inice*: if but three handfuls of earth were cast upon a dead body, the dead man's shade would be admitted to Charon's boat (302 ff., 326 ff.). For scansion of *inice* see on *disice*, l. 70. *inice* ... *require* are parts of one act; the vs. really = 'bury me by seeking,' etc. See also on *referēs* ... *ibis*, ll. 547. *namque*

potes: Vella is not far from Cumae. *Vellinōs*: see on *Laviniaque* ... *litōra*, l. 2, 2.

368. *neque* ... *sine nūmine dīvum*: cf. l. 387, ll. 777, v. 56. 366-370 = 'Enable me in some way or other to get across the Styx.'

371. *saltem* qualifies the whole contents of the vs., 'that I may at least have the blessing of a quiet home in death.' Palinurus had endured ten years of siege, and seven of wandering. His body is the sport of the waves (362) and Charon will not take him over the Styx to the quiet and rest beyond.

374. *tū*: emphatic, 'you alone of all men.' *inhumātus* carries the thought back to 325-330.

375. *iniussus*: sc. *Ō Charonē*, and contrast *admissi* = *iussu*, 330.

377. *dicta*: sc. *haec* or *mea*.

379. *āctī*, 'plagued,' 'scurged.'

et statuent tumultum et tumultō sollemnia mittent, 380
aeternumque locus Palinūri nōmen habēbit.'

His dictis cūrae ēmōtae, pulsusque parumper
corde dolor tristī; gaudet cognōmine terrae.

Ergō iter inceptum peragunt fluviōque propinquant.
Nāvita quōs iam inde, ut Stygiā prōspexit ab undā 385

per tacitum nemus ire pedemque advertere ripae,
sic prior adgreditur dictis atque increpat ultrō:

'Quisquis es, armātus quī nostra ad flūmina tendis,
fāre age, quid veniās, iam istinc et comprime gressum.

Umbrārum hīc locus est, somnī noctisque sopōrae; 390
corpora viva nefās Stygiā vectāre carinā.

Nec vērō Alcīdēn mē sum laetātus euntem
accēpisse lacū nec Thēsea Pīrithoumque,

dīs quamquam genitī atque invictī viribus essent.
Tartareum ille manū cūstōdem in vincla petivit 395

ipsius ā soliō rēgis trāxitque trementem;
hī dominam Ditis thalamō dēdūcere adortī.'

Quae contrā breviter fāta est Amphrýsia vātēs:

Nullae hīc insidiae tālēs (absiste movērī),

passa, 'dust.' *plābunt*: i.e. for your murder.

380. This vs. gives the means and the manner of *plābunt*, 'by building,' etc. *tumulō* . . . mittent: cf. v. 605.

381. *aeternum* . . . habēbit: cf. 235. A certain promontory is still called Punta di Palinuro.

384-416. Charon refuses to carry Aeneas over the Styx until he sees the golden bough.

384. *ergō*: i.e. since *Palinurus* is content.

385, 386. *iam* is used much as in l. 623, to emphasize *inde*; it practically = *etiam*. *iam inde* thus = 'even from the (distant) place where they then were,' and is to be taken with *ire* and *advertere*. The whole cl. = 'when . . . he espied them even at that distance and marked that they were coming.'

389. *iam istinc*, 'even from the spot where now you stand': cf. n. on *iam*, 385.

392, 393. *Alcīdēn* . . . *accēpisse*: cf. 123. The infin. after verbs of emotion is common. *euntem*, 'what time he came.' *accēpisse lacū*: cf. *caelō* . . . *accipite*, l. 289, with note.

394. *dīs* . . . *essent*: i.e. though they were of the favored few (129-131). In classical prose *quamquam* is usually construed with the indic. 391-394 = (1) the gods forbid me to do certain things, (2) they punish me for disobeying orders. Charon was chained for a year after conveying Hercules across the Styx.

395. *ille*: Hercules. *cūstōdem*: Cerberus.

396. *trementem* pictures the complete success of Hercules.

397. *dominam*, 'our queen.'

- 400 nec vim tēla ferunt; licet ingēns iānitor antrō
 aeternum lātrāns exsanguis terreat umbrās,
 casta licet patruī servet, Prōserpina limen.
 Trōius Aenēās, pietāte insignis et armis,
 ad genitōrem Imās Erebi dēscendit ad umbrās.
- 405 Sī tē nūlla movet tantae pietātis imāgō,
 at rānum hunc' (aperit rānum, quī veste latēbat)
 'agnōscās.' Tumida ex irā tum corda resīdunt,
 nec plūra hīs. Ille admīrāns venerābile dōnum
 fātālis virgae longō post tempore vīsum
- 410 caeruleam advertit puppim rīpaeque propinquat.
 Inde aliās animās, quae per iuga longa sedēbant,
 dēturbat laxatque forōs; simul accipit alveō
 ingentem Aenēān. Gemuit sub pondere cumba
 sūtilis et multam accēpit rīmōsa palūdem.
- 415 Tandem trāns fluvium incolumis vātemque virumque
 infōrmī līmō glaucāque expōnit in ulvā.
 Cerberus haec ingēns lātrātū rēgna trifaucī
 personat adversō recubāns immānis in antrō.

400, 401. licet . . . terreat, 'may affright at his will.' The constr. is like that in *sinile* . . . *revisam*, II. 699, but the subj. cl. came to be felt as one of result, 'permission is given so that,' etc. *iānitor*: cf. *cūstōdem*, 395.

402. *casta* = an adv., 'chastely.' *patruī*: Pluto was brother to Jupiter, father of Proserpina. *servet*, 'cling to.' Latin inscriptions which recount the virtues of a deceased wife often say, among other things, *domi mōnēt, lānam* (wool) *fecit*.

403. *pietāte* carries the emphasis; Aeneas is as distinguished for his *pietās* (§62) as for his prowess; his present errand proves that.

407. *tumida* . . . *resīdunt*: an inversion (§203) of the natural expression, *tumidās ex cordibus tum ira resīdūt*.

408, 409. *nec* . . . *hīs*: sc. *dicta sunt*; the thought is 'nor were further words

needed.' *venerābile* . . . *virgae*: see §111. *fātālis* is explained by 146, 147. *longō* . . . *tempore*, 'after a long interval.'

410. *caeruleam* = *ferrūgineā*, 303.

411. *aliās animās*, 'other souls' (sc. than Aeneas), 'is an incorrect expression, since Aeneas was not an *anima*. *iuga* = *trānstra*.

412. *accipit alveō*: cf. *accēptasse lacū*, 393. For scansion see §248.

413. *ingentem*: see on *ingēns*, I. 99.

414. *sūtilis*: freely, 'lightly-built'; the adj. = a causal cl. The boat was built of skins sewn together; its usual freight was *exsanguis umbrāe*. *et*: see §199. *multam* . . . *palūdem*: cf. *laxis* . . . *imbrem*, I. 122, 123.

417-425. The Sibyl overpowers Cerberus with a 'drugged cake and Aeneas enters the lower world.

418. *personat*: as in 171. *adversō*: i.e. facing the bank; cf. 379.

Cui vātēs horrēre vidēns iam colla colubris
melle sopōrātā et medicātis frūgibus offam
obicit. Ille famē ravidā tria guttura pandēns
corripit obiectā atque immānia terga resolvit
fūsus humi tōtōque ingēns extenditur antrō.

Occupat Aenēās aditū cūstōde sepultō
ēvādītque celer rīpam inremeābilis undae.)

Continuō audītāe vōcēs vāgītus et ingēns
Infantumque animae flentēs in limine primō,
quōs dulcis vitāe exsortis et ab ūbere raptōs
abstulit ātra diēs et fūnere mersit acerbō.

Hōs iūxtā falsō damnātī crimine mortis.

Nec vērō hae sine sorte datae, sine iūdice sēdēs;
quaesitor Mīnōs urnam movet; ille silentium
conciliumque vocat vitāsque et crimina discit.

Proxima deinde tenent maestī loca, quī sibi lētum

419. *horrēre* . . . *colubris*: the snakes form the hair or mane.

420. *sopōrātā*: cf. *rānum* . . . *sopōrātum*, v. 854, 855. *frūgibus*, 'meal.' The cake is made of honey and meal, and the whole is drugged. Cf. iv. 486, with notes.

422. *obiectam* (sc. *offam*), 'the proffered morsel.' *resolvit*: see on *solvuntur*, l. 92. The word marks a contrast with *horrēre*, 419.

423. *tōtō* . . . *antrō*: cf. 418. The repetition emphasizes the danger that confronted Aeneas until Cerberus was rendered powerless.

424. *occupat*: this verb often = to do something before some one or something else can act; here Aeneas acts before Cerberus ceases to feel the effects of the drug. *sepultō* = *sopōrātō*.

425. *ēvādīt*, 'passes over,' 'quits.' For *ēvādō* with acc. cf. il. 731, iv. 665.

426-439. First Aeneas meets the souls of those who died before their time, as infants, or as victims of unjust sentences, or as suicides.

427. *in* . . . *primō*: those cut off by

an untimely death could not obtain full admission to the underworld.

429. *ātra*: as the day of their death. *acerbō*: this word is often used of premature death.

431, 431-433 explain how those unjustly condemned and suicides (434-439) find places in the same quarter with those dying in infancy. *sorte*, 'allotment.' *iūdice*: coll. singular.

432. *quaesitor* . . . *movet* = *quaesitor enim*, etc. *urnam movet*: i.e. to select the *iūdicēs*, the jurymen who are to hear the case. Cf. also n. on *sortem*, v. 490. *silentium*, 'the dead,' as often in the poets; it is inappropriate here after 426, 427.

433. *crimina*: the charges which worked their death; cf. 430. We shall see presently that some souls are assigned to Elysium, others to Tartarus, according as their deeds done in the flesh were good or bad. The three classes here are in a neutral region; since their lives were prematurely cut off, the record of their deeds was incomplete and there was no chance for a final assignment.

- 435 *Insontēs peperēre manū lūcemque perōsī*
proiēcere animās. Quam vellent aethere in altō
nunc et pauperiem et dūrōs perferre labōrēs!
Fās obstat, tristīque palūs inamābilis undā
alligat et noviēs Styx interfūsa coerces.
- 440 *Nēc procul hinc partem fūsi mōnstrantur in omnem*
Lūgentēs Campī; sic illōs nōmine dicunt.
Hic, quōs dūrus amor crūdēlī tābe perēdit,
sēcretī cēlant callēs et myrtea circum
silva tegit; cūrāe nōn ipsā in morte relinunt.
- 445 *His Phaedram Procrimque locīs maestamque Eriphylēn*
crūdēlis nātī mōnstrantem vulnera cernit
Euadnēnque et Pāsiphaēn; hīs Lāodamiā
it comes et iuvenis quondam, nunc fēmina Caeneus
rūrsus et in veterem Fātō revolūta figūram.
- 450 *Inter quās Phoenissa recēns ā vulnere Dīdō*
errābat silvā in māgnā. Quam Trōiūs hērōs
ut primum iūxtā stetit agnōvitque per umbram

435. *insontēs*: i.e. though they had done nothing to deserve death; it practically = 'needlessly.' *manū* contains two suggestions: (1) 'by violence,' (2) 'by their own hands.' *perōsī*: cf. n. on *xxviii*, v. 687.

436. *quam* ('how') *vellent*: sc. if the chance were theirs.

438, 439. *palūs* and *Styx* denote the same thing. *interfūsa*: i.e. between their present abode and the *altus aether*, 186. The account here is inconsistent with 295-297, and indeed with the whole narrative thus far. Aeneas crossed but one river or arm of a river. V. has assumed the poet's license to adopt the view which at the moment seems most picturesque and effective.

440-476. Next Aeneas sees the Mourning Fields, the abode of those who died for love.

440. *fūsi* = *effūsi*, 'spreading,' i.e. extensive, in order to give their occupants the solitude they love.

443. *myrtea*: cf. n. on *silvā*, iii. 24.

445. *Procrim*: Procris and Eriphyle (see Vocab.) do not belong here, since they did not die of love. V. is following a Homeric passage describing the visit of Ulixes to the underworld; in this Homer dwells on heroines in general.

446. *nātī . . . vulnera*: cf. *vulnere* . . . *Iliad*, ii. 436, with note.

447-449. *Pāsiphaēn*: cf. 24 ff. *iuvenis . . . figūram*, 'Caeneus, once a youth,' etc. He was first a woman named Caenis, then a man called Caeneus, then again a woman. Stages two and three are fully described; the first is to be inferred from *veterem*, 449. *fēmina . . . revolūta*: two descriptions of the present state of Caenis or Caeneus.

450. *vulnere*: see iv. 660 ff.

451. *silvā in māgnā* suggests solitude; see on *fūsi*, 440. *quam*: with *iūxtā*, 452; cf. *hōs iūxtā*, 480.

obscuram, qualem primò quī surgere mēse
aut videt aut vīdisse putat per nūbila lūnam,
dēmisit lacrimās dulcīque adfātus amōre est: 455
'Infēlix Dīdō, vērū mihi nūntius ergō
venerat extinctam ferrōque extrēma secūtā?
fūneris heu tibi causa fuit? per sidera iūrō,
per superōs et, si qua fidēs tellūre sub imā est,
invitus, rēgina, tuō dē litore cessi, 460
sed mē iussa deū, quae nunc hās ire per umbrās,
per loca senta sitū cōgunt noctemque profundam,
imperīis ēgēre suis; nec crēdere quīvī
hunc tantum tibi mē discessū ferre dolōrem.
Siste gradum tēque aspectū nē subtrahe nostrō. 465
Quem fugis? extrēmum fātō, quod tē adloquor, hōc est.'
Tālibus Aenēas ārdentem et torva tuentem
lēnibat dictīs animum lacrimāsque ciēbat.
Illa solō fixōs oculōs āversa tenēbat

453, 454. *obscuram* agrees with *eam* = *Didōnem*, to be supplied. *qualem* . . . *quī* . . . *videt* = *tālem qualem lūnam videt primò quī* . . . *videt*. The thought is much the same as in 340, but is quite differently expressed. *per nūbila* balances *per undram*, 452.

456, 457. *nūntius*: V. has given us no means of determining his exact meaning here. The blazing pyre (v. 3) could not tell Aeneas that Dido had died by the sword (457). Perhaps the ref. is to an actual message brought from Carthage; see § 225. *ergō* . . . *venerat*, 'must I then believe it a true message that came?' *extrēma secūtā*, 'went to all lengths.'

458, 459. *fūneris*: emphatic; 'was it death even that my coming brought you?' *per* . . . *si* . . . *est*: cf. II. 142, 143, with note.

460. *invitus* . . . *cessi*: for proof of this statement see IV. 395, 396.

461. *iussa deū*: cf. IV. 337, IV. 356-359.

462. *loca* . . . *sitū*, these waste and mouldering realms.' *sitū* suggests the wild and rough appearance of a place long uncared for.

463. *imperīs*: for the pl. see § 175. After the cl. *quas* . . . *profundam* V. thought of *iussa deū*, 461, as = *dī*.

464. *mē* . . . *ferre*, 'that I was bringing'; note the tense.

466. *extrēmum* . . . *est*, 'these words . . . are the very last destiny allows me to speak to you.' *fātō* is instr. abl. with *est*, which here virtually = *conceditur*. Aeneas will never again while living visit the underworld; after death he will, of course, not dwell in the *Campi Lūgentēs*.

467, 468. *ārdentem*: i.e. with wrath. *torva*: for case see § 134. *tuentem* . . . *animum* is a bold phrase, but natural enough since the mind looks out through the eyes. *lēnibat*: conative; for form see § 103. *ciēbat*: i.e. gave way freely to; cf. *ciēbat* . . . *fātū*, III. 344, 345.

469 nearly = I. 432.

- 470 nec magis inceptō vultum sermōne movētur,
 quam sī dūra silex aut stet Marpēsia cautēs.
 Tandem corripuit sēsē atque inimīca refūgit
 in nemus umbriferum, coniūnx ubi pristinus illi
 respondet cūris aequatque Sychaens amōrem.
- 475 Nec minus Aenēās cāsū concussus iniquō
 prōsequitur lacrimis longē et miserātur euntem.
- Inde datum mōlitur iter. Iamque arva tenēbant
 ultima, quae bellō clārī sēcrēta frequentant.
 Hīc illi occurrit Tȳdeus, hīc inclutus armīs
- 480 Parthenopaeus et Adrastī pallentis imāgō,
 hīc multum flētī ad superōs bellōque cadūcī
 Dardanidae; quōs ille omnis longō ōrdine cernēns
 ingemuit, Glaucumque Medontaque Thersilochumque,
 trīs Antēnoridās, Cererīque sacrum Polyboetēn
- 485 Īdaeumque etiam currūs, etiam arma tenentem.
 Circumstant animae dextrā laevāque frequentēs.
 Nec vīdisse semel satis est; iuvat ūsque morārī
 et cōferre gradum et veniendī discere causās.
 At Danaum procerēs Agamemnoniaequē phalanges,

470. *inceptō* = *quem Aenēās facere coeperat*. *vultum*: for case see § 135.

471. *stet* adds to the idea of fixity suggested by *silex* and *cautēs*; *stō* is often, as here, picturesquely used where we might look for *sum*. *Marpēsia*: since Marpeus was a mountain of Paros, V. is comparing Dido to marble (cf. l. 593).

472. *corripuit sēsē*: sc. *ab Aenēā*.

473. *illi*: for case see § 120.

475. *cāsū*: sc. *ēius*.

476. *longē* gives the result of *corripuit sēsē*, 472.

477-547. Next Aeneas sees the place of departed heroes. Among others he notes the champions of Greece and Troy.

477. *datum*: sc. *ā Sibyllā*. *mōlitur*, 'tolls over.'

478. *ultima*: i.e. in this neutral part of the underworld; see on *crimina*, 433.

sēcrēta belongs in thought with *arva*: for its position see on *ignōtum*, II. 50.

479, 480. *Tȳdeus* . . . *Adrastī*: V. is thinking of the expedition of the 'Seven against Thebes,' the most famous event of Greek story before the siege of Troy. *pallentis*: cf. l. 354.

481. *ad superōs*: i.e. among men on earth. *ad*, more often *apud*, with pl. words denoting persons, = 'among.' *cadūcī*, 'fallen'; properly, 'liable to fall.' There is no prtcl. of *cadō* available here.

484. *Antēnoridās*: see Vocab. *Cererī* . . . *sacrum*: as her priest.

485. *etiam* . . . *etiam*, 'still . . . still,' the fundamental sense of the word.

486. *circumstant*: sc. *eum* = *Aenēā*.

488. *cōferre gradum*: sc. *ēius gradū* (dat.), 'to keep pace with him.'

ut vidēre virum fulgentiaque arma per umbrās,
ingenti trepidāre metū; pars vertere terga,
ceu quondam petiēre ratēs, pars tollere vōcem
exiguam; inceptus clāmor frūstrātur hiantis.

Atque hīc Priamidēn laniātum corpore tōtō
Dēiphobum videt et lacerum crudēliter ōra,
ōra manūsque ambās populātaque tempora raptis
auribus et truncās inhonestō vulnere nārīs.

Vix adeō agnōvit pavitantem ac dīra tegentem
supplicia et nōtis compellat vōcibus ultrō:

‘Dēiphobe arripotēns, genus altō ā sanguine Teucrī,
quis tam crudēlis optāvit sūmere poenās?

cui tantum dē tē licuit? mihi fāma suprēmā
nocte tulit fessum vāstā tē caede Pelasgum
prōcubuisse super cōnfūsae strāgis acervum.

Tunc egomet tumulum Rhoetēō in litore inānem
cōstitui et māgnā Mānis ter vōce vocāvi.

Nōmen et arma locum servant; tē, amice, nequīvi

491. *ingenti* . . . *metū* is a tribute to Aeneas's prowess.

492. *quondam* . . . *ratēs*: for a similar picture cf. ll. 275, with n. *vōcem*: coll. singular.

493. *exiguam*: emphatic by position; it = an advers. cl., ‘but these proved all too feeble.’ Their voices, like their bodies, were but shadows of their former selves. *clāmor*, ‘battle-cry.’ *frūstrātur hiantis* (sc. *ēds*), ‘mocks their wide-open mouths.’ The shout begins but never attains any volume.

495, 496. *ōra, ōra*: for the pathetic repetition cf. *lūmina . . . lūmina*, ll. 405, 406. For the acc. in 495-497 see § 135. *populāta* is a strengthened *prīvāta*.

498. *tegentem*, ‘trying to hide.’

499. *nōtis*: sc. *ei*; the inference is that Aeneas and Deiphobus had been intimate friends.

500. *genus*: as in iv. 12; ‘scion.’

501. *optāvit*: i.e. had the hardihood.

502. *cui . . . licuit?* ‘who has had so free a hand concerning you?’

503. *tulit* = *adtulit*, *nārrāvit*; cf. the the common *ferunt* = *dīcunt*. *Pelasgum*: obj. genitive.

504. *strāgis*: the abstract, ‘carnage,’ for the concrete, *corporum* or *cadāverum*. This story was a compliment to Deiphobus; Aeneas had of course expected to see him wounded but not shockingly mutilated.

505. *tumulum . . . inānem*: as in iii. 304.

506. *māgnā . . . vocāvi*: cf. *dixit . . . verba*, 231, and *māgnā . . . ciēmus*, iii. 68 with notes.

507. *servant*: i.e. by preventing it from being forgotten. There is perhaps another suggestion; so long as men remember that Deiphobus is buried there they will not desecrate the place. For the ref. in *nōmen* cf. 234, 235, 381, with

- cōspicere et patriā dēcēdēns pōnere terrā.
 Ad quae Priamidēs: 'Nihil ō tibi, amīce, relictum;
 510 omnia Dēiphobō solvistī et fūneris umbrīs.
 Sed mē fāta mea et scelus exitiāle Lacaenae
 hīs mersēre malīs; illa haec monumenta reliquit.
 Namque, ut suprēmam falsa inter gaudia noctem
 ēgerimus, nōstī; et nimium meminisse necesse est.
 515 Cum fātālis ecus saltū super ardua vēnit
 Pergama et armātum peditem gravis attulit alvō,
 illa chorum simulāns euhantis orgia circum
 dūcēbat Phrygiās; flammam media ipsa tenēbat
 ingentem et summā Danaōs ex arce vocābat.
 520 Tum mē cōfectum cūris somnōque gravātum
 infēlix habuit thalamus, pressitque iacentem
 dulcis et alta quiēs placidaeque simillima mortī.
 Ēgregia intereā coniūnx arma omnia tēctīs
 āmovet et fidum capitī subdūxerat ēnsem;
 525 intrā tēcta vocat Menelāum et limina pandit,
 scilicet id māgnūm spērāns fore mūnus amanti

notes. The *arma* were put on the *tumulus*; cf. 233. *tē, amīce*: for scansion see § 260. *tē* = *tuum corpus*.

508. *patriā* is an important word here; a grave in the fatherland was a blessing. Cf. n. on *nūdus*, v. 871. *pōnere terrā*: i.e. to bury.

509. *relictum*: i.e. has been left undone.

510. *Dēiphobō*: emphatic substitute for *mihī*; cf. *Nisō*, v. 364, and see on *Iūnōnis*, l. 48. *fūneris*, 'his body,' is really a substitute for *mei* or *meis*.

511. *Lacaenae*: scornful, 'that (notorious) woman from Sparta'; Helen.

512. *illa*: nom. singular.

513, 514. *ut*: as in l. 667. *suprēmam* . . . *ēgerimus*: the ref. is to ll. 248, 249, ll. 265. *nimium*, 'all too well.'

515. *salth* practically = 'eagerly,' and is inconsistent with *quater* . . . *substitit*, ll. 242, 243.

516. *alvō*: abl. of spec. with *gravis*.

517. *chorum*: i.e. a dance of thanksgiving for deliverance from the Greeks; the dance was often an expression of public joy. *euhantis* is here trans. (§ 130), 'celebrating with the (Bacchic) cry *euhoē*.' *circum*: i.e. from temple to temple, the usual custom.

518. *flammam*: no doubt all the dancers, as usual, carried torches. To the Trojans Helen's torch thus seemed innocent enough; to the Greeks it was a signal (519). Its size was therefore important.

520. *cūris*: i.e. those of the siege.

521. *thalamus*: after the death of Paris Deiphobus had married Helen.

522. *dulcis* . . . *mortī*: see on *cōsanguineus*, 278.

523. *ēgregia*: ironical.

526. *scilicet*: as in ll. 577; see n. there. *amantī*, 'her lover,' a scornful designation of Helen's former husband.

et sūmam exstingui veterum sic posse malōrum.
 Quid moror? inrumpunt thalamō; comes additur ūnā
 hortātor scelerum Aeolidēs. Dī, tālia Grāis
 instaurāte, piō sī poenās ōre repositō.

530

Sed tē qui vīvum cāsus age fāre vicissim
 attulerint. Pelagīne venīs errōribus āctus
 an monitū divum? an quae tē fortūna fatīgat,
 ut tristīs sine sōle domōs, loca turbida, adirēs?

Hāc vice sermōnum roseīs Aurōra quadrigīs
 iam medium aetheriō cursū trāiēcerať axem,
 et fors omne datum traherent per tālia tempus,
 sed comes admonuit breviterque adfāta Sibylla est:

535

'Nox ruit, Aenēā; nōs flendō dūcimus hōrās.
 Hic locus est, partīs ubi sē via findit in ambās;
 dextera quae Dītis māgnī sub moenia tendit,
 hāc iter Elysium nōbis; at laeva malōrum

540

527. *malōrum*, 'wickedness.' This whole account (515-527) is inconsistent with ll. 254 ff., as well as with ll. 567 ff.; in the latter passage Helen is pictured as crouching in Vesta's temple, hated by Greeks and Trojans both.

529, 530. *hortātor scelerum*: Ulixes is *scelerum* . . . *inventor*, ll. 164. *Aeolidēs*: in Homer Ulixes is son of Laertes. Later gossip made him the son of the Corinthian Sisyphus by the wife of Laertes. Sisyphus was notorious for his trickery. *tālia* . . . *instaurāte*: briefly put for 'once again deal out such a fate, but this time to the Greeks.' See on *instaurāmus*, III. 62. *piō* carries the emphasis, 'if holy are the lips with which,' etc.; cf. *sī pietāte meremur*, ll. 690.

532, 533. *pelagī* . . . *divum*: the underworld, as V. has pictured it hitherto, could not be reached by ship. Here, however, in his own thoughts, V. has identified the underworld with Cumae.

534. *loca turbida*, 'the land of con-

fusion.' Cf. *loca senta sitū*, 462. *adirēs*: *fatīgat*, 533, really = *fatigavit et fatīgat*; hence the tense of *adirēs* is correct.

536. *aetheriō* = *per aethera. axem*, 'heavens.' It was now past noon. They had entered the underworld at day-break; see 255 ff.

537, 538. *traherent*, 'would have wasted'; lit., 'would have trailed out.' For the mood and tense see on *sineret dolor*, 81. For the natural prot., *nī comes admonēret*, the more effective statement of fact in 538 is substituted. *breviter*: the Sibyl's speeches are like the oracles she delivers; cf. 321, 398, and note the brevity of the oracle, 83-97.

539. *ruit*: i.e. is rushing up from the ocean.

540. *hic* . . . *ambās*: we have reached the end of the neutral region (see on *crimīna*, 433, and cf. 477, 478). *ambās* here = *duās*.

541. *dextera* = an adv., 'on the right.' *quae*: sc. *via*.

542. *iter* . . . *nōbis* (sc. *est*) in effect = *nōbis eundum*.

exercet poenās et ad impia Tartara mittit.'

Dēiphobus contrā: 'Nē saevī, māgna sacerdos;

545 dīscēdam, explēbō numerum reddarque tenebris.

I decus, i, nostrum; meliōribus ūtere fātis.'

Tantum effātus et in verbō vestīgia pressit.

Respicit Aenēās subitō et sub rūpe sinistrā

moenia lāta videt triplici circumdata mūrō,

550 quae rapidus flammis ambit torrentibus amnis,

Tartareus Phlegethōn, torquetque sonantia saxa.

Porta adversa ingēns solidōque adamante columnae,

vīs ut nūlla virum, nōn ipsī excindere ferrō

caelicolae valeant; stat ferrea turris ad aurās,

555 Tisiphonēque sedēns pallā succincta cruentā

vēstibulum exsomis servat noctēsque diēsque.

Hinc exaudiri gemitūs, et saeva sonāre

verbera, tum stridor ferrī trāctaeque catēnae.

Cōstitit Aenēās strepitūque exterritus haesit.

560 'Quae scelerum faciēs, ō virgō, effāre, quibusve

urgentur poenīs? quis tantus plangor ad aurās?'

Tum vātēs sic ōrsa loqui: 'Dux inclute Teucrum,

543. *exercet*: lit., 'piles'; we might say, 'sets in train,' 'puts in motion.' *et* . . . *mittit* gives the means and manner of *exercet*, 'by sending them,' etc.

545. *numerum*. sc. *animarum* or *umbrarum*. *reddar* is a middle.

547. *in verbō* . . . *pressit*: cf. *mediū* . . . *in voce resistit*, iv. 76.

548-627. Aeneas sees a huge fortress surrounded by a fiery stream; from the fortress come sounds of woe. The Sibyl explains that this is Tartarus, the place of the guilty, and describes some of its horrors.

548. *respicit*, 'looks about him.'

549. *moenia*, 'buildings,' as in ll. 234; freely, 'stronghold.'

550. *flammis* . . . *amnis*: the river serves as a moat, outside the *murus*.

551. *torquet*: i.e. carries along, making them whirl about as they go. *tor-*

quet . . . *saxa* throws light on *rapidus*, 550.

552. *adversa*: sc. *ei* (= *Aenēae*) *est*.

554. *stat* gives the result rather than the process; we should have looked for *directa est*.

556. *vēstibulum* belongs in thought with *sedēns*, 555, as well as with *servat*, 'seated at the entrance keeps ward over it.'

558. *ferrī* and *catēnae* describe the same thing. *trāctae*, 'trailing'; lit., 'dragged,' as those wearing the chains move about.

560. *faciēs*, 'types.' Aeneas naturally associates the groans and the clanking chains with guilt and punishment. Besides, he has had a hint from the Sibyl, 543.

561. *ad aurās*: sc. *il*, *oritur*, or the like.

nūllī fās castō scelerātum insistere līmen;
 sed mē, cum lūcis Hecatē praeſecit Avernis,
 ipsa deum poenās docuit perque omnia dūxit.
 Gnōsius haec Rhadamanthus habet dūrissima rēgna
 castīgatque, auditque dolōs subigitque fatēri,
 quae quis apud superōs fūrtō laetātus inānī
 distulit in sēram commissa piacula mortem.
 Continuō sontis ultrix accincta flagellō
 Tisiphonē quatit insultāns torvōsque sinistrā
 intentāns anguis vocat agmina saeva sorōrum.
 Tum dēmum horrisonō stridentēs cardine sacrae
 panduntur portae. Cernis, cūstōdia quālis
 vēstibulō sedeat, faciēs quae limina servet?
 Quinquāgintā ātrīs immānis hiātibus hydra,
 saevior intus habet sēdem. Tum Tartarus ipse
 bis patet in praeceps tantum tenditque sub umbrās,

568. *scelerātum* . . . *līmen*: cf. *impia Tartara*, 543. The *vs.* = 'These things you cannot see for yourself.' 564, 565 = 'but I can describe them to you.'

567. *castīgatque* belongs with what precedes. *rēgna* . . . *castīgat* strikingly describes the function of Rhadamanthus; he is jailer and executioner, not judge. The judge in the underworld is Minos; see 481-483. *audit* . . . *fatēri*: he knows that all delivered to him are guilty, but must know the facts in each case to administer fitting punishment. *dolōs*: *dolus* is a technical term of law for intentional wrong-doing.

568. *quae* = *quaecumque*; join with *commissa piacula*, 569. *quis*: the indefinite pron.; see on *qui*, 141. *apud superōs* = *ad superōs*, 481. *fūrtō*, 'cheat,' the attempt to escape punishment (569). *inānī*: because escape is impossible.

569. *distulit* . . . *mortem* contains two thoughts: (1) the commission of crimes, (2) the atonement for crimes committed. The latter thought predominates. The double sense of *piacula*,

usually 'atonements,' sometimes 'sins,' has made this condensation possible. 568, 569 thus = 'those crimes of his life in the upper world each man has hidden, rejoicing in the idle cheat and postponing atonement till he finds that death has rendered such atonement too late.'

570. *continuō*: i.e. as soon as the full measure of their guilt is known.

571. *quatit*, a strong expression for 'lashes furiously.'

572. *agmina*: V. talks as if there were many Furies. The number is usually given as three.

573-575. *tum* . . . *portae* tells us indirectly (§225) that the scenes of 567-572 have all taken place in the *vēstibulum* (556). *sacrae*: i.e. to the powers of the underworld; 'awful.' *cernis* . . . *servet* refers to Tisiphone; see 555, 556.

577. *saevior*: i.e. even than Tisiphone.

578. *in praeceps*, 'sheer downwards'; *praeceps* is here a noun meaning merely 'perpendicular'; hence the definition *tendit* . . . *umbrās* is needed.

- quantus ad aetherium caeli suspectus Olympum.
 580 Hic genus anticum Terrae, Titānia pūbēs,
 fulmine deiecti fundō volvuntur in imō.
 Hic et Alōidās geminōs immānia vidī
 corpora, quī manibus māgnū rescindere caelum
 adgressi superisque Iovem dētrūdere rēgnīs.
 585 Vidī et crūdēlis dantem Salmōnea poenās,
 dum flammās Iovis et sonitūs imitātur Olympī.
 Quattuor hic invectus equīs et lampada quassāns
 per Grāiū populōs mediaeque per Ēlidis urbem
 ibat ovāns divūmque sibi poscēbat honōrem,
 590 dēmēns, quī nimbōs et nōn imitābile fulmen
 aere et cornipedum pulsū simulāret equōrum;
 at pater omnipotēns dēnsa inter nūbila tēlum
 contorsit, nōn ille facēs nec fūmea taedis
 lūmina, praecipitemque immānī turbine adēgit.
 595 Nec nōn et Tityon, Terrae omniparentis alumnum,
 cernere erat; per tōta novem cui iūgera corpus
 porrigitur, rōstrōque immānis vultur obuncō
 inmortāle iecur tondēns fēcundaque poenis

579. caeli: obj. gen. with *suspectus*; it=an adj. 'skyward,' 'upward.' V. is thinking of the view from earth upward to heaven. With 578, 579 cf. iv. 445, 446.

580. Titānia pūbēs: for the Titans see §§ 273-275.

581. volvuntur: i.e. are still groveling. Their punishment is never-ending.

582. Alōidās: for the attack of the giants on Jupiter see § 274.

585, 586. dantem . . . dum . . . imitātur, 'who suffered . . . the while he was imitating.' The nature of that punishment appears from 592-594. The present punishment of Salmoneus is not described.

587. quassāns: i.e. to make it give more light.

588. mediae . . . urbem may refer to the city of Elis itself, specially sacred to Jupiter, or may loosely describe

Olympia, the *district* in which the great games were held; he defies Jupiter on his own ground.

590, 591. quī . . . simulāret gives the reason for the exclamation *dēmēns*. aere= *aerō currū*: Salmoneus drove a brazen car over a brazen bridge. This vs. describes the mock thunder, as 597 described the mock lightning. *simulāret*: conative.

592. tēlum= *rap'dum* . . . *ignem*, i. 42.

593. ille: as in i. 2, v. 186, etc.

594. praecipitem . . . adēgit: cf. *turbine corripuit*, i. 45. turbine might also be taken of the 'whirl' or furious force of the thunderbolt.

596. erat, 'it was possible.'

598. fēcunda . . . poenis: because ever renewed (cf. *inmortāle iecur*; also 600) and so ever supplying materials whereby the vulture can torture Tityos.

viscera rimāturque epulis habitatque sub altō
 pectore, nec fibrīs requiēs datur ūlla renātis. 600
 Quid memorem Lapithās, Ixiona Pirithoumque,
 quōs super ātra silex iam iam lāpsūra cadentique
 imminet adsimilis? lūcent geniālibus altīs
 aurea fulcra toris, epulaeque ante ōra parātae
 rēgificō lūxū; Furiarū māxima iūxtā 605
 accubat et manibus prohibet contingere mēnsās
 exsurgitque facem attollēns atque intonat ōre.
 Hic, quibus invisī frātrēs, dum vīta manēbat,
 pulsātusve parēns et fraus innexa clientī,
 aut quī divitiis sōlī incubuēre reptis 610
 nec partem posuēre suis, quae māxima turba est,
 quique ob adulterium caesi, quique arma secūtī
 impia nec veritī dominōrum fallere dextrās,
 inclūsī poenam expectant. Nē quaere docērī,
 quam poenam, aut quae fōrma virōs fortūnavē merset. 615

599. rimātur: sc. ea = viscera. epulis: for case see § 123. rimātur . . . epulis effectively pictures the grievous pain endured by Tityos; the iecur and the viscera are renewed each time just as the vulture's supply of food seems exhausted.

600. nec . . . renātis: they are eaten as soon as they grow.

601. quid memorem: as in 123.

602. iam iam lāpsūra, 'on the very verge of falling.' cadentique (sc. silici): for scansion see § 256.

604. fulcra, 'rests,' 'supports,' the ends of the framework which supported the cushions of the couch; they corresponded to the head of a modern sofa.

605. rēgificō lūxū: cf. rēgālī . . . lūxū, l. 637. The punishment described in 602-607 is usually represented in ancient stories as having befallen Tantalus, not Ixion and Pirithous.

608, 609. quibus belongs with pulsātus and innexa (est) as with invisī (erant): see §§ 125, 121. pulsātusve parēns: old Roman law punished this offence with death. fraus . . . clientī:

the patrōnus was bound to protect his clientēs to the very utmost.

610. incubuēre denotes the eagerness with which they devoted all their powers and faculties to their treasures.

611. suis, 'their kin.' quae: what is the antecedent? For the gender see on hōc, l. 17.

612, 613. quī . . . caesi: the law allowed an outraged husband to put to death an adulterer caught in the act. quī . . . dextrās: the ref. is to uprisings of slaves. dextrās: properly the pledge of faith, but here, by metonymy, that faith itself, 'confidence.'

614. inclūsī: sc. in Tartarum. poenam expectant is inconsistent with 570 ff., from which we should suppose that the entrance into Tartarus proper marked the beginning of punishment. V.'s picture here, however, is very effective, dwelling as it does on the agony of waiting in the sight of spectacles like those of 602 ff.

615. poenam: sc. expectant. fōrma is in itself indefinite, but its position

Saxum ingēns volvunt alii, radiisque rotārum
districti pendent; sedet aeternumque sedēbit
infēlix Thēseus, Phlegyāsque miserrimus omnīs
admonet et māgnā testātur vōce per umbrās:

620 "Discite iūstitiam moniti et nōn temnere divōs."

Vēndidit hīc aurō patriam dominumque potentem
inposuit, fixit lēgēs pretiō atque refixit;
hīc thālāmūm invāsit nātae vetitōsque hymenaeōs;
ausī omnēs immāne nefās ausōque potītī.

625 Nōn, mihi sī linguae centum sint ōraque centum,
ferrea vōx, omnīs scelerum comprēdere fōrmās,
omnia poenārum pērcurrere nōmina possim.'

Haec ubi dicta dedit Phoebi longaeva sacerdos,
'Sed iam age, carpe viam et susceptum perface mūnus;
630 adcelerēmus,' ait; 'Cyclōpum ēducta camīnis
moenia cōspiciō atque adversō fornīce portās,

between *poenam* and *fortūna* makes it mean 'woe,' 'suffering'; it practically = *fōrma poenae* or *mafi*. *merset* has future force, 'is to overwhelm.' Note the parallelism in this vs.

616, 617. *saxum* . . . *alii*: they fare as Sisyphus did, who was condemned to roll up hill a stone which always rolled down again when he got it to the top. *radiis* . . . *pendent*: this is Ixion's fate as pictured by other writers; contrast 601-607. For *-que* we should say 'or.' *districti*: i.e. with arms and legs stretched out. *sedet*: i.e. chained to a rock, as story said, by way of punishment for his attempt to carry off Proserpina (122, 393). Other writers say that Hercules rescued him and this is implied in Aeneas's words, 123.

618. *Phlegyās* . . . *umbrās*: V. does not describe his punishment but leaves its severity to be inferred from his doleful warning, 630. That warning would, of course, be useless to the condemned shades in Tartarus, but V. has his eye on the human readers of his poem.

620. *nōn* . . . *divōs* virtually = *fā*, duty to the gods.

622. *fixit* . . . *atque refixit*: i.e. made and unmade. At Rome, laws, when duly enacted, were inscribed on bronze tablets and set up in a public place; *Cic. Cat. III. § 19* speaks of the *aera legum*. When laws were annulled the tablets containing them were taken down. For *fixit* cf. I. 348, III. 287; for *refixit* cf. v. 300, v. 527.

624. *ausō* . . . *potītī*, 'gained their venture.' *ausō* = *eo quod ausi erant*. In itself the phrase is a compliment but in this setting it is an added justification of their punishment.

628-678. Aeneas deposits the golden bough in Pluto's palace and passes on to the place of the blessed. He inquires the way to Anchises.

629. *mūnus*: in part 'duty,' i.e. of carrying the bough to Proserpina (cf. 632, 142, 143), in part 'gift.'

630. *Cyclōpum* . . . *camīnis*: see §§ 284, 300. The palace is of metal.

631. *moenia*: as in 649. Sc. *Ditis* or *Plūtōnis*. *adversō*: as in 279, 412.

haec ubi nōs praecepta inbent dēpōnere dōna.⁶³²
 Dixerat et parit̄er gressi per opāca viārum
 corripunt spatium medium foribusque propinquant.
 Occupat Aenēās adiūtum corpusque recentī
 spargit aquā rāmūmque adversō in limine figit.

His dēmum exāctis, perfectō mūnere dīvae,
 dēvērēre locōs laetōs et amoena virecta
 fortunātōrum nemorum sēdēsque beātās.
 Largior hīc campōs aethēr et lūmine vestit
 purpureō, sōlemque suum, sua sīdera nōrunt.
 Pars in grāmīneis exerceant membra palaestris,
 contendunt lūdō et fulvā luctantur harēnā;
 pars pedibus plaudunt choreās et carmina dicunt;
 nec nōn Thrēicius longā cum veste sacerdos
 obloquitur numeris septem discrīmina vōcum
 iamque eadem digitis, iam pectine pulsat eburnō.)
 Hīc genus antīcum Teucrī, pulcherrima prōlēs,

632. *praecepta*: practically 'our instructions,' the rules governing the use of the golden bough.

633. *opāca viārum*: see § 197.

634. *corripunt spatium*: cf. v. 316. *medium*, 'intervening.'

635. *recenti*: i.e. pure. Cf. II. 719, 720, with n. on *virō*. Aeneas purifies himself before he enters Elysium. V. has in mind the custom whereby vessels of lustral water were set at the doors of temples to be used by entering worshippers.

637. *mūnere*: here merely 'gift'; contrast 629.

640. *largior* = an adv., 'more fully' (sc. than on earth), and may thus be coupled by *et* with *lūmine* . . . *purpureō*. For the latter phrase see on I. 590, 591. See also on *dulci adspirāns* . . . *umbrā*, I. 604. *aethēr*: here of pure dazzling air. With the brightness of Elysium contrast the gloom elsewhere in the underworld, noted e.g. in 266-272, 340, 452-454.

641. *suum, sua*: i.e. distinct from those of earth.

642. *palaestris*: here the place of the game; in III. 281 it = the game.

644. *choreās*: acc. of effect; § 123.

645. *Thrēicius* . . . *sacerdos*: Orpheus; cf. 119, 120. *longā* . . . *veste*: a long robe, like long hair (see on *crinitus*, I. 740), was characteristic of musicians.

646. *obloquitur* . . . *vōcum*, 'and sounds forth, to match (*ob-*) their strains, the seven changing notes (of his lyre).' *numeris*: the strains of the dance and the song of 644. *discrīmina*: for case see § 180. V. is thinking of the seven-stringed lyre or heptachord of the Greeks.

647. *digitis*: i.e. of the left hand, used in producing the lighter notes. *pectine*, 'quill,' held in the right hand. Cf. the quills or picks used nowadays in playing the mandolin or the zither.

648. *genus* . . . *prōlēs*: cf. 580, which

- māgnanimī hērōes nātī meliōribus annīs,
 650 Iūsque Assaracusque et Trōiae Dardanus auctor.
 Arma procul currūsque virum mirātur inānīs;
 stant terrā dēfixae hastae, passimque solūtī
 per campum pāscuntur equī; quae grātia currum
 armōrumque fuit vivīs, quae cūra nitentīs
 655 pāscere equōs, eadem sequitur tellūre repostōs.
 Cōnspicit ecce aliōs dextrā laevāque per herbam
 vescentis laetumque chorō paeāna canentīs
 inter odōrātum laurī nemus, unde supernē
 plūrimus Ēridanī per silvā volvitur amnis.
 660 Hīc manus ob patriam pūgnandō vulnera passi,
 quīque sacerdōtēs castī, dum vīta manēbat,
 quīque piī vātēs et Phoebō digna locūtī,
 inventās aut quī vītā excoluēre per artīs,
 quīque suī memorēs aliquōs fēcēre merendō;
 665 omnibus hīs niveā cinguntur tempora vittā.
 Quōs circumfūsōs sic est adfāta Sibylla,
 Mūsaeum ante omnis (medium nam plūrima turba
 hunc habet atque umerīs exstantem suspicit altīs):

begins the description of the dwellers in Tartarus.

649. *meliōribus*: i.e. than those of the fall of Troy and Aeneas's wanderings.

651. *mirātur*: sc. *Aenēās*.

653. *grātia*: freely, 'pleasure'; lit., 'charm,' 'loveliness.' *currum*: a subjective gen.; for the form see § 91.

654. *vivīs*: sc. *eis*.

655. *pāscere*: join with *cūra*; see § 170.

656, 657. *dextrā* . . . *vescentis*: so in l. 214 the Trojans feast simply but pleasantly. Contrast the elaboration of the tantalizing banquet of 603-607.

658. *unde supernē*: freely, 'the source whence, making its way to the world above.' *supernē* = *apud superōs*, 568.

659. *Ēridanī*: see Vocab. V. was perhaps thinking of the Po, a river which he doubtless knew well. Near its

source it flows underground for a time and so it was naturally fabled to have its source in the underworld. *per silvā*: i.e. between its wooded banks.

660. *manus* . . . *passi*: for the pl. pticpl. cf. *pars* . . . *parāti*, v. 103, with n. *passi* = *qui passi sunt*.

661, 662. *castī*: sc. *erant*, as also with *vātēs*, 662. The latter word here includes prophets and poets. *Phoebō digna*: i.e. worthy of the god who inspired them; § 281.

663. *vītā excoluēre*: i.e. have made life fuller and thereby better worth living. *excoluēre* suggests the thought of helping the advance of civilization, of uplifting the race. 660-665 correspond closely in form to 608-613; cf. 661 esp. with 608.

667, 668. *nam* . . . *altīs*: he is most conspicuous.

'Dīcite, fēlicēs animae, tūque, optime vātēs,
 quae regiō Anchīsēn, quis habet locus? illius ergō 670
 vēnimus et māgnōs Erebi trānāvimus amnis.'
 Atque huic respōnsum paucīs ita reddidit hērōs:
 'Nūllī certa domus; lūcīs habitāmus opācīs
 ripārumque torōs et prāta recentia rīvīs
 incolimus. Sed vōs, sī fert ita corde voluntās, 675
 hōc superāte iugum, et faciļī iam trāmite sistam.'
 Dixit et ante tulit gressum campōsque nitentīs
 dēsuper ostentat; dehinc summa cacūmina lincunt.

At pater Anchīsēs penitus convalle virentī
 inclūsās animās superumque ad lūmen itūrās 680
 lūstrābat studiō recolēns omnemque suōrum
 forte recēnsēbat numerum cārōsque nepōtēs
 fātaque fortunāsque virum mōrēsque manūsque.
 Isque ubi tendentem adversum per grāmina vīdit
 Aenēān, alacris palmās utrāsque tetendit, 685
 effūsaeque genīs lacrimae, et vōx excidit ōre:
 'Vēnistī tandem, tuaque exspectāta parentī
 vicit iter dūrum pietās? datur ōra tuērī,
 nāte, tua et nōtās audire et reddere vōcēs?
 Sic equidem dūcēbam animō rēbarque futūrum 690

670. *ergō*: a prep., = *causā*. This use belongs mainly to old Latin.

672. *atque*, 'forthwith'; see § 206.

673. *opācīs*: i.e. shaded, pleasant.

674. *ripārum* . . . *torōs*: freely, 'cushion-like banks.' For the gen. *ripārum* see § 111. The banks are rounded like *tori*, and soft with turf; cf. *viridantē torō* . . . *herbae*, v. 288. *recentia*: we should say 'freshened,' 'refreshed.'

679-702. Anchises is surveying the long line of his future descendants, the souls that are again to inhabit human forms. He greets Aeneas warmly.

679. *convalle* belongs in part with *inclūsās*, in part with *lūstrābat*, 681.

681. *studiō*: modal abl., 'eagerly,' 'lovingly.'

682. *forte recēnsēbat*: V. dwells on the fact that Anchises's present thoughts fit in with the purpose of Aeneas's coming.

683. *mantis*, 'exploits,' a meaning akin to that borne by this word in l. 455. See n. there.

684. *adversum* = an adv., 'towards him (self).'

686. *vōx* . . . *ōre* expresses eagerness; he does not wait to speak properly.

687. *exspectāta parentī*: i.e. on which your father so confidently counted.

689. *nōtās* . . . *vōcēs*: cf. *vērīs audire et reddere vōcēs*, l. 409.

690. *dūcēbam* = *existimābam*; *dūcō* often = 'to think.'

tempora dinumerāns, nec mē mea cūra fefellit.
 Quās ego tē terrās et quanta per aequora vectum
 accipio, quantīs iactātum, nāte, periclis!
 Quam metuī, nē quid Libyae tibi rēgna nocērent!'

- 695 Ille autem: 'Tua mē, genitor, tua tristis imāgō
 saepius occurrēns haec līmina tendere adēgit;
 stant sale Tyrrhēnō classēs. Dā iungere dextram,
 dā, genitor, tēque amplexū nē subtrahe nostrō.'
 Sic memorāns largō flētū simul ōra rigābat.
- 700 Ter cōnātus ibi collō dare brachia circum,
 ter frūstrā comprēnsa manūs effūgit imāgō
 par levibus ventis volucrique simillima somnō.

- Intereā videt Aenēās in valle reductā
 sēclūsum nemus et virgulta sonantia silvae
- 705 Lēthaeumque domōs placidās quī praeñatat antēm.
 Hunc circum innumerae gentēs populique volābant,
 ac velut in prātis ubi apēs aestāte serēnā
 flōribus insidūnt variis et candida circum
 lilia funduntur, strepit omnis murmure campus.
- 710 Hōrrēscit visū subitō causāsque requirit
 inscius Aenēās, quae sint ea flūmina porrō,
 quīve virī tantō complērint agmine ripās.
 Tum pater Anchisēs: 'Animae, quibus altera Fātō

691. *tempora*: we should say 'days' or 'hours.' *cūra* denotes the hope Anchises had of his son's coming, which was after all coupled with a fear that something might hinder their reunion.

692. *terrās*: with *per*; see § 210.

694. *nē . . . nocērent*: cf. *Venus's* words, l. 671, 672.

695. *tua . . . imāgō*: cf. iv. 351-353, and v. 722 ff.

696. *līmina*: for case see § 127. *tendere*: for the infin. see § 103.

698. *tē . . . nostrō*: cf. 465.

699. *largō . . . rigābat*: cf. *largō . . . vultum*, l. 465.

700-702 = ll. 792-794. See notes there.

703-723. Aeneas, seeing the spirits

crowding to the river Lethe, asks who and what they are. Anchises explains that these are spirits destined to live again in the upper world.

703. *valle reductā*: a special nook of the *convallis* of 679.

707. *apēs*: for a simile involving bees see l. 430-436.

709. *murmure*, 'humming,' is used of any indistinct noise and so equally fits the hum of the crowd and the buzz of the bees.

711. *porrō* belongs closely with *ae flūmina*, with adj. value, 'distant'; see on *longē*, l. 14. It repeats the thought of *vallis . . . nemus*, 703, 704.

713. *altera* = an adv., 'for the second time.'

corpora debentur, Lethaei ad fluminis undam
securis latentes et longa oblivia potant.

715

Hae equidem memorare tibi atque ostendere coram,
iam pridem hanc prolem cupio enumerare meorum,
quo magis Italia mecum laetere reperta.

‘O pater, anne aliquas ad caelum hinc ire putandum est
sublimis animas iterumque ad tarda reverti
corpora? quae lucis miseris tam dira cupidō?’

720

‘Dicam equidem nec te suspensum, nate, tenēbō,’
suscipit Anchises atque ordine singula pandit.

‘Principio caelum ac terras camposque liquentis
lucentemque globum lunae Titaniaque astra

725

spiritus intus alit, totamque infusa per artus
mens agitat molem et magnō se corpore miscet.

Inde hominum pecudumque genus vitaeque volantum
et quae marmoreo fert monstra sub aequore pontus.

715. *securis*: a transferred epithet, § 194; the waters are ‘careless’ because they remove all care. Render ‘that free from care.’

717. *hanc prolem . . . meorum*: cf. *pūdes . . . tuorum*, I. 899.

719. *ō pater*: this address sufficiently indicates the change of speaker. *sublimis* = an adv. with *ire* (cf. *sublimem*, I. 259, *sublimis*, I. 415), and repeats the thought of *ad caelum*, 719.

723. *suscipit*: freely, ‘replies’; lit., ‘takes up.’ Sc. *lenāem* or *sermōnem*.

724-751. Anchises explains the nature of the soul, how it is clogged by the body, how after death it must be purified, and how most souls are then sent back to the world to animate other bodies.

724, 725. *principio*: as in III. 881. *campos . . . liquentis*: a picturesque substitute for *mare*. *Titania . . . astra*: the sun; see § 231 (end). *caelum . . . astra* = ‘the whole universe.’

726. *spiritus . . . alit*: V. has in mind a philosophical doctrine common in Greek and Roman writers, of the

anima mundi, or quickening soul which pervades the universe. The souls of individuals are portions of this world-soul. For V.’s interest in philosophy see §§ 83, 42. *artus*, like *corpore*, 737, personifies the universe.

727. *mens*: a further definition of *spiritus*. The *anima mundi* possesses consciousness, the power of thought; it is sometimes called *ratiō*, ‘reason.’ *agitat*: i.e. makes it live, ‘animates,’ motion being a sign of life. *molem* and *corpore* both denote the universe, described in 724, 725. *se corpore miscet*: *miscet* and *fungere* sometimes (chiefly in verse) take an acc. and an abl.; the latter appears sometimes to be local, sometimes instr., sometimes one of accompaniment.

728. *inde*: i.e. from this *spiritus* and this *mens*, 726, 727. Sc. *est*, ‘spring.’ *volantum*: cf. *volantes*, 239.

729. *marmoreo*: i.e. bright, flashing. *hominum . . . pontus* includes all living creatures on earth, in the air, or in the sea.

- 720 **I**gneus est ollis vigor et caelestis origō
 sēminibus, quantum nōn noxia corpora tardant
 terrēnīque hebetant artūs moribundaque membra.
 Hinc metuunt cupiuntque, dolent gaudentque, neque aurās
 dispiciunt clausae tenebris et carcere caecō.
- 735 **Q**uīn et suprēmō cum lūmine vīta reliquit,
 nōn tamen omne malum miseris nec funditus omnēs
 corporeae excēdunt pestēs, penitusque necesse est
 multa diū concrēta modis inolēscere miris.
 Ergō exercentur poenis veterumque malōrum
- 740 supplicia expendunt. Aliae panduntur inānis
 suspēnsae ad ventōs, aliis sub gurgite vāstō
 infectum eluitur scelus aut exūritur ignī,
 (quisque suōs patimur Mānis; exinde per amplum
 mittimur Ēlysium et pauci laeta arva tenēmus),

730, 731. *ollis* . . . *sēminibus* refers back to *spiritus* and *mēns*, 726, 727. For the form *ollis* see § 92. *vigor*, 'life,' 'glow.' There is parallelism in this vs. The *anima mundi* (see on 726) was variously identified with air, fire, or the ether. To the ancients air and fire seemed very closely akin. Both rise heavenward; hence we have the phrase *caelestis origō*. *quantum*, 'in so far as.' *corpora tardant*: cf. *tarda* . . . *corpora*, 730, 721.

733, 734. *hinc*: i.e. in consequence of this clogging influence of the body. *metuunt* . . . *gaudent*: the subject is *illa sēmina*, to be derived from 730, 731, but V. feels these words to be equivalent to *animas*; hence he writes *clausae*, 734. The philosophers distinguished four kinds of reprehensible emotion: fear of future evil (*metus*), craving for future good (*cupido*), grief over present evil (*dolor*), joy over present good (*gaudium*). *aurās* carries us back to *igneus* . . . *origō*, 730, and practically = 'their heavenly origin.' *tenebris* . . . *carcere*: i.e. of the body.

735. *quīn* et = *quīn etiam*, II. 708. *cum* is the conjunction. *reliquit*: sc. *ēde*.

736. *miseris* (sc. *eis*); for case see § 120. V. writes loosely here, talking of the persons whose life has quitted them rather than of those persons' souls. We should have looked for *miserōrum animis*.

737. *corporeae* . . . *pestēs* is defined by *metuunt* . . . *gaudent*, 733; see n. there -que: cf. n. on *et*, II. 94.

738. *diū concrēta* = *quas diū concrētūrunt* (sc. with those souls; see on *miseris*, 736). See n. on *crētus*, II. 74. *inolēscere*: sc. *eis* = *animis*.

739-742. *poenis* . . . *supplicia*: these penalties are intended simply as means of purifying the various souls. *inānis* . . . *ventōs*: the winds are empty because they are without substance. Cf. *tenuis* . . . *ventōs*, v. 526, 527. *alias* . . . *ventōs* means that some souls are purified by air. *aliis* . . . *scelus*: this purification is by water; *sub* . . . *vāstō* picturesquely suggests the thoroughness of the purging. *infectum*: a transferred epithet; the word is properly applicable to the soul stained by guilt rather than to the guilt itself. *infectum* . . . *scelus* = 'the stain of guilt.'

743, 744. *Mānis*: properly the spirit

dōnec longa diēs perfectō temporis orbe
concrētam exēmit lābem pūrumque relinquit
aetherium sēnsū atque aurāi simplicis ignem.
Hās omnīs, ubi mille rotam volvēre per annōs,
Lēthaeum ad fluvium deus ēvocat agmine māgnō,
scilicet inmemorēs supra ut convexa revīsant
rūrsus et incipiant in corpora velle revertī.' 745

Dixerat Anchīsēs nātumque ūnāque Sibyllam
conventūs trahit in mediōs turbamque sonantem
et tumultum capit, unde omnis longō ōrdine posset
adversōs legere et venientum discere vultūs. 750
'Nunc age, Dardaniā prōlem quae deinde sequātur
glōria, quī maneant Italā dē gente nepōtēs,
inlūstris animās nostrumque in nōmen itūrās
expediam dictīs et tē tua fāta docēbō.

that survives the death of the body, but here, by metonymy, the lot or experiences of that spirit, 'condition in the world below.' From this point through 749 the passage has been very variously explained; it is perhaps incomplete (§ 49). Taking the words as they stand (*nōs*) *pauci*, 'few of us,' seems to be subject of *mittimur* as of *tenēmus*. Those that are sent through Elysium, etc., constitute but a small portion of the whole number of souls purified (739-742), though in themselves a great host (706, 749).

746. *concrētam*, 'ingrained'; cf. *diū concrēta*, 738, with note.

747. *sēnsū* = *spiritus*, 726, and *mēns*, 737. Render by 'mind,' 'intelligence.' Note also that *aetherium* = *coelestis*, 730. *aurāi* . . . *ignem*: i.e. pure fiery air, unpolluted ether. For the form *aurāi* see § 88. *simplicis* = 'uncompounded,' and so free from any admixture of corruption, 'pure,' 'elemental.' In *pūrum* . . . *ignem* V. has restated, in different words (§ 181), his theory of the *anima mundi*; see on *spiritus* . . . *alīi*, 726, *igneus* . . . *vigor*, 730. The phrase thus = 'and has left nothing

save those pure elements from which life is ultimately derived' (728, 729).

748. *hās omnīs*: sc. *animās*. *rotam volvēre per*: i.e. have completed the cycle of. The wheel is that of time.

750. *scilicet* emphasizes the thought of 750, 751, but without the sarcastic or ironical force seen in il. 577, iv. 879. vi. 526. *supera* . . . *convexa*: as in 241.

753. *sonantem* is explained by *strepit* . . . *campus*, 709.

755. *adversōs*, 'face to face.'

752-757. Anchises shows Aeneas his future descendants, the Romans that are to be. First he points out the long line of Alban kings, ending in Romulus.

756. *deinde*, 'thereafter,' i.e. after the reincarnation referred to in 748-751. It might be taken also as 'hereafter,' 'in future days.'

757. *Italā dē gente*, coming after *Dardaniā prōlem*, 756, reminds us of the Trojan origin of the Italian (i.e. Roman) race; cf. e.g. i. 19-22.

758. *animās*: object, like the clauses in 756, 757, of *expediam*. 759. *nostrum* . . .

- 760 Ille, vidēs, pūrā iuvenis quī nītitur hastā,
proxima sorte tenet lūcis loca, primus ad aurās
aetheriās Italō commixtus sanguine surget,
Silvius, Albānum nōmen, tua postuma prōlēs,
quem tibi longaevō sērum Lāvīnia coniūnx
765 ēdūcet silvīs rēgem rēgumque parentem,
unde genus Longā nostrum dominābitur Albā.
Proximus ille Procās, Trōiānae glōria gentis,
et Capys et Numitōr et, quī tē nōmine reddet,
Silvius Aenēās, pariter pietāte vel armīs
770 ēgregius, si umquam rēgnandam accēperit Albam.
Quī iuvenēs! quantās ostentant, aspice, vīris
atque umbrāta gerunt cīvīlī tempora quercū!
Hī tibi Nōmentum et Gabiōs urbemque Fidēnam,
hī Collātīnās inpōnent montibus arcēs,
775 Pōmetiōs Castrumque Inui Bōlamque Coramque;

Ittrās: i.e. to be accounted Trojans, even as we are.

760. pūrā . . . hastā: a spear without an iron head, given as a prize for bravery in war. Ille . . . pūrā . . . hastā thus = 'yonder gallant youth.' With pūrā . . . nītitur hastā cf. paribus mīlīs . . . Ille, iv. 262.

761, 762. proxima . . . loca: i.e. is destined first to return to the world of light. lūcis and aurās aetheriās (cf. superis . . . aurās, 128) both stand for 'the upper world.' Italō . . . sanguine: i.e. in his veins both Trojan and Italian blood is to flow; cf. 762-765. For the constr. cf. mīgnō . . . miscet, 737, with note.

763. Albānum nōmen: Silvius is said to have been the cognomen of all the Alban kings.

764. Lāvīnia: see on genus . . . Rōmae, I. 6, 7. Cf. also II. 783, and VI. 93, with notes.

766. unde = a quō. genus . . . Albā: in I. 267-271 V. connects the name of Ascanius most closely with Alba Longa.

Again in I. 265, 266, iv. 618-620 (see notes) it is clearly implied that Aeneas's life is not to be a long one. Inconsistencies (§ 49) in such important matters constitute a real blemish.

767-770. Procās . . . Silvius Aenēās: Alban kings. Various legends give the order of their reigns very differently. Numitōr: for scansion see § 242. reddet: i.e. will reproduce. Cf. the use of referō, iv. 329, v. 564. pariter . . . ēgregius: cf. pietelle . . . armis, 403. said of Aeneas. Aeneas Silvius is to reproduce Aeneas in more than name. al: as in v. 64; see n. there.

771. aspice is parenthetical, in sense a strengthened *ecce*.

772. gerunt . . . tempora: cf. *gerimus pectora*, I. 567. cīvīlī . . . quercū: an allusion to the *corōna cīvica*, of oak leaves, given to a Roman soldier who in battle saved the life of a fellow-citizen, at the same time killing that fellow-citizen's adversary.

773. Fidēnam: the name is usually pl.; cf. the sing. *Myōna*, v. 52.

haec tum nōmina erunt, nunc sunt sine nōmine terrae.

Quin et avō comitem sēsē Māvortius addet
Rōmulus, Assaracī quem sanguinis Ilia māter
ēdūcet. Viden, ut geminae stant vertice cristae
et pater ipse suō superum iam signat honōre?

786

En hūius, nāte, auspiciis illa incluta Rōma
imperium terris, animōs aequābit Olympō
septemque ūna sibi mūrō circumdabit arcēs,
fēlix prōle virum, quālis Berecynthia māter
invehitur currū Phrygiās turrīta per urbēs
laeta denm partū, centum complexa nepōtēs,
omnis caelicolās, omnis superā alta tenentis.

788

Hūc geminās nunc flecte aciēs, hanc aspice gentem
Rōmānōsque tuōs; hīc Caesar et omnis Iūli
prōgeniēs māgnūm caeli ventūra sub axem.

790

776. nōmina: a picturesque way of saying 'famous places.'

777. avō: Numitor. 768. comitem sēsē . . . addet: i.e. will join him in the upper world. Māvortius: Romulus was son of Mars. Cf. l. 274-277.

778. Assaracī . . . sanguinis: gen. of char. with māter: it = Trōjana.

779. viden ut . . . stant: V. felt ut . . . stant as an exclamation independent of viden; hence the indie. stant. Cf. n. on *substitit errēvolūe*, ll. 739. Cf. also *quantū . . . viris*. 771. geminae . . . cristae: a double-crested helmet was worn by Mars.

780. suō . . . honōre, 'by (suffering Romulus to wear) his own distinction marks him out even now as a god,' i.e. as destined to be translated to the skies, as equal to Mars himself. superum: the sing. very rarely, perhaps nowhere else, = *deus*.

781. auspiciis: the ref. is to the famous omen of the twelve vultures which gave Romulus the right to name the city, newly built by himself and Remus, and to be its ruler.

782. animōs, 'her spirit.' With this vs. cf. l. 287.

783. sibi, 'for her protection'; dat. of interest.

784. Berecynthia māter: Cybele; §§ 274, 275.

785. turrīta: i.e. wearing the *corōna mūrālia*, a crown with decorations resembling battlements, given among the Romans to the soldier who first forced his way over the enemy's walls. Cybele wore this crown because she taught men how to fortify cities.

786. laeta . . . partū balances *fitis virum*, 784. centum: a round number, as in l. 416, but here it understates the total. *complexa* is of course to be taken freely, 'fond mother of.'

787. *supera* = *caelestia*. 784-787 = 'happy in her warrior brood, as Cybele is when she rides,' etc.

788-807. Next Anchises points out the Julian family, especially Augustus.

789, 790. tuōs: as being directly descended from you. Iūli prōgeniēs:

Hic vir, hic est, tibi quem prōmitti saepius audis,
 Augustus Caesar, dīvi genus, aurea condet
 saecula quē rursus Latīō rēgnāta per arva
 Sātūrnō quondam; super et Garamantas et Indōs
 795 prōferet imperium (iacet extrā sīdera tellūs,
 extrā annī sōlisque viās, ubi caelifer Atlās
 axem umerō torquet stellis ardentibus aptum).
 Hūius in adventum iam nunc et Caspia rēgna
 respōnsīs horrent divum et Maeōtia tellūs
 800 et septemgeminī turbant trepidā ōstia Nīlī.
 Nec vērō Alcīdēs tantum tellūris obīvit,
 fixerit acripedem cervam licet atque Erymanthī
 pācārīt nemora et Lernam tremefēcērīt arōū,
 nec, quī pampineis victor iuga flectit habēnis,
 805 Līber, agēns celsō Nysae dē vertice tigrīs.

cf. *Julius* . . . *Iulio*, l. 288, with notes.
 axem: freely, 'vault,' 'dome.'

791. hic . . . hic; note the varying quantity; in classical times the *i* is seldom short. quem . . . audis: cf. e.g. l. 288.

792. dīvi (sc. *Caesaris*): Julius Caesar, who after his death was solemnly enrolled among the gods.

793, 794. rursus: the first golden age was that of Saturn's rule; §§ 274, 275, 293. rēgnāta . . . Sātūrnō: cf. *rēgnāta* *Lycurgō*, iii. 14, with n. super . . . Indos, 'beyond,' etc. The Garamantes were conquered in 19, but the Indī were never subdued by Augustus. In 20, however, the Parthians restored to Augustus the standards captured from Crassus in 53, and an embassy came to Rome from India. V. may be exaggerating these incidents into a formal conquest of the remote East. See also §§ 64, 65.

795-797. sīdera denotes the constellations or signs of the zodiac. annī . . . viās, 'the path the sun follows in his yearly course,' denotes the zodiac itself. extrā sīdera . . . viās really = 'beyond the world of civilization'; cf. l. 567, 568, with notes. ubi . . . aptum (cf. iv. 481,

482) perhaps contains a ref. to Ethiopia, which was overrun in 22. V. does not say that this land is to be conquered, but the context suggests this thought.

798. in, 'against,' i.e. at the prospect of.

799. respōnsīs . . . divum: i.e. by reason of oracles which have predicted the coming of Augustus.

800. turbant, 'are all astir.' This intrans. use of *turbō* is very rare. See § 182.

802. fixerit . . . licet, 'granting that he pierced.' For the use of *licet* here see A. 313, and b.; B. 308, a; G. 608, 4, 607; H. 586, II, and I; for its position see § 209.

803. nemora: they had been plagued by a wild boar. For these exploits see the article 'Hercules' in a classical dictionary. Lernam . . . arcū: cf. *bēnia* *Lernae*, 287, with note.

804. nec; sc. *tantum tellūris obīvit* from 801. iuga, 'team.'

805. Nysae: see § 287. Hercules freed the world from monsters, Bacchus taught men the cultivation of wine; both thus contributed to the advance of civilization. The labors of Augustus are to be like theirs in kind, but greater in degree.



AUGUSTUS

Et dubitāmus adhūc virtūtem extendere factis,
aut metus Ausoniā prohibet cōsistere terrā?
Quis procul ille autem rāmis insignis olivae
sacra ferēns? nōscō crīnis incānaque menta
rēgis Rōmānī, primam quī lēgibus urbem 810
fundābit Curibus parvis et paupere terrā
missus in imperium māgnū. Cui deinde subībit,
ōtia quī rumpet patriae residēsque movēbit
Tullus in arma virōs et iam dēsuetā triumphis
agmina. Quem iūxtā sequitur iactantior Ancus 815
nunc quoque iam nimium gaudēns populāribus auris.
Vis et Tarquiniōs rēgēs animamque superbam
ultōris Brūtī fascēsque vidēre receptōs?
Cōsulis imperium hīc primus saevāsque secūrēs
accipiet nātōsque pater nova bella moventis 820
ad poenam pulchrā prō libertāte vocābit,
infēlix; utcumque ferent ea facta minōrēs,

806, 807. *et* joins these vs. closely to 791-805; 'though Augustus is to do so much, is it possible that we (you and I) are still hesitating?' i.e. shall we not play our parts? The exhortation is of course really meant for Aeneas. *extendere*: i.e. display to the utmost.

808-835. Anchises now points out the kings of Rome, and some of the heroes of the republic, especially Pompey and Caesar.

809. *incāna* belongs with both nouns. *menta*: the pl. in *incāna* . . . *menta* is metrically convenient; § 174.

810. *rēgis*: Numa, to whom the Romans ascribed the foundation of most of their sacred rites. *primam*, 'newly-founded,' 'infant'; lit., 'the first part of.' Cf. the use of *primū*, I. 541.

811. *Curibus*: Numa was a Sabine, native of Cures.

813-815. *residēs* . . . *virōs* . . . *dēsuetā* . . . *agmina*: cf. *residēs* . . . *corda*, I. 722. Tullus: sc. *Hostilius*, a warlike king, who resembled Romulus rather than Numa; he destroyed Alba Longa.

816. *nunc quoque*: i.e. even as he will when he comes again to earth. *populāribus auris*: a highly fig. (metaphorical) expression for 'the popular favor,' which is as fickle as the winds. Roman writers do not usually picture Ancus as a demagogue.

817. *Tarquiniōs* perhaps is meant to include Servius Tullius, who ruled between the two Tarquins.

818. *fascēs*: here 'government,' of which the *fascēs* were the symbols. *receptōs*, 'retrieved'; cf. such phrases as *ex (ab) hoste recipere*. Brutus drove out the Tarquins and founded the republic.

819. *cōsulis*: join with both accs. *saevās*: because with them he put his own sons to death, when they plotted to restore the Tarquins; cf. 820, 821.

822. *utcumque* . . . *minōrēs*, 'however after ages may (lit., 'will') speak of this deed.' *ferō* is often used of carrying things by word of mouth. This vs. implies that in later times, perhaps in V.'s days, the act of Brutus had been

- vincet amor patriae laudumque inmēsa cupīdō.
 Quīn Deciōs Drūsōsque procul saevumque secūri
 825 aspice Torquātum et referentem signa Camillum.
 Illae autem, paribus quās fulgere cernis in armis,
 concordēs animae nunc et dum nocte premuntur,
 heu, quantum inter sē bellum, sī lūmina vitāe
 attigerint, quantās aciēs strāgemque ciēbunt,
 830 aggeribus socer Alpīnis atque arce Monoeci
 dēscendēns, gener adversis instrūctus Eōis!
 Nē, puerī, nē tanta animīs adsuēscite bella
 neu patriae validās in vīscera vertite virīs!
 Tūque prior, tū parce, genus quī dūcis Olympō,
 835 prōice tēla manū, sanguis meus!
 Ille triumphātā Capitōlia ad alta Corinthō
 victor aget currum caesis insignis Achivīs;

criticized; the act of the Liberators (§2) may well have caused a reconsideration of the whole history of the Bruti.

823. *laudum . . . cupīdō*: here 'an honorable ambition'; cf. *laudumque ar-rēta cupīdō*, v. 138. Hence it is not inconsistent with 822, which declares that Brutus cares nothing for fame.

824, 825. *quīn . . . aspice*: cf. *quīn morere*, iv. 547, with note. *Drūsōs*: V. has in mind esp. Drusus, brother of Tiberius, and son of Livia Drusilla, wife of Augustus. There is thus a compliment to the imperial household. *saevum . . . secūri . . . Torquātum*: contrast *saevūs secūris* (sc. *Bruti*), 819. *signa*: those captured by the Gauls during their advance on Rome, at the battle of the river Allia, in 390.

826. *paribus . . . armis*: the ref. is to Pompey and Caesar, who for so long a time seemed equal in power.

827. *nocte*: i.e. the lower world; contrast *lūcis*, 761, with note.

828, 829. *bellum . . . ciēbunt*: cf. i. 541, v. 585. *ei*: used as in 770.

830. *aggeribus*, 'ramparts.' The Aeps are thought of as a wall barring

out invaders from Italy. *socer*: Caesar; Pompey had married his daughter Julia.

831. *dēscendēns*: it was with his Gallic legions that Caesar conquered Pompey. *Eōis* (sc. *agminibus*): Pompey's forces were raised largely in Greece and Asia Minor.

832. *puerī*: Anchises thinks of them as warriors in their prime and so as younger than himself. They are his 'children,' too, as being his descendants.

833. *patriae*: join with both accs. Note the allit. in this verse.

834. *parce = tē retinē. genus . . . Olympō*: Caesar, descendant, through Iulus, Aeneas, Anchises, and Venus, of Jupiter himself; see on *genus iuvēnum*, i. 28. The appeal to Caesar is a compliment; the greater can afford to take the initiative towards measures of peace.

836-837. Anchises now points out other heroes of the republic and declares in what the real greatness of Rome is to consist.

836, 837. *ille . . . currum*: the ref. is to Lucius Mummius Achaicus, who captured Corinth in 146. *Capitōlia . . . currum*: i.e. will celebrate a triumph.

838. *eruet ille Argōs Agamemnoniāsque Mycēnās*
ipsumque Aeacidēn, genus armipotentis Achilli,
ultus avōs Trōiae templa et temerāta Minervae. 840
 Quis tē, māgne Catō, tacitum aut tē, Cosse, relinquat?
 Quis Gracchī genus aut geminōs, duo fulmina belli,
 Scipiadās, clādem Libyae, parvōque potentem
 Fabricium vel tē sulcō, Serrāne, serentem?
 Quō fessum rapitis, Fabiī? tū Māximus ille es, 845
 ūnus quī nōbīs cunctandō restituis rem!
 Excūdent aliī spīrantia mollius aera
 (crēdō equidem), vīvōs dūcent dē marmore vultūs,

Triumphal processions came into the city from the Campus Martius, passed around to the Forum, and moved up to the temple of Jupiter Capitolinus.

838. *eruet . . . Mycēnās*: cf. I. 234, 235, with notes.

839. *Aeacidēn*: the ref. is not certain, but is probably to Perseus, king of Macedonia, defeated by Lucius Aemilius Paulus in 168. In this view *ille*, 838, will refer to Paulus. This defeat did not, to be sure, involve the conquest of all Greece, for Corinth and the Peloponnesus were yet to be taken, but Aemilius's victory was a very famous one, and V. is writing as a poet rather than with strict historical accuracy. *genus . . . Achilli*: other Latin writers agree with V. in calling Perseus a descendant of Achilles.

840. *temerāta*: by the act of Ajax (I. 41), and by the theft of the Palladium, II. 166-175.

841. *tacitum*, 'unheralded.' In poetry *taceō* is often trans., 'to keep silence about.'

842. *Gracchī genus*, 'the Gracchan line,' including not merely the two famous tribunes, but Tiberius Sempromius Gracchus, who distinguished himself in the Second Punic War. *fulmina*, 'thunderbolts.'

843. *Scipiadās*: Africanus Major and Africanus Minor. *clādem Libyae*:

due to the victories of the Scipios, at Zama in 202, at Carthage in 149. *parvō . . . potentem* may = (1) 'rich on little,' or (2) 'powerful by means of little,' i.e. powerful though he had but slight resources, nothing in fact save his own *virtūs*. If (1) is the right view, then V. is praising, as other writers often do, the contented spirit of Fabricius and his incorruptibility.

844. *sulcō . . . serentem*: Regulus was at work on his farm when the news came to him of his election as consul.

845. *quō . . . rapitis (mē)*: i.e. why do you crowd on me so and press me to sing your exploits? *tū*: Anchises points to the proper shade or spirit, as he had done when he said *ille*, 808, *illae*, 826, *ille*, 836, 838. *Māximus*: Quintus Fabius Maximus Cunctator, Hannibal's famous opponent.

846. *ūnus . . . rem*: a line modelled on a vs. of Ennius (§ 72), which was very popular with the Romans. *restituis*: for the pres. after the fut. in 829, 837, 838, see n. on *manēre*, II. 194.

847. *excūdent*: strictly a prophecy, but used here to concede for the sake of argument something which, being still in the future, is really debatable; in other words the fut. indic. here = *quāvis* or *licet* with a subj.; cf. 802. There are four examples of this use in 848-850. *alii* refers, of course, to the Greeks.

850 *drābunt causās melius caelique meātūs*
describent radiō et surgentia sidera dicent;
tū regere imperiō populōs, Rōmāne, mementō
(hae tibi erunt artēs) pācisque inpōnere mōrem,
parcere subiectīs et dēbellāre superbōs.'

855 *Sic pater Anchīsēs atque haec mirantibus addit:*

'Aspice, ut insignis spoliis Marcellus opīmīs
ingreditur victorque virōs superēminet omnis.
Hic rem Rōmānam māgnō turbante tumultū
sistet, eques sternet Poenōs Gallumque rebellem
tertiaque arma patri suspendet capta Quirīnō.'

860 *Atque hic Aenēās (ūnā namque ire vidēbat*
ēgregium fōrmā iuvenem et fulgentibus armīs,

spirantia . . . aera: i.e. statues that seem to be alive. *mollius:* sc. *quam tū, Rōmāne*, comparing 851.

849. *drābunt . . . melius:* Cic. would not have granted this, but V. admits the superiority of the Greeks, even in the one department of literature in which the Romans specially distinguished themselves, in order to enforce his point in 851-853. *caell:* here by metonymy for 'the heavenly bodies.'

850. *radiō*, 'rods,' 'pointers.'

851. *regere . . . mementō:* a forceful substitute for the fut. of positive statement which would naturally follow 847-850.

852. *hae* gets its meaning from 851, its gender from *artēs*; see on *hōc*, I. 17. *artēs*, 'accomplishments,' 'graces,' is heavily used; skill in government is to be to the Romans what sculpture, oratory, and science are to the Greeks. With 851-853 cf. I. 263, 264 (said of Aeneas), with notes. 847-853 is a splendid summing up of 756-846, embodying in brief the characteristics of Rome as seen in the deeds of its heroes.

854-901. Anchises now points out the Marcelli, especially the younger. He then tells Aeneas what awaits him in Italy and finally sends him back to the upper world through one of the gates of dreams.

854. *mirantibus:* sc. *eis = Aenēās et Sibyllae*.

855, 856. *aspice ut . . . superēminet:* cf. *viden ut . . . stant*, 779, with *n. spoliis . . . opīmīs:* see *optimus* in Vocabulary. These spoils were taken but thrice in all Roman history. This Marcellus gained them from the Insubrian Gauls in 222.

857. *rem Rōmānam:* join with both *turbante* and *sistet*. *tumultū:* this word was used esp. of Gallic uprisings; the *vs.* thus repeats the thought of 855, 856.

858. *eques sternet:* freely, 'his horses' hoofs will trample under foot.' Marcellus's battle with the Gauls was largely a cavalry fight; he may have won fame in like manner against the Carthaginians (he fought with distinction against Hannibal), but we have no certain evidence to that effect.

859. *tertia . . . arma . . . capta:* i.e. the third set of *spolia opima*. The first two were dedicated to Jupiter Feretrius.

860. *Aenēās:* sc. *ait* or *exclamat*. *ūnā:* sc. *cum Marcellō* (855).

861. *iuvenem:* the younger Marcellus, son of Octavia, sister of Augustus; cf. § 42. In 25 he married Julia, daughter of Augustus, and was marked out as the latter's successor, but he died in 23, at the early age of 20.

sed frōns laeta parum et dēiectō lūmina vultū):

'Quis, pater, ille, virum quī sic comitātur euntem?

filius an^a aliquis māgnā dē stirpe nepōtum?

Quis strepitus circō comitūm! quantum instar in ipsō! ^{see}
sed nox ātra caput tristī circumvolat umbrā.'

Tum pater Anchisēs lacrimis ingressus obortis:

'Ō gnāte, ingentem lūctum nē quaere tuōrum.

Ostendent terris hunc tantum Fātā neque ultrā

esse sinent. Nimum vōbīs Rōmāna propāgō

vīsa potēns, superi, propria haec sī dōna fuissent!

Quantōs ille virum māgnam Māvortis ad urbem

campus ager gemitūs! vel quae, Tiberīne, vidēbis

fūnera, cum tumulum praeterlābere recentem!

Nec puer Iliacā quisquam dē gente Latīnōs

862. *laeta parum*: an example of *litotes*; see on *nōn similia*, l. 136. The phrase belongs also with *lūmina*. His sorrow was due to a premonition of his early death. Thus, like Aeneas Martius (815, 816), he displays already the characteristics which belong rather to his destined life in the world above.

863. *virum*: i.e. the Marcellus of 855-859.

864. *anne* for the simple *an* is not very common in the best prose but occurs in both independent and dependent questions. *nepōtum*: sc. *nostrōrum*.

865. *quis*: we should have expected the adj. *quī*, but see on *quī*, 141. *comitum*: Marcellus has his admiring attendants now, even as the great on earth have them. In V.'s day comes was practically a technical term for the members of the suite of a prince of the ruling house. *strepitus* points to the number of the *comitēs*; cf. *strepit* . . . *campus*, 709. *instar* has occurred in II. 15, III. 687, but with different meaning and construction. Here it = 'true greatness,' 'ideal worth.' *ipsō*: i.e. in him independently of his great ancestor (855, 863), in whose company he is, or of the *comitēs*.

866. Cf. II. 860. The *va* has ref. to Marcellus's early death.

868. *quaere* here = *inquire*, 'search into,' 'probe.'

869. *ostendent* . . . *tantum*, 'will merely give a glimpse of.'

871. *propria*, 'its own,' refers back to *Rōmāna*, 870; see on *propria*, l. 72. *sī* . . . *fuissent*: not a contrary to fact cond. but a fut. less vivid cond., so called, in O. O., dependent on *vōbīs* . . . *vīsa* (*est*), which = *putātis* or *existimātis*. The prot. is contained in *nimum* . . . *potēns*. In O. R. we might have *nimum Rōmāna propāgō sī potēns, propria sī haec dōna fuerint*.

872. *māgnam* . . . *urbem*: cf. *Māvortia* . . . *moenia*, l. 276, 277, also said of Rome.

873. *campus*: the Campus Martius, in which stood the mausoleum built by Augustus; in this Marcellus was buried. *Tiberīne*: the address is to the god of the river.

874. *fūnera*: for the pl. see § 175. *tumulum* . . . *recentem*: the mausoleum of Augustus, built in 27, only four years before the death of Marcellus.

in tantum sp̄s tollet av̄s, nec Rōmula quondam
 ūllō sē tantum tellūs iactābit alumnō.
 Heu pietās, heu pr̄sca fidēs invictaque bellō
 dextera! nōn illi sē quisquam inpūne tulisset
 880 obviu armātō, seu cum pedes iret in hostem
 seu spūmantis equi foderet calcāribus armōs.
 Heu miserande puer! sī quā fāta aspera rumpās!
 Tū Marcellus eris! manibus date lilia plēnis
 purpureōs spargam flōrēs animamque nepōtis
 885 hīs saltem adcumulem dōnīs et fungar ināni
 mūnere.' Sīc tōtā passim regiōne vagantur
 ācris in campis lātis atque omnia lūstrant.
 Quae postquam Anchisēs nātum per singula dūxit
 incenditque animum fāmae venientis amōre,
 890 exin bella virō memorat quae deinde gerenda
 Laurentisque docet populōs urbemque Latīni
 et quō quemque modō fugiatque feratque labōrem.
 Sunt geminae somni portae; quārum altera fertur

876. sp̄s, 'by the hopes he inspires,' i.e. as to his future greatness. av̄s, 'sires,' his dead ancestors who look forward with pride to his future greatness, even as Anchises himself has been dwelling on that greatness. quondam, 'ever'; the word is rarely used of the future.

877. sē tantum . . . iactābit, 'take such pride in.'

878, 879. pietās . . . dextera is a rhetor. and forceful way of intimating that Marcellus possessed all these qualities. tulisset: V. effectively makes Anchises overleap the years that are to elapse before Marcellus comes to life, and speak of him as if he were already dead.

882. sī . . . rumpās, 'mayest thou in some way,' etc. For this form of wish or prayer cf. sī . . . ostendat, 187, with note.

883-885. Marcellus: we should say, 'a true Marcellus.' date . . . fungar:

for the constr. cf. date . . . legam, iv. 683-685, with n. animam, 'shade,' 'spirit'; Anchises fancies himself at the grave of Marcellus, rendering the proper offerings.

886. mūnere is explained by manibus . . . dōnīs, 883-885. sīc: i.e. marking the various shades and holding converse as to their futures.

887. ācris = an adj., 'misty.'

888. per singula dūxit: cf. perque omnia dūxit, 565.

890. virō, 'his hero son.'

891. Laurentis . . . populōs: cf. Laurentem . . . Thybrim, v. 797. 890-892 are inconsistent with iii. 458-460; there the Sibyl is to reveal these things to Aeneas, here Anchises reveals them. The speech of the Sibyl, 83-97, contained little, if anything, not already known to Aeneas.

893. somni stands for somniōrum, which would here be unmetrical. fertur = dicitur, 'is represented as.' For

cornea, quā vērīs facilis datur exitus umbris,
 altera candenti perfecta nitēns elephantō, 898
 sed falsa ad caelum mittunt insomnia Mānēs.
 Hīs ubi tum nātum Anchīsēs unāque Sibyllam
 prōsequitur dictis portāque ēmittit eburnā,
 ille viam secat ad nāvis sociōsque revīsīt;
 tum sē ad Cāiētāe rēctō fert lītore portum. 900
 Ancora dē prōrā iacitur; stant lītore puppēs.

the mention of tradition here cf. *audita*, 265.

896. *sed: sc. per hanc. falsa . . . insomnia*: we may compare with 894-896 the delusiveness of the gold and the silver caskets in the Merchant of Venice.

898. *portā . . . eburnā*: for case see §146. A recent writer has reminded us that dreams after midnight were accounted true both by the Greeks and the Romans. Hence he concludes that V.,

in making Aeneas issue by the gate of false dreams, is indicating that Aeneas comes forth from the underworld before midnight. For hints as to the time of Aeneas's stay in the lower world see 255, 535-539, with notes. He is in the land of the shades from dawn till nearly mid night.

900. *rēctō . . . lītore*, 'straight along the shore'; cf. *adversō Numine*, etc., and see §146.

901. Cf. iii 277.

LIBER VII

- Māicī rērum mihi nāscitur ōrdō,
 45 māius opus moveō. Rēx arva Latinus et urbēs
 iam senior longā placidās in pāce regēbat.
- 50 Filius huic fātō divum prōlēsque virilis
 nūlla fuit primāque oriēns ērepta iuventā est;
 sōla domum et tantās servābat filia sēdēs,
 iam mātūra virō, iam plēnis nūbilis annīs.
 Multi illam māgnō ē Latiō tōtāque petēbant
 55 Ausoniā; petit ante aliōs pulcherrimus omnīs
 Turnus, avīs atavisque potēns, quem rēgia coniūnx
 adiungī generum mirō properābat amōre.
 Sed variīs portenta deum terrōribus obstant.
 Laurus erat tēcti mediō in penetrālibus altīs
 60 sacra comam multōsque metū servāta per annōs,
 quam pater inventam, primās cum conderet arcēs,
 ipse ferēbātur Phoebō sacrāsse Latinus
 Laurentisque ab eā nōmen posuisse colōnīs.

44-106. In 1-36 Vergil has told how Aeneas came to the promised land; he now describes the condition of Latium at this time. Certain portents had prepared the Latins for the coming of a foreign host.

44, 45. māior . . . māius: V. regarded the second part of the Aeneid (see on *arma* . . . *canō*, l. 1) as the more important, probably because it had more intimate connection with the founding of Rome (cf. l. 5-7). Modern criticism views the earlier half as the greater. *opus*: that of describing Aeneas's wars.

51. -que: we should say 'for,' i.e. we should regard this cl. as subordinate to *filius* . . . *fuit*. *oriēns*: sc. to manhood; freely, 'that gave such promise.'

52. sōla . . . servābat, 'the sole stay . . . was'; she alone prevented the extinction of the royal line.

55. ante . . . omnīs: as in iv. 141; see n. there.

56. rēgia = *rēgis*; § 191. Her name was Amata.

57. adiungī: sc. *sibi*. Join with *properābat*, which here = *cupēbat*; § 162.

58, 60. laurus . . . altīs: cf. *cedibus* . . . *laurus*, ll. 512, 513. *tēcti mediō*: cf. *aulāi mediō*, ill. 354, with n. *sacra*: i.e. undesecrated, untouched. *comam*: for case see § 185. *metū* = *rēligiōne*, ll. 715. Cf. that whole verse.

63. Laurentis . . . nōmen posuisse: cf. *Aeneadis* . . . *nōmen* . . . *Angō*, ill. 18. *ab eā*: we might have had

Huius apēs summum dēnsae (mīrābile dictū)
 stridōre ingenti liquidum trāns aethera vectae
 obsēdere apicem, et pedibus per mūtua nexis
 exāmen subitum rāmō frondente pependit.
 Continuō vātēs 'Externum cernimus,' inquit,
 'adventāre virum et partis petere agmen eādem
 partibus ex isdem et summā dominārier arce.'
 Praetereā, castis adolet dum altāria taedis
 et iuxtā genitōrem adstat Lāvīnia virgō,
 visa (nefās) longis comprēdere crīnibus ignem
 atque omnem ōrnatum flammā crepitante cremārī
 rēgālisque accēnsa comās, accēnsa corōnam
 Insignem gemmis tum fūmida lūmine fulvō
 involvī ac tōtis Vulcānum spargere tēctis.
 Id vērō horrendum ac visū mīrābile ferri,
 namque fore inlūstrem fāmā fātisque canēbant
 ipsam, sed populō māgnū portendere bellum.
 At rēx sollicitus mōnstris ōrācula Fannī,
 fātidici genitōris, adit lūcōsque sub altā
 cōnsulit Albuneā, nemorum quae māxima sacro

at § *quā*, but see on *cui* . . . locus, II. VI.

64. summum: with *apicem*, 66.

66. obsēdere: a military word, purposely chosen. *per mūtua* = an adv.; in sense it = *inter se*.

68. vātēs: specially summoned to explain the omen; see § 225.

69, 70. eādem: sc. *quās apēs petērunt*; so with *isdem* sc. *ex quibus apēs vērunt*. summā . . . arce balances summum . . . apicem, 64-66. Latinus's palace, like Priam's, was in the *arx* (cf. 61). The Romans always saw an omen of strife in the swarming of bees in an unusual place. dominārier: for form see § 102.

71. adolet, 'is kindling'; cf. *incendimus arūs*, III. 279, with note.

72. Lāvīnia virgō: for position see on *Didō*, IV. 171.

74. ōrnatum: for case see on *comam*, 60.

75. -que joins the *ināna* of 77 to those of 73, 74.

76. tum repeats the thought of the *ptcpls.* in 75. fūmida: transferred epithet; it really belongs with *lūmina*. V. is thinking of thick smoke illuminated by flashes of flame.

78. ferri, 'was noised abroad.

79, 80. canēbant: sc. *vātēs*; cf. 68. inlūstrem . . . ipsam: for the omen in 73-77 cf. II. 681-686, with notes, esp. on *apez*, 683. populō . . . bellum: this was foreshadowed by the circumstance noted in *tōtis* . . . *tēctis*, 77. The omen in II. 681 ff. was not thus marred.

82, 83. lūcōs . . . Albuneā: we are to think of a wooded hill, with a grove also at its foot. lūcōs stands for the powers of the grove; for the pl. see §§ 176,

- fonte sonat saevamque exhālat opāca mephītim.
 85 Hinc Italae gentēs omnisque Oenōtria tellūs
 in dubiis respōnsa petunt; hūc dōna sacerdos
 cum tulit et caesarum ovium sub nocte silenti
 pellibus incubuit strātis somnōsque petivit,
 multa modis simulācra videt volitantia mīris
 90 et variās audit vōcēs fruiturque deōrum
 conloquiō atque imīs Acheronta adfātur Avernia.
 Hic et tum pater ipse petēns respōnsa Latinus
 centum lānigerās mactābat rīte bidentis
 atque hārum effultus tergō strātisque iacēbat
 95 velleribus; subita ex altō vōx reddita lūcō est:
 'Nē pete cōnubiis nātam sociāre Latinīs,
 ō mea prōgeniēs, thalamīs neu crēde parātis;
 externī venient generī, quī sanguine nostrum
 nōmen in astra ferant quōrumque ab stirpe nepōtēs
 100 omnia sub pedibus, quā Sōl utrumque recurrēns
 aspicit Ōceanum, vertique regiēque vidēbunt.'
 Haec respōnsa patris Faunī monitūsque silenti
 nocte datōs nōn ipse suō premit ōre Latinus,
 sed circum lātē volitāns iam Fāma per urbēs
 105 Ansoniās tulerat, cum Lāomedontia pūbēs
 grūmineō ripae religāvit ab aggere classem.

177. *nemorum* . . . *māxima* really belongs with *Albuncū*; for its position see on *ignōtum*, II. 59.

84. *opāca*: see on *fūmida*, 76.

91. *Acheronta*: i.e. the powers of the underworld, regarded as having the gift of prophecy. The *sacerdos*, 86, fancies himself transported to the lower world, and talking to its powers face to face.

92. *pater ipse*: Latinus was priest as well as king; cf. *rēx* . . . *sacerdos*, III. 80, with note.

96. *cōnubiis* = *coniūgi*; see on *coniūgium*, II. 579. For case see § 124; the *u* is common; for the ref. cf. 56, 57.

88. 99. *externi* repeats *externum*. 68.

qui . . . *ferant*: cf. note on *quas* . . . *verteret*, I. 20.

100, 101. *quā* = *quicumque*. *quā* . . . *Ōceanum* = *ab Ōceanō usque ad Ōceanum*. *verti*: i.e. turned about at will, controlled. *quōrum* . . . *vidēbunt*, 99-101, refers to the Romans.

103. *ipse*: one might have expected the king to keep these prophecies to himself; the Latins were none too ready to welcome foreigners. *suō* . . . *ōre*: instr. abl.; freely, 'within,' etc.

104, 105. *circum* . . . *tulerat* is condensed; it = Latinus spoke of them and so Rumor had a chance to blaze them abroad. *Fāma*: cf. IV. 173-188.

106. *religāvit ab*: for constr. see

Tandem laetus ait: 'Dī nostra incepta secundent
 auguriumque suum! dabitur, Trōiāne, quod optās, 260
 mūnera nec spernō; nōn vōbīs rēge Latīnō
 divitis ūber agrī Trōiaeve opulentia dērit.
 Ipse modō Aenēās, nostrī sī tanta cupīdō est,
 sī iungī hospitīo properat sociusque vocārī,
 adveniat vultūs nēve exhorrēscat amicōs; 265
 pars mihi pācis erit dextram tetigisse tyrannī.
 Vōs contrā rēgī mea nunc mandāta referte.
 Est mihi nāta, virō gentis quam iungere nostrae
 nōn patriō ex adytō sortēs, nōn plūrima caelō
 mōnstra sinunt; generōs externīs adfore ab ōrīs, 270
 (hōc Latīō restāre canunt), quī sanguine nostrum
 nōmen in astra ferant. Hunc illum poscere Fāta
 et reor et, sī quid vērī mēns augurat, optō.'

Ecce autem Inachiis sēsē referēbat ab Argīs

§ 140, n.—The Trojans now land at the Tiber's mouth, and partake of a meal during which Celaeno's prophecy (iii. 258-267) is harmlessly fulfilled (107-147). Next day Aeneas, having learned of whose realm he is come, sends an embassy with rich presents to Latinus (148-266).

259-273. Latinus welcomes the Trojans and proffers his daughter in marriage to Aeneas.

259, 260. ait: sc. *Latinus*. incepta . . . augurium is explained in 268-273. Trōiāne: Ilioneus, who here, as in l. 522 ff., had been spokesman for the Trojans.

261. vōbīs: see on *vestrās*, l. 140.

262. ūber: as in l. 531. opulentia: Ilioneus had emphasized the past glory and wealth of the Trojans. dērit: fut. from *dēsum*; the form is due to synizesis, § 247.

264. iungī . . . properat: cf. *adiungi* . . . *properābat*, 57.

266. pars: i.e. an essential condition.

tyrannī: here an honorable title suggestive of great power.

269, 270. patriō . . . sortēs: cf. 81-101. plūrima . . . mōnstra: cf. 58-67, 71-77. externīs repeats *externi*, 98. *externum*, 68. adfore: in O. O., dependent on a verb of speech implied in *sinunt*.

271, 272. quī . . . ferant: cf. 98, 99. hunc . . . Fāta: freely, 'that this (stranger) is the one the Fates demand'; cf. *haec illa Charybdis* iii. 558. *hunc* = Aeneas.

273. sī . . . optō: Latinus had been favorably impressed by the appearance of Aeneas's messengers, by Ilioneus's speech, and by Aeneas's gifts. optō contains also a suggestion like that in *nec* . . . *adnuī*, v. 530, 531; see n. there. In making Latinus thus offer his daughter to Aeneas V. has his eye on a Homeric passage.

286-340. Juno appeals to Allecto, one of the Furies, for help against the Trojans.

- saeva Iovis coniūnx aurāsque invecta tenēbat
 et laetum Aenēān classemque ex aethere longē
 Dardaniā Siculō prōspexit ab ūsque Pachynō;
 280 mōliri iam tēcta videt, iam fidere terrae,
 dēseruisse ratēs. Stetit ācri fixa dolōre;
 tum quassāns caput haec effundit pectore dicta:
 'Heu stirpem invisam et fātis contrāria nostrīs
 fāta Phrygum! num Sigēis occumbere campīs,
 285 num capti potuēre capī? num incēnsa cremāvit
 Trōia virōs? mediās aciēs mediōsque per ignis
 invēnēre viam. At, crēdō, mea nūmina tandem
 fessa iacent, odiis aut exsaturāta quiēvi.
 Quin etiam patriā excussōs infēsta per undās
 290 ausa sequi et profugīs tōtō mē oppōnere pontō!
 Absūmptae in Teucrōs virēs caelique marisque.
 Quid Syrtēs aut Scylla mihi, quid vāsta Charybdis
 prōfuit? optātō conduntur Thybridis alveō
 sēcūri pelagī atque mei. Mars perdere gentem
 295 immānem Lapithum valuit, concessit in irās
 ipse deum antiquam genitor Calydonā Diānae,
 quod scelus aut Lapithās tantum aut Calydonā merentem?

287. aurās . . . tenēbat, 'was moving steadily through,' etc. invecta, 'upborne'; sc. *eis* = auris, or currū (l. 17).

288, 289. et: see §§ 200, 221. Siculō . . . Pachynō: Juno was on her way from Argos (l. 24) to Carthage (l. 12 ff.). Cf. the picture in iv. 143-146. ab ūsque = the prose *ūsque ab*.

292. quassāns caput: a sign of gloom and wrath.

293. stirpem invisam: cf. *genus invisum*, l. 28, with n. For case see A. 240, d; B. 183; G. 343, 1; H. 421. nostris: i.e. those of Carthage.

294, 295. Phrygum: contemptuous, as in iv. 103. For fātis . . . Phrygum see l. 19-22. num Sigēis . . . capī: cf. *Pal-laene* . . . *Oilēi*, l. 39-41, with notes. potuēre: sc. *Trōiāni*.

297, 298. at . . . quiēvi: ironical:

it means, therefore, just the opposite of what it seems to say. nūmina: for the pl. see § 175. exsaturāta: cf. *Tūdonis* . . . *nec exsaturabile pectus*, v. 781.

300. ausa: sc. *sum*.

302, 303. Syrtēs: cf. l. 111, 112, l. 146. Scylla . . . Charybdis: cf. l. 200, iii. 420-432, iii. 684 ff. alveō: see § 248.

304, 305. sēcūri: with gen., as in l. 350. Mars . . . valuit: cf. *ipsa* . . . *acūtō*, l. 42-45. The usual story is that Bacchus caused the fight between the Centaurs and the Lapithae. immānem, 'mighty though it was.' Lapithum: for form see § 88.

306. antiquam balances *immānem*. 306. Diana caused a great boar to ravage Calydon because its king Oeneus forgot to sacrifice to her.

307. quod . . . merentem = *cūsus*



MARS



Ast ego, m̃agna Iovis coniūnx, ñl linquere inausum
 quae potuī infēlix, quae mēmet in omnia verti, 309
 vincor ab Aenēā. Quod sī mea nūmina nōn sunt [est:
 m̃agna satis, dubitem hand equidem implōrāre, quod ūsq̃uam
 flectere sī nequeō superōs, Acheronta movēbō.

Nōn dabitur rēgnis, estō, prohibēre Latinis,
 atque immōta manet Fātis Lāvinia coniūnx;
 at trahere atque morās tantis licet addere rēbus, 315
 at licet ambōrum populōs excindere rēgum.

Hāc gener atque socer coeant mercēde suōrum;
 sanguine Trōiānō et Rutulō dōtābere, virgō,
 ēt Bellōna manet tē prōnuba. Nec face tantum
 Cissēis praegnās ignis ēnixa iugālīs; 320
 quīn idem Venerī partus suus et Paris alter,
 fūnestaeque iterum recidīva in Pergama taedae.'

Haec ubi dicta dedit, terrās horrenda petīvit;
 lūctificam Allēctō dirārū ab sēde deārū

tantū scelus poenās merentem; cf. scelus expendisse, II. 229, with n. Render, 'and yet what crime comparable (to that of the Trojans) did . . . commit?' The interrogative is seldom used with a participle.

308. *ast . . . coniūnx*: cf. *ast . . . rēgina*, I. 46.

309. *in omnia verti*, 'have shifted into every shape,' i.e. have tried every way of opposing the Trojans.

310, 311. *Aenēā* corresponds to *ūnā . . . gente*, I. 47. With 304-310 cf. I. 39-48. *sunt . . . dubitem*: note the mixed cond. forms; *dubitem* is less brusque than *dubitābō* would be.

312. *Acheronta movēbō*: see § 301.

313. *estō*: as in IV. 35; see n. there.

314. *coniūnx*: in the pred. after *immōta manet*, which together = 'is immovably fixed.'

315. *at* is used as in I. 543, since 313, 314 really = 'if,' etc. See also § 305.

317. *hāc . . . mercēde suōrum*, 'at

this cost of their peoples' lives'; for case of *suōrum* see § 111.

319, 320. *prōnuba*: freely, 'as your bridesmaid'; see, however, on *prōnuba*, IV. 166. *nec . . . iugālīs*, 'Hecuba is not the only mother whose child was a firebrand and who bore,' etc. Before Paris was born Hecuba dreamed that she was to bear a firebrand which would cause the ruin of Troy. By his marriage with Helen Paris caused the fulfillment of this dream. Hence V., by a strained metaphor, calls Paris *ignis . . . iugālīs*.

321. *Venerī*: poss. dat. with *est* to be supplied. *Paris alter* = *ille Paris*, IV. 215, said of Aeneas.

322. *recidīva . . . Pergama*: as in IV. 344. Cf. the Sibyl's words, VI. 92-94. *fūnestae . . . taedae* describes Aeneas as *ignis . . . iugālīs*, 320, described Paris. The torches are to be both wedding torches (IV. 18) and funeral torches (VI. 214, VI. 224).

- 225 *infernisque ciet tenebris, cui tristia bella*
iraeque insidiaeque et crimina noxia cordi;
odit et ipse pater Plūtōn, odere sorōrēs
Tartarae mōnstrum; tot sēsē vertit in ōra,
tam saevae faciēs, tot pullulat ātra colubris.
- 230 *Quam Iūnō his acuit verbis ac tālia fātur:*
'Hunc mihi dā proprium, virgō sata Nocte, labōrem,
hanc operam, nē noster honōs infrāctave cēdat
fāma locō neu cōnubiis ambire Latīnum
Aeneadae possint Italōsve obsidere finis.
- 235 *Tū potes ūnanimōs armāre in proelia frātērēs*
atque odiis versāre domōs, tū verbera tēctis
fūnerēasque inferre faciēs, tibi nōmina mille,
mille nocendī artēs; fēcundum concute pectus,
disice compositam pācem, sere crimina bellī;
- 240 *arma velit poscatque simul rapiatque inventūs.'*

Postquam visa satis primōs acuisse furōrēs
 cōnsiliumque omnemque domum vertisse Latīni,
 prōtinus hinc fuscis tristis dea tollitur ālis
 audācis Rutulī ad mūrōs, quam dīcitur urbem

410 *Acrisiōnēis Danaē fundāsse colōnis*

325, 326. *infernis . . . tenebris* ex plains *dūrūm . . . dolūm*; cf. vi. 548-558. *cui . . . cordi (sunt)* may (1) involve the constr. seen in *exclūs Libyae*, i. 22, or (2) *cordi* may be a loc. In either case *cordi* has become practically an indeclinable adj. = *dulce*.

327. *pater . . . sorōrēs*: sc. *Nus = Allēctōnia*. *sorōrēs*: the other Furies.

329. *tōt . . . colubris*: freely, 'so many and so black are the snakes with which,' etc. *ātra* is proleptic. The snakes form Allecto's hair and are in her wings.

331. *propriūm*: i.e. to be wholly mine.

332. *infrācta*: for position see § 308.

333. *ambire*: as in iv. 283.

336-338. *verbera . . . faciēs* stand,

by metonymy, for conduct which merits punishment by the Furies; cf. vi. 570-572, vi. 605-607. *nōmina . . . artēs*: parallelism; each name is a tribute to some special power of working harm. *artēs*, 'cunning ways'; cf. n. on *artēs*, vi. 852. *fēcundum*: sc. *nocendī artibus*. *concute*, 'search thoroughly,' contains a figure from shaking out a robe to see what is contained or concealed therein.

339. *pācem*: cf. 263-266, 285.—Allecto now sets out on her mission; she inspires in Amata, and, through her, in other Latin women, a Bacchic frenzy (341-405).

406-474. Allecto sets Turnus aflame against the Trojans.

406. *visa*: sc. *est sibi Allēctō*.

410. *colōnis*: instr. abl. The story

praecipiti dēlāta Notō. Locus Ardea quondam
dictus avis; et nunc māgnū manet Ardea nōmen,
sed fortūna fuit. Tēctis hīc Turnus in altis
iam mediam nigrā carpēbat nocte quiētem.

Allēctō torvam faciem et furiālia membra 415

exuit, in vultūs sēsē trānsfōrmat anilīs
et frontem obscēnam rūgīs arat, induit albōs
cum vittā crinīs, tum rāmum innectit olivāe;
fīt Calybē, Iūnōnis anus templique sacerdōs,
et iuvenī ante oculōs hīs sē cum vōcibus offert: 420

'Turne, tot incassum fūsōs patiēre labōrēs
et tua Dardaniīs trānscribī scēptra colōnīs?
Rēx tibi coniugium et quaesītās sanguine dōtēs
abnegat, externusque in rēgnū quaeritur hērēs.

I nunc, ingrātis offer tē, inrīse, periculis! 425

Tyrrhēnās, ī, sterne aciēs; tege pāce Latīnōs!

Haec adeō tibi mē, placidā cum nocte iacērēs,
ipsa palam fārī omnīpotēns Sātūrnīa iussit.

Quārē age et armārī pūbem portisque movērī
laetus in arma iubē et Phrygiōs, quī flūmine pulchrō 430

here hinted at may have arisen from the similarity of the names Danae and Daunia; the latter was applied to a part of Apulia.

411. dēlāta: sc. *hēc*; cf. 111. 154.

413. fuit: as in 11. 323. *et . . . fuit* is a splendid summary of the history of many a town which, like Ardea, came into collision with (Trojan =) Roman power.

414. mediam . . . quiētem suggests (1) its natural meaning, akin to that seen in *prima quies*, 11. 208, (2) the thought of midnight. Render, 'at deep of night was in the midst of his sleep.' With *carpēbat . . . quiētem* cf. *carpēbant . . . sopōrem*, iv. 522.

418. cum vittā = an adj., *vittātus*. innectit: sc. *crinibus*. olivāe: this she wears as priestess; cf. 419.

419. Iūnōnis . . . sacerdōs: cf. *arcis*

Phoebique sacerdos, 11. 319. *anus* = an adj.; so *rēgina*, i. 278.

421. fūsōs = *efflūsōs* (*esse*). labōrēs: the thought is that Turnus had helped to fight the battles of the Latins; see 423, 425, 426. This suggestion seems inconsistent with *longā . . . regēbat*, 46.

422, 423. tua . . . scēptra and quaesītās . . . dōtēs refer to the same thing. The Fury means that Turnus had earned the hand of Lavinia, which would in time give him also succession to Latinus's throne. *coniugium*: as in 11. 579.

425. I nunc often, as here, ironically paves the way for another imperative. The Fury of course does not desire Turnus to help the Latins further.

427, 428. adeō emphasizes the pred., as *ipsa* does the subject, of *iussit*. cum . . . iacērēs: join with *furi*.

430. in arma is so placed that it may

- cōnsēdēre, ducēs pictāsque exūre carinās.
 Caelestum vīs māgna iubet. Rēx ipse Latīnus,
 nī dare coniugium et dictō pārēre fatētur,
 sentiat et tandem Turnum experiātur in armīs.⁴³⁶
- Hic iuvenis vātem inridēns sic ōrsa vicissim
 ōre refert: 'Classis invectās Thybridis undam
 nōn, ut rēre, meās effūgit nūntius auris;
 nē tantōs mihi finge metūs; nec rēgia Iūnō
 inmemor est nostrī.
- Sed tē victa sitū vērīque effēta senectūs,
 ō māter, cūris nēquiquam exercet et arma
 rēgum inter falsā vātem formīdine lūdit.
 Cūra tibi dīvum effigiēs et templa tuērī;
 bella viri pācemque gerant, quīs bella gerenda.'⁴⁴⁰
- Tālibus Allēctō dictīs exārsit in irās;
 at iuvenī ōrantī subitus tremor occupat artūs,
 dēriguēre oculi; tot Erīnys sībilat hydrīs,
 tantaque sē faciēs aperit; tum flammea torquēns
 lūmina cunctantem et quaerentem dicere plūra
- reppulit et geminōs ērēxit crīnibus anguīs⁴⁵⁰

influence *laetus* as well as *movēri*, 429. *fūmine pulchrō*: the beauty of the thing appropriated adds to the affront.

431. *pictās . . . carinās*: cf. *pictūs . . . puppis*, v. 663. Here, perhaps, the epithet is sarcastic, as when Horace says 'In times of danger the sailor puts no faith in painted ships.'

433. *dare . . . fatētur*: for constr. see § 161. *dictō*, 'his promise.'

434. *sentiat*, 'let him feel (it, i.e. the result of his perfidy)'; *sentio* often = 'to feel to one's sorrow.' *experiātur in armīs*: i.e. as he tested Turnus, to his profit, as an ally; see 423.

435. *vātem*: in 421-424 Allecto had virtually prophesied that Turnus was to lose Lavinia and Latinus's throne. *orsa*: here 'beginnings of a speech,' *dicta, verba*. Cf. the use of *ōrdior* in l. 825, ll. 2.

436. *invectās (esse)* depends on *nūntius*, 437. *alveō*: as in § 03 above.

438, 439. *nē . . . nostrī* = (1) there is no ground for fear, (2) if there were, Juno is my helper.

440. *vērī . . . effēta*, 'unequal to the truth.' For the gen. see § 116; *effēta* in effect = *inops*.

441. *māter*: here sarcastic.

442. *vātem . . . lūdit*, 'mocks your prophetic powers.'

444. *gerant* fits *bella* better than it does *pācem*; see on *legunt*, l. 426. *quīs* = *quibus*.

446. *ōrantī*, 'while he yet spake'; *ōrō* has here its original meaning.

450. *geminōs . . . anguīs*: these serpents stand out like horns, to add to the horror of her appearance. *crīnibus*: i.e. from her snaky tresses; see on *tot . . . colubris*, 829.

verberaque insonuit rabidōque haec addidit ore:

'En ego victa sitū, quam vēri effēta senectūs

arma inter rēgum falsā formīdine lūdit.

Respice ad haec; adsum dīrārū ab sēde sorōrū,
bella manū lētūmque gerō.'

455

Sic effāta facem iuveni coniēcit et ātrō

lūmine fūmantis fixit sub pectore taedās.

Ollī somnum ingēns rumpit pavor, ossaque et artūs
perfūdīt tōtō prōruptus corpore sūdor.

Arma āmēns fremit, arma torō tēctisque requirit;

460

saevit amor ferri et scelerāta insānia bellī,

ira super, māgnō velutī cum flamma sonōre

virgea suggeritur costīs undantis aēnī

exsultantque aestū laticēs; furit intus aquāī

fumidus atque altē spūmīs exūberat amnis;

465

nec iam sē capit unda; volat vapor āter ad aurās.

Ergō iter ad rēgem pollūtā pāce Latinum

indicit primīs iuvenum et iubet arma parārī,

tūtārī Italiam, dētrūdere finibus hostem;

sē satis ambōbus Teucrisque venīre Latinisque.

470

Haec ubi dicta dedit dīvōsque in vōta vocāvit,

451. *verbera* . . . *insonuit*, 'made her lashes snap.' For the lash of the Furies cf. 336, with n. For the constr. cf. *personat aequora*, vi. 171, with n. Contrast *insonuitque flagellō*, v. 579.

452, 453. Cf. 440-442.

454. *haec*: i.e. the proofs of my identity; see 447-451.

455. *bella* . . . *gerō* answers the taunt of 441-444.

457. *taedās* repeats *facem*, 456; it is a picturesque substitute for *eam*.

459. *perfūdīt* . . . *sūdor*: cf. iii. 175. *prōruptus*: as in i. 246.

460. *arma* . . . *fremit*: *arma* is the cry Turnus raises; for case see § 130. *torō*: the warrior kept his sword by his couch or under his pillow; cf. *arma* . . . *enarm.* vi. 523, 524.

461. *insānia bellī*, 'craze for war.'

bellī is obj. gen.; *insūnīre* in with acc. = 'to be mad with love of.' *insānia* thus = *insūna cupidō*.

462, 463. *flamma* . . . *suggestitur* is a somewhat inaccurate phrase for 'fagots are heaped high beneath . . . and are blazing vigorously.' *undantis*, 'seething'; a transferred epithet, belonging properly to the water.

464. *aquāī*: for form see § 88.

466. *sē capit*: i.e. keep its identity as water. *volat* . . . *āter*, 'but flies off as dark vapor.'

467. *pollūtā pāce*: a strong phrase, which shows V.'s estimate of Turnus's conduct; see § 63.

468, 469. *parārī* . . . *dētrūdere*: for the change of voice cf. iii. 60, 61, v. 773, with notes.

470, 471. For hypermetric -que see

certatim sese Rutulī exhortantur in arma;
hunc decus egregium fōrmæ movet atque iuventæ,
hunc atavī rēgēs, hunc clārīs dextera factis.

- Prīmus init bellum Tyrrhēnīs asper ab ōrīs
contemptor dīvum Mezentius agminaque armat.
Filius huic iūxtā Lausus, quō pulchrior alter
650 nōn fuit, exceptō Laurentis corpore Turnī,
Lausus, ecum domitor dēbellātorque ferārum,
dūcit Agyllinā nēquiquam ex urbe secūtōs
mille virōs, dignus, patriīs quī laetior esset
imperii et cui pater haud Mezentius esset.
- 661 At Messāpus, ecum domitor, Neptūnia prōlēs,
quem neque fās ignī cuiquam nec sternere ferrō,
iam pridem residēs populōs dēsuētaque bellō
agmina in arma vocat subitō ferrumque retrāctat.

§ 256. *divōs . . . vocāvit*: cf. *divōs . . . vocāssēt*, v. 234, with note.

472. *certatim . . . exhortantur* = the prose *inter se . . . exhortantur*.

473. *fōrmæ . . . iuventæ*: sc. *Turnī*, as the next vs. shows; cf. *fōrmā . . . iuventā*, v. 295.

474. *clārīs . . . factis*: abl. of char. —Allecto now causes Ascanius, while hunting, to wound a pet stag belonging to a certain Latin household. The Latins resent this, and a fight follows in which some of the Latins fall (475-540). Spurred on by Juno the Latins prepare eagerly for war (572-640). Vergil now recounts their forces (641-817). The three following passages introduce to us those who are to play the chief rôles on the Latin side.

647-654. Mezentius and Lausus.

649-650. *huic*: sc. *erat*; for case see § 120. *corpore*, 'person.' For Turnus's beauty cf. 473.

651. *ecum* = *equōrum*; see § 89. For

spelling see on *secuntur*, l. 185. *ecum . . . ferārum* suggests the thought that Lausus had been well trained for war.

652. *nēquiquam* anticipates the outcome of the struggle; Lausus was slain.

653, 654. *patriis . . . esset*, 'worthy to be happier in . . . and indeed to have had some one other than Mezentius for his sire.' *imperii* may = (1) 'sovereignty'; there is then a ref. to the fact that through his father's exile Lausus, too, lost a throne. (2) *imperii* may = 'commands'; there is then a hint that Lausus entered the war, not of choice, but because his father constrained him. *qui . . . esset . . . cui . . . esset*: see A. 320, f; B. 232, 3; G. 631, 1; H. 591, 7. 691-694. Messapus.

692. *fās . . . ferrō*: he can not be injured by the ordinary weapons of warfare.

693, 694. *residēs . . . agmina*: cf. *residēs . . . agmina*, vl. 813-815, with note.

Ipse inter primōs praestanti corpore Turnus
 vertitur arma tenēns et tōtō vertice suprā est;
 cui triplici crinīta iubā galea alta Chimaeram 788
 sustinet Aetnaeōs efflantem fancibus ignis
 (tam magis illa fremēns et tristibus effera flammis,
 quam magis effusō crūdēscunt sanguine pūgnae);
 at lēvem clipeum sublātis cornibus Iō
 aurō insignibat iam saetis obsita, iam bōs, 790
 argūmentum ingēns, et cūstōs virginis Argus
 caelātāque amnem fundēns pater Inachus urnā:
 Insequitur nimbus peditum, clipeātaque tōti
 agmina dēnsentur campis, Argivāque pūbēs
 Auruncaeque manūs, Rutulī veterēsque Sicānī 796
 et Sacraēae aciēs et pīcti scūta Labici,
 quī saltūs, Tiberīne, tuōs sacrumque Numici
 litus arant Rutulōsque exercent vōmere collis
 Circaeumque iugum, quīs Iuppiter Anxurus arvis
 praesidet et viridī gaudēns Ferōnia lūcō, 800
 quā Saturae iacet ātra palūs gelidusque per imās
 quaerit iter vallīs atque in mare conditur Ūfēns.

788-802. Turnus.

784. *vertitur*: a middle, 'moves,' 'ranges.' *tōtō vertice*: cf. *umeris*... *altis*, vi. 668. Turnus is *ingēns* (l. 99, v. 413). *suprā est* = *superēminet*, l. 501.

786-788. *Aetnaeōs*... *ignis*: cf. iii. 571-582. *tam*... *quam* = the prose *quō*... *eō*. *illa* is used as in l. 3, v. 334, v. 457. The syntax is faulty here; since *illa* refers to *Chimaeram*, it should be in the accusative.

789, 790. *sublātis*... *bōs*: Io is represented as completely transformed. *aurō*: the whole picture of Io and Inachus was wrought in gold. *Insignibat*: for the form see § 103.

791. *argūmentum*, 'theme,' 'device.'

792. *amnem fundēns*... *urnā*: ancient art thus often pictured river deities. By this whole device V. is indica-

ting Turnus's connection, through Ardea (408-411), with Argos, the old-time foe of Troy (l. 24, etc.). *Inachus*: here a river-god; he is naturally associated with his daughter Io.

794. *Argiva*... *pūbēs*: the soldiery of Ardea (408-410).

796. *pīcti scūta*, 'with blazoned shields'; see § 136.

797. *quī* = *et ei quī*. *sacrum*: on the banks of this stream Aeneas was last seen (see on *ante diem*, iv. 620); here he had a shrine where yearly the Roman pontifices made sacrifice to him.

799. *Circaeum*... *iugum*: the promontory of Circeii. *quīs*... *arvis* = *arva quis*, etc. Cf. n. on *quī*, 797. (*arva*) thus becomes one of the subjects of *insequitur*, 793; it stands, of course, for *quī arva exercent*.

801, 802. *quā*... *Ūfēns*: loosely

- Hōs super advēnit Volscā de gente Camilla
 agmen agēns equitum et flōrentis aere catervās,
 806 bellātrix, nōn illa colō calathisve Minervae
 fēmineās adsuēta manūs, sed proelia virgō
 dūra pati cursūque pedum praevertēre ventōs;
 illa vel intāctae segetis per summa volāret
 grāmina nec tenerās cursū laeisset aristās
 810 vel mare per medium fluctū suspēnsa tumentī
 ferret iter celeris nec tingeret aequore plantās.
 Illam omnis tēctis agrisque effūsa inventūs
 turbaque mirātur mātrem et prōspectat euntem
 attonitis inhiāns animis, ut rēgius ostrō
 815 vēlet honōs lēvis umerōs, ut fibula crīnem
 aurō internectat, Lyciam ut gerat ipsa pharetram
 et pāstōrālem praefixā cuspidē myrtum

used for *qui ibi habitant quā*, etc. V. writes as if, in 793 ff., he had been enumerating districts instead of peoples. *conditur*, 'buries itself.'

803-817. Camilla.

805. *bellātrix*: as in l. 493; see n. there. *illa*: as in 787. *colō* . . . *Minervae*: cf. *operum* . . . *Minervae*, v. 284, with note.

806. *manūs*: for case see § 136. *proelia virgō*: cf. *audetque* . . . *virgō*, l. 493. Cf. 804-807 carefully with l. 490-493.

807. For the infins. see § 169.

808-811. *intāctae*: i.e. unraped. *volāret* . . . *tingeret*: potential subj. used of past time; see A. 311, a, and N. 2; G. 258, and N. 2; H. 552, 554, 8. *laeisset*: the change to the plpf. may be due to the love of variety (§ 181), or to metrical convenience, or may be meant to emphasize the completion of the act re-

ferred to, 'nor would she have left . . . injured.' *suspēnsa*, 'upborne.' She would not have sunk into the water. For a similar picture cf. *rotis* . . . *undāe*, l. 147.

813. *prōspectat* pictures the *tuenda*, etc., as following Camilla with their eyes.

814-816. *ut* . . . *gerat* depends on *attonitis* . . . *animis*, which = 'noting in bewildered amazement.' *rēgius* . . . *honōs*: the ref. is to a light cloak of crimson hue, the royal color. *fibula* . . . *internectat*: cf. *crinēs nōdantur in aurum*, iv. 138. *Lyciam*: § 190. Like the Cretans (v. 306) and the Thracians (v. 311, 312), the Lycians were famous archers.

817. *praefixā cuspidē*: i.e. tipped with iron: abl. of char. For the use of myrtle in spear shafts cf. ill. 23, with note.

LIBER VIII

Nox ruit et fuscis tellurem amplectitur alis.
 At Venus haud animō nēquiquam exterrita māter 370
 Laurentumque minis et dūrō mōta tumultū
 Vulcānum adloquitur thalamōque haec coniugis aureō
 incipit et dictis divinum adspirat amorem:
 'Dum bellō Argolicī vāstābant Pergama rēgēs
 dēbita cāsūrāsque inimicis ignibus arcēs, 375
 nōn ūllum auxilium miseris, nōn arma rogāvi
 artis opisque tuae nec tē, cārissime coniūnx,
 incassumve tuos volui exercere labōrēs,
 quamvis et Priamī dēbērem plūrima nātis
 et dūrum Aenēae flēvissem saepe labōrem. 380
 Nunc Iovis imperiis Rutulōrum cōstitit ōris:
 ergō eadem supplex veniō et sānctum mihi nūmen
 arma rogō genetrīx nātō. Tē filia Nērei,
 tē potuit lacrimis Tīthōnia flectere coniūnx.

369-453. Venus prevails on Vulcan to make for Aeneas a suit of armor.

370. *haud . . . māter*, 'terrified . . . in her mother heart.' Note juxtaposition of effect and cause in *exterrita māter*. The Rutulians had taken the offensive and had sent to Arpi to ask aid of Diomedes (1-17). Aeneas, prompted by the river god Tiber (33-65), had gone to Evander for help (81-151). This Evander gladly promises (152-368).

375. *dēbita*, in itself indefinite, is explained by *bellō* and *vāstābant*, 374; it was to war and devastation that Pergamus was due, i.e. doomed. Render by 'doomed,' 'devoted.' *cāsūrās*: see on *futūrae*, I. 712.

376. *miseris*: an important word; Venus had every reason to make an appeal, yet made none.

377. *artis . . . tuae*: subjective gen., 'fashioned by,' etc.

378. *incassum* is explained by 375. *-ve* belongs in thought with *tuos*; the order in the text, however, gives the desired emphasis to *incassum*.

379. *Priamī . . . nātis*: i.e. through the *iudicium Paridis*, I. 27; § 53.

382. *eodem*: i.e. the very same goddess who before held her peace. The word repeats the thought of 374-380, and so really = 'though before I made no appeal.' *nūmen* is a complimentary substitute for *de*.

383. *rogō . . . nātō*. 'I make a mother's prayer for her son.' Note the juxtaposition again. *filia Nērei*: Thetis; she induced Vulcan to fashion arms for her son Achilles.

384. *Tīthōnia . . . coniūnx*: Aurora. See I. 751, with note there on *armis*.

385 Aspice, quī coeant populī, quae moenia clausis
ferrum acuant portis in mē excidiumque meōrum.'

Tum pater aeternō fātur dēvincetus amōre:

395 'Quid causās petis ex altō? fidūcia cessit
quō tibi, dīva, mei? similis sī cūra fuisset,
tum quoque fās nōbis Teucrōs armāre fuisset;
nec pater omnipotēns Trōiam nec Fāta vetābant
stāre decemque aliōs Priamum superesse per annōs.
400 Et nunc, sī bellāre parās atque haec tibi mēns est,
quidquid in arte meā possum prōmittere cūrae,
quod fieri ferrō liquidōve potest ēlectrō,
quantum ignēs animaeque valent, absiste precandō
viribus indubitāre tuīs.'

Insula Sicanium iūxtā latus Aeoliamque

ērigitur Liparēn fūmantibus ardua saxis,
quam subter specus et Cyclōpum exēsa camīnis
antra Aetnaea tonant validīque incūdibus ictūs

420 auditī referunt gemitūs strīduntque cavernis
strictūrae Chalybum et fornācibus ignis anhelat,

385, 386. *clausis . . . portis*: a sign of war. Contrast *panduntur portae*, II. 37, with note. *in* with *mē* = 'against'; with *excidium* it makes an expression of purpose, 'to work the ruin of.'

395, 396. *quid . . . altō?* i.e. why go back so far to justify your plea? Venus had gone back 17 years. *fidūcia . . . mei*: cf. *generis . . . fidūcia vestri*, I. 132, with note.

397. *tum quoque*: i.e. in those old days (374-380) as well as now. *Teucrōs*: i.e. not simply Aeneas (represented by *nūllō*, 383). *fuisset*: the repetition gives an effect like 'had just as surely been.' For the thought in 397-399 see § 305.

403, 404. *animae*: i.e. the bellows-blasts. *absiste . . . tuīs* is an ungrammatical but very effective apodosis to

sī . . . mēns est, 400. Besides, *prōmittere*, 401, implies a following *prōmittō*, a fact which relieves the construction here. The whole = 'I promise freely, cease these appeals, for they prove that you doubt your power over me.'

416. *Insula*: Hiera, now called Volcano. *Aeoliam* is explained by I. 52 ff.

417. *fūmantibus*: i.e. volcanic.

418. *exēsa*: a fig. substitute for *cavāta* or *exūsta*.

419, 420. *Aetnaea*: i.e. like those of Aetna; cf. III. 571-582. *tonant* is explained by *validi . . . anhelat*. *referunt gemitūs = gemunt*; cf. § 202. *validi . . . gemitūs* = 'the sound of mighty blows echoes on anvils.' *strīdunt*: for form see § 101.

Vulcānī domus et Vulcānia nōmine tellūs.
 Hōc tunc ignipotēns caelō dēscendit ab altō.
 Ferrum exercēbant vāstō Cyclōpes in antrō,
 Brontēsque Steropēsque et nūdus membra Pyracmōn. 425
 Hīs infōrmātum manibus iam parte politā
 fulmen erat, tōtō genitor quae plūrima caelō
 dēicit in terrās; pars imperfecta manēbat.
 Trīs imbris tortī radiōs, trīs nūbis aquōsae
 addiderant, rutili trīs ignis et ālitis Austrī; 430
 fulgōrēs nunc terrificōs sonitumque metumque
 miscēbant operī flammīsque sequācibus irās.
 Parte aliā Martī currumque rotāsque volucris
 instābant, quibus ille virōs, quibus excitat urbēs,
 aegidaque horrifera, turbātae Palladis arma, 435
 certātīm squāmīs serpentum aurōque polibant
 cōnexōsque anguīs ipsamque in pectore dīvae
 Gorgona dēsectō vertentem lūmina collō.
 'Tollite cūncta,' inquit, 'coeptōsque auferte labōrēs,
 Aetnaei Cyclōpes, et hūc advertite mentem: 440
 arma acrī facienda virō. Nunc viribus ūsus,
 nunc manibus rapidis, omni nunc arte magistrā.

422. domus . . . tellūs: in appos. with *insula*, 416. Hiera was one of the *Insulae Liparaeae* or *Vulcaniae*.

423. hōc = *hūc*, an archaic use.

425. Brontēsque: for scansion of -que see §241. nūdus membra applies to all three Cyclopes. For case of membra see §135. Pyracmōn: the third Cyclops is often called Arges; see §284.

426. hīs . . . manibus here = *hōrum manibus*. infōrmātum = *incohātum*; see *incohō* in Vocabulary.

427. fulmen . . . quae plūrima: briefly put for *fulmen eis simile quae*, etc.

429. tortī, 'pelting,' 'hurtling'; properly, 'hurled.' radiōs, 'spokes.' nūbis: the source of the *imber tortus*.

430. Austrī: sc. *trīs radiōs*.

432. operī: freely, 'what they had

done.' For case of this word and of *flammis* see §124. 429-432 describe the thunderbolt as composed in part of the elements that constitute a storm, in part of the effects of a storm.

434. instābant: here trans., a rare use. quibus . . . urbēs: see §283.

435. aegida . . . arma: see on *nimbō* . . . *saeva*, II. 616. turbātae: here 'angry.'

436. squāmīs . . . aurō: instr. abl. with *polibant*. They were polishing the aegis by polishing the golden scales of the serpents. The serpents were round the head of Medusa. See cut opposite p. 208. polibant: for form see §103.

438. dēsectō . . . collō: freely, 'with severed head and rolling eyes'; she is represented as still suffering.

442. The emphasis is on *magistrā*

Praecipitâte morâs.' Nec plûra effâtus; at illi
 ôcius incubuère omnês pariterque labôrem
 445 sortitî. Fluit aes rivîs aurique metallum,
 vulnificusque chalybs vâstâ fornâce liquêscit.
 Ingentem clipeum infôrment, ûnum omnia contrâ
 tâla Latinôrum, septênôsque orbibus orbis
 impediunt. Alii ventôsîs follibus aurâs
 450 accipiunt redduntque, alii stridentia tinguunt
 aera lacû; gemit inpositis incûdibus antrum.
 Illi inter sêsê multâ vî bracchia tollunt
 in numerum versantque tenâcî forcipe massam.

At Venus aetheriôs inter dea candida nimbôs
 dôna ferêns aderat nâtumque, in valle reductâ
 600 ut procul et gelidô sêcrêtum flûmine vîdit,
 tâlibus adfâta est dictis sêque obtulit ultrô:
 'En perfecta mei prômmissâ coniugis arte
 mûnera, nê mox aut Laurentis, nâ superbôs
 aut âcrem dubitês in proelia poscere Turnum.'

(see on *môdôs* . . . *Auctus*, l. 135), 'all the teachings of your skill.'

444. incubuère: sc. *labôrî* out of *labôrem*. Cf. note on *incumbunt*, iv. 397.

447. ûnum . . . contrâ: i.e. a match in itself for. The phrase brings out the superb workmanship of the Cyclopes and the strength of the shield.

448, 449. septênôs . . . impediunt, 'seven layers (disks) they interlace.' The language is purposely vague and indefinite, to give an impression of intricacy, solidity, and strength. Classical writers often describe shields of seven layers.

451. lacû: an exaggerated term for 'water-basin,' 'vat.' inpositis incûdibus = *postquam incûdês inposuerunt*. The acts suggested in 447-451 are not given in their strict scientific or mechanical order.

452. inter sêsê, 'by turns.'

453. in numerum, 'rhythmically.'

608-731. Venus brings the arms to Aeneas. Description of the shield.

608. In 454-519 Evander agrees to aid Aeneas with a detachment of horses, commanded by his son Pallas, and to secure for him the alliance of the Etruscans. Guided by Pallas, Aeneas sets out for the Etruscan headquarters (541-607). dea candida nimbôs: juxtaposition of contrasts; see on *âgrâ* . . . *sub nûbe columbam*, v. 516.

610. sêcrêtum = an adv., and so can be joined to *procul* by *et*; see on *dulci adspirâns* . . . *umbrâ*, l. 604. According to ancient notions it was only when a mortal was alone that a deity could appear to him without disguise; cf. ii. 567 ff. with ii. 588 ff.

611. adfâta est . . . obtulit: for the order see on *referis* . . . *ibid.*, ii. 547.

612-614. En . . . mûnera (nom.): cf. En Priamus, l. 481, with note. prômmissâ: freely, 'even as I promised you.'

Dixit et amplexus nati Cytheræ petiuit; 315
 arma sub adversâ posuit radiantia quorû.
 Ille, deæ dōnis et tantō laetus honōre,
 expleri nequit atque oculos per singula volvit
 miraturque interque manûs et brachia versat
 terribilem cristis galeam flammâsque vomentem 620
 fâiferumque ensē, loricam ex ære rigentem,
 sanguineam, ingentem, quâlis cum caerula nûbēs
 sôlis inârdescit radiis longêque refulget,
 tum lēvis ocreâs electrō aurōque recoctō
 hastamque et clipeî nōn enarrâbile textum. 625
 Illic rēs Italâs Rōmanōrumque triumphōs
 hand vatum ignârus ventûrique inscius ævi
 fēcerat ignipotēns, illic genus omne futuræ
 stirpis ab Ascaniō pugnâtaque in ordine bella.
 Fēcerat et viridî fētam Māvortis in antrō 630
 prōcubuisse lupam; geminōs huic ūbera circum
 lūdere pendentis puerōs et lambere mātrem
 inpauidōs; illam teretî cervice reflexam
 mulcēre alternōs et corpora fingere linguâ.

in . . . poscere: i.e. challenge or defy to battle.

617. honōre: i.e. the honor Venus and Vulcan had done him in supplying the armor. The departure of Venus is not explicitly stated; see § 225.

620. terribilium . . . galeam: cf. vii. 785-788. flammâs . . . vomentem = *ardentis*, ii. 734. See n. there.

621. rigentem: i.e. firm, unyielding, as contrasted with the pliant chain armor (iii. 467).

622. quâlis cum: as in iii. 679. The shield is like the cloud in color and in size.

624. electrō . . . aurō: i.e. of electrum inlaid with gold.

626-629. illic . . . illic = *in clipeo*. On this shield see §§ 60, 67. vatum: i.e. the utterances of the prophets, who in this case were no doubt themselves gods, e.g. Jupiter or Apollo. See § 310.

In i. 229-236 Venus applies to Jupiter for information as to the future of the Trojans. in ordine: join with *fēcerat*.

630-634. et: see § 198. fētam . . . lupam, 'the mother wolf'; see i. 273-275, with notes. Māvortis . . . antrō: the children are appropriately pictured as in a cave sacred to their father Mars. The reference is to the Lupercal, a grotto on the Palatine, usually connected, however, with the rites of the Lupercal. prōcubuisse . . . fingere: with *fēcerat*, which here = *ostenderit*. Note the tense of *prōcubuisse*; the wolf has lain down before she is pictured at all. alternōs gives a touch which the figures on the shield could not have represented. V. mixes historical narrative with description; cf. notes on *avertit* and *priusquam* . . . *bibissent*, i. 472, 473, and on *raptâverat*, i. 483. *fingere linguâ*: i.e. licking them into shape, a

- 385 Nec procul hinc Rōmam et raptās sine mōre Sabinās
cōnsessū caveae māgnis circēnsibus āctis
addiderat subitōque novum cōnsurgere bellum
Rōmulidis Tatiōque senī Curibusque sevērīs.
Post idem inter sē positō certāmine rēgēs
640 armātī Iovis ante āram paterāsque tenentēs
stābant et caesā iungēbant foedera porcā.
Hand procul inde citae Mettum in dīversa quadrīgae
distulerant (at tū dictis, Albāne, manērēs!),
raptābatque virī mendācis vīscera Tullus
645 per silvam, et sparsī rōrābant sanguine vepres.
Nec nōn Tarquinius ēiectum Porsenna iubēbat
accipere ingentique urbem obsidiōne premēbat;
Aeneadae in ferrum prō libertāte ruēbant.
Illum indīgnantī similem similemque minantī
650 aspicerēs, pontem audēret quia vellere Cocles
et fluvium vinclis innāret Cloelia ruptis.

feat mentioned in Latin writers more often of bears.

635, 636. *Sabinās* . . . *āctis*: the Sabines had thronged to games, called *Cōnsuilia*, which Romulus was celebrating in honor of Neptune. At a given signal the Roman youth carried off the Sabine women. *cōnsessū caveae*: as in v. 340. *cōnsessū* is abl. of separation with *raptās*. *circēnsibus*: V. naturally identifies the *Cōnsuilia* with the later *lūdī circēnsēs*; both involved horse races. *āctis* seems to have present force, 'while the games were being held'; cf. § 171.

637. *novum* . . . *bellum*: see *Tatius* in Vocab. *cōnsurgere*: with *addiderat*, which = *fēcerat* et (630); see on *procubuisse* . . . *ingere*, 631-634. *sevērīs*: the Sabines were proverbial for their simple life and austere manners; cf. *Curibus* . . . *terrā*, vi. 810, 811.

639-641. *Idem=idem* quī nuper *inter sē pugnābant*. *positō*=*compositō*; see on *compōnere*, I. 185. *armātī*: they were

still on the field of battle or else had just come therefrom. *caesā* . . . *porcā*: an ancient ceremony in connection with the making of a treaty.

643. *distulerant*: see on *alternōs*. 634. *at* . . . *manērēs*: there is ellipsis here. The thought is: 'It was a fearful punishment, but thy crime, too, was great; thou should'st have kept,' etc. The apostrophe indicates emotion, as in I. 555, II. 56, etc. *dictis*: for case see on *promissis*, II. 160. *manērēs*: subj. of unfulfilled past obligation; see latter part of n. on *vocāre*, IV. 673.

649. *illum*: Porsenna.

650, 651. *aspicerēs*: for mood and tense see on *volūret* . . . *tingeret*, VII. 808-811. *audēret* . . . *innāret*: in O. O., giving the thoughts of Porsenna. *vellere*: Cocles is said to do what by his bravery he gave others a chance to do. For the story see Macaulay's "Lays," *Horatius*. *vinclis* . . . *ruptis* is not to be pressed: hostages were not fettered. Render, 'escaping the guards'

In summō cūstōs Tarpēiae Mānlius arcis
 stābat prō templō et Capitōlia celsa tenēbat,
 Rōmuleōque recēns horrēbat rēgia culmō.
 Atque hīc aurātis volitāns argentens ānser 655
 porticibus Gallōs in limine adesse canēbat;
 Galli per dūmōs aderant arcemque tenēbant
 dēfēnsi tenebris et dōnō noctis opācae:
 aurea caesariēs ollis atque aurea vestis;
 virgātis lūcent sagulīs; tum lactea colla 660
 aurō innectuntur; duo quisque Alpina coruscant
 gaesa manū scūtīs prōtēctī corpora longīs.
 Hic exsultantis Saliōs nūdōsque Lupercōs
 lānigerōsque apicēs et lāpsa ancilia caelō
 extuderat; castae dūcēbant sacra per urbem 665

Cloelia: one of twenty hostages given by the Romans to Porsenna as a pledge that they would keep a treaty made with him. One day Cloelia with others escaped and swam the Tiber. As a proof of good faith the Romans sent them all back to Porsenna. V varies the ordinary story which declares that Cloelia's exploit excited the admiration (not the wrath) of Porsenna.

652-654. in summō: sc. *clipeō*. The scenes described in 630-670 seem to be ranged round the edge of the shield. **templō:** that of Jupiter Capitolinus. **Rōmuleō:** i.e. such as Romulus himself had used. **recēns horrēbat:** freely, 'was fresh and rough.' With superhuman skill Vulcan has wrought out of metal a hut so natural that it seems to have been but just rethatched with rough straw. On the Capitol stood the *casa* (hut) *Rōmulī*, which was kept in repair and from time to time rethatched. For pictorial effect V. has chosen to describe the Capitol as it was in his own days, not as it was in those of Romulus. **rēgia culmō:** note the juxtaposition; a royal palace with a roof of straw! The tone is like that in *Curibus* . . .

severis, 638. This *va.* belongs closely in thought, if not in syntax, with the preceding; Manlius was guarding *all* the treasures of Rome.

655. aurātis: V. has in mind the gilded roof of the Capitol of his own days; see on *recēns horrēbat*, 654. **volitāns . . . canēbat:** the bird was pictured with fluttering wings and open mouth. In v. 257, in a piece of embroidery, dogs are pictured as barking. **argentens:** i.e. white. In after days a silver goose hung in the Capitol to commemorate this deliverance.

659-662. aurea: i.e. yellow, flaxen. **aurea vestis:** the exact point is not clear, since yellow garments are not known to have been characteristic of the Gauls. **virgātis:** this effect could have been produced by inlaying. **aurō:** the ref. is to the *torquis*, whose use the Romans are said to have borrowed from the Gauls; see on *ti . . . auri*, v. 558, 559. **prōtēctī corpora:** for constr. see §§ 136, 171.

663. Saliōs . . . Lupercōs: the description turns to institutions and customs, i.e. to Roman life. For the stress laid here on religion see §§ 66-68.

- pilētis matrēs in mollibus. Hinc procul addit
Tartareās etiam sēdēs, alta ostia Ditis,
et scelerum poenās et tē, Catilīna, minācī
pendentem scopulō Furiārumque ōra trementem
670 sēcrētōsque piōs, his dantem iūra Catōnem.
Haec inter tumidī lātē maris ibat imāgō,
aurea, sed fluctū spūmābant caerula cānō,
et circum argentō clārī delphīnes in orbem
aequora verrēbant caudīs aestumque secābant.
675 In mediō classīs aerātās, Actia bella,
cernere erat, tōtumque instrūctō Marte vidērēs
fervere Leucātēn aurōque effulgere fluctūs.
Hinc Augustus agēns Italōs in proelia Caesar
cum patribus populōque, Penātibus et māgnīs dīs,
680 stāns celsā in puppi, geminās cui tempora flammās
laeta vomunt patriumque aperitur vertice sīdus;

666. mollibus: i.e. cushioned.

668-670. Catilīna . . . Catōnem: types of the disloyal and the loyal sons of Rome; their fortunes in the underworld represent the judgment of posterity on such as they. pendentem: i.e. ever on the point of falling off. The punishment lies in the agony of waiting; see on *poenam expectant*, vi. 614. Furiārum . . . trementem: cf. the picture in vi. 605-607. The Furies are driving Catiline over the brink. dantem iūra: i.e. occupying a commanding position among; see on *iūra dant*, i. 293.

671. haec inter: i.e. within the pictures of 630-670. For [their position see on *in summo*, 652.

672. aurea, sed . . . cānō: Vulcan had fashioned this sea of yellow gold, yet had been able to represent white-capped billows rising from darker levels.

673, 674. delphīnes . . . secābant: cf. *delphinum* . . . *undās*, v. 594, 595.

675. in mediō, 'within'; sc. *maris imāginis* (or simply *maris*) out of 671. aerātās may = 'bronze-bound' (cf. *aere*,

i. 35), or may mean that Vulcan made these ships entirely of bronze. Actia bella: briefly put for *quae Actiaca bella angunt*, or the like. See § 12.

676. erat: as in vi. 594. vidērēs: see on *aspicerēs*, 650.

677. fervere . . . effulgere: for form see § 101. Leucātēn: i.e. the sea about Leucata, the headquarters of the Roman forces; Antony was at Actium. aurō may be the gold of which the sea is made (672), which flashes as the ships move through it, or may denote the weapons and armor of the combatants, thought of as resplendent, like all else in this description.

678, 679. hinc is balanced by *hinc*, 685. agēns . . . dīs: see § 67. Penātibus . . . dīs: as in iii. 12; see n. there.

680, 681. celsā in puppi: the proper position for the commander: cf. iv. 554, v. 132, 133. geminās . . . vomunt: see on *apex*, ii. 683, and on *geminās* . . . *cristas* . . . *honore*, vi. 779, 780; Augustus was, of course, a descendant of Mars. patrium . . . sīdus: a comet which appeared while Octavianus (Augustus) was giving games in honor of Julius

partē aliā ventis et diis Agrippa secundis,
arduus, agmen agens; cui, bellī insigne superbum,
tempora nāvālī fulgent rōstrāta corōnā.
Hinc ope barbaricā variisque Antōnius armis,
victor ab Aurōrae populis et litore rubrō,
Aegyptum virisque Orientis et ultima sēcum
Bactra vehit, sequiturque (nefās!) Aegyptia coniūnx.
Ūnā omnēs ruere, ac tōtum spūmare reductis
convulsū rēmis rōstrisque tridentibus aequor;
alta petunt; pelagō crēdās innāre revulsās
Cycladas aut montis concurrere montibus altōs,
tantā mōle viri turrītis puppibus instant;
stuppea flamma manū tēlisque volātile ferrum
spargitur; arva novā Neptūnia caede rubescunt.

685

690

695

Caesar was popularly believed to represent the deified Julius, translated to heaven as a god. To commemorate this Octavianus henceforth wore a star on his helmet.

682. *parte aliā* is subordinate to *hinc*, 678; *ac bellī*, out of 675. *ventis* . . . *secundis*: for five days adverse winds had prevented Augustus and Agrippa from moving to the attack.

683, 684. *arduus* = *stūns* . . . *puppi*, 680. *cui* . . . *corōnā*: the ref. is to the *corōna nāvālis* or *rōstrāta*, a gold crown adorned with the beaks (*rōstra*) of ships, typical of the vessels sunk or captured in a successful naval fight. *bellī* . . . *superbum*: the *corōna rōstrāta* was very rarely bestowed on Roman commanders. Agrippa won the honor for his victory over Sextus Pompeius (§10). *rōstrāta*: a transferred epithet: it really belongs in thought with *corōnā*.

685-688. See §§ 12, 67. As in *gener* . . . *Eois*, vi. 831, the foes of the Julian line are from the orient. Conservative Roman sentiment was opposed to foreigners, esp. to orientals. *victor ab* = *veniens victor ab*; he had conquered others but Augustus he could not conquer. Antony had gained some suc-

cesses over the Parthians and the Armenians. *litore rubrō*: the Indian Ocean. *nefās* . . . *coniūnx*: Roman feeling opposed the presence of women on a campaign.

689, 690. *reductis* . . . *rēmis*: cf. *reductis* . . . *destris*, v. 478, 479. From this point on V. writes more and more as an historian rather than as one describing a picture; see on *alternōs*, 684, and on *distulerant*, 643.

691. *crēdās*: potential subj. in pres. time; contrast *aspicerēs*, 650, *vidērēs*, 676. *revulsās*: i.e. from their foundations. V. is striving for effect; the historians of the battle describe the vessels of Augustus as less numerous and far lighter than those of Antony.

693. *tantā mōle*, 'with such furious force (momentum)'; modal abl. Cf. *ingenti mōle*, v. 118. *turrītis puppibus* is briefly put for 'the combat with,' etc. *turrītis* gives the effect of size required after *pelagō* . . . *altōs*, 691, 692. In point of fact only the ships of Augustus had towers; these enabled them to overtop and command the heavier and loftier vessels of Antony.

694, 695. *stuppea* . . . *spargitur*: the ref. is (1) to fire darts, directed against the ships, (2) to darts directed

- Rēgina in mediis patriō vocat agmina sistrō
 necdum etiam geminōs ā tergō respicit anguis,
 omnigenumque deum mōnstra et lātrātor Anūbis
 contrā Neptūnum et Venerem contrāque Minervam
 700 tēla tenent. Saevit mediō in certāmine Māvors
 caelātus ferrō tristēsque ex aethere Dirae,
 et scissā gaudēns vādīt Discordia pallā,
 quam cum sanguineō sequitur Bellōna flagellō.
 Actius haec cernēns arcum intendēbat Apollō
 705 dēs super: omnis eō terrōre Aegyptus et Indī,
 omnis Arabs, omnēs vertēbant terga Sabaeī;
 ipsa vidēbātur ventis rēgina vocātis
 vēla dare et laxōs iam iamque inmittere fūnis.
 Illam inter caedēs pallentem morte futūrā
 710 fēcerat ignipotēns undīs et Iāpyge ferri,

against their crews. *tēlis* . . . *spargitur*: the expression is strained and vague (§ 203), due to a desire to secure a complete balance in form to *stuppea flamma manū* . . . *spargitur*. *tēlis* is instr. abl.; lit., 'through darts,' in the sense, of course, of 'through the hurling of darts.' *volātīle*=an adv.; freely, 'in showers.' *novā*, 'unprecedented,' whose like had never been seen before.

694. *patriō* . . . *sistrō*: sarcastic; the *sistrum* belonged properly to festivals, not to war. *patriō* gives an effect like 'outlandish.'

697 is in thought subordinate to 696, 'seeing not,' etc. *geminōs* . . . *anguis* may here, as in ll. 203 ff., and vii. 450, be merely a symbol of ruin and destruction. Most editors, however, suppose a ref. to the story that Cleopatra died by the bite of an asp, but this was doubted even in ancient times.

698, 699. *omnigenum* . . . *Minervam*: see again § 67. Neptune, Venus, and Minerva represent the *dī māgnī* of 679.

701. *ex aethere Dirae*: cf. *Antōni-*
as . . . *victor ab*, 685, 686, with n. The

Furies come from heaven, whenever, as V. puts it elsewhere, Jupiter seeks to appal guilty towns with war.

702. *scissā* . . . *pallā*: symbolic of the strife she causes. *gaudēns*: as in l. 690.

704. *Actius* . . . *Apollō*: for Apollo's rôle here see §§ 18, 67. Apollo had a temple at Actium; see on *Apollō*, III. 375. *haec*: explained esp. by 698-700.

705, 706. *eō terrōre*=*aus rei terrōre*; *eō*=a subjective gen. Cf. n. on *ea signa*, II. 171. *Aegyptus* . . . *Arabs*: for the sing. see § 172.

707, 708. *ipsa* . . . *rēgina*: it was Cleopatra that began the fight at Actium. *vidēbātur*: true pass. With the infins. it='was plainly spreading,' etc. *laxōs*, 'freely'; proleptic. *inmittere fūnis*: a phrase modelled on *inmittere habēndā* or *inmittere iuga*. *laxōs* . . . *fūnis*=*exousiōs* . . . *laxāre rudētis*, III. 267. See the n. there.

709. *pallentem* . . . *futūrā*: cf. *pallida morte futūrā*, IV. 644. Mark the contrast with 696, 697.

710. *fēcerat* . . . *ferri*: cf. *fēcerat* . . . *prōcubuisse*, etc., 680 ff., with note.

contrā autem māgnō maerentem corpore Nīlum
pandentemque sinūs et tōtā veste vocantem
caeruleum in gremium latebrōsaque flūmina victōs.

At Caesar triplici invecus Rōmāna triumphō
moenia dīs Italīs vōtum inmortalē sacrābat,

715

Laetitiā lūdisque viāe plausūque fremēbant;
omnibus in templis mātrem chorus, omnibus ārae,
ante ārās terram caesi strāvēre iuveni.

Ipse sedēns niveō candentis limine Phoebi
dōna recognōscit populōrum aptatque superbis
postibus; incēdunt victae longō ordine gentēs,
quam variae linguīs, habitū tam vestis et armis.

720

Hic Nomadum genus et discinctōs Mulciber Āfrōs,
hic Lelegas Cārasque sagittiferōsque Gelōnōs
finxerat; Euphrātēs ibat iam mollior undīs
extrēmique hominum Morinī Rhēnusque bicornis

725

711. *māgnō . . . corpore* is a picturesque substitute for *penitus, graviter*, or the like.

713. *latebrōsa*: freely, 'sheltering.' The Nile throws open his loose, water-colored robes to afford shelter to Antony and Cleopatra; so the Romans used to wave a welcome with the loose folds of their togas.

714. The scene in 714-728, the culmination of Roman history (§59), was probably in the very center of the shield. See also §67. *triplici . . . triumphō*: celebrated in August, 29, for victories in Dalmatia, at Actium, and at Alexandria.

715. *dīs Italīs*: they had helped him in the battle; see 679, 699.

718. *mātrem chorus*: cf. vi. 517-519, with notes. *omnibus ārae (sunt)*: cf. the picture in iv. 199, 200.

719. *ārās . . . iuveni*: cf. iv. 201, 202.

720. *ipse*: Augustus. *niveō candentis*: juxtaposition of cause and effect. See on *niveam . . . Paron*, iii.

126. The temple referred to (§18) was not dedicated till 28 or 27, but for poetic reasons V. ignores this fact, and brings the dedication into close connection with the triumph.

721, 722. *dōna*: tokens of submission to Augustus and the *dī Itali*, 715. *aptat . . . postibus*: for this act cf. i. 248, iii. 287, 288, v. 300.

723. *quam . . . armis* is illustrated by 685-688.

724. *discinctōs*: the Romans commonly wore belts; the loose robes of other nations therefore seemed strange to them. The adj. thus in effect=*patrili* 696.

726. *iam . . . undīs*: the river is subdued, like the people on its banks.

727. *bicornis*: the mouths are the Rhine proper and the Wahl. With the nouns in 727, 728 sc. *molliorēs* or *mollior*, out of 726. V. is thinking here of the Roman practice of carrying in triumphs pictorial representations ('floats') of conquered nations, rivers, etc.

indomitique Dahæ et pontem indignâus Araxês.
 Tâlia per clipeam Vulcânî, dôna parentis,
 730 mirâtur rêrumque ignârus imâgine gaudet
 attollêns umerô fâmamque et fâta nepôtum.

728. *indignâus*: i.e. chafing at, yet submitting to, as the people on its banks have yielded; Augustus bridged the Araxes.

729. *parentis*=*mâtris*=*Veneris*.

730, 731. *rêrum* . . . *ignârus*: i.e. though he does not understand the significance of the various scenes. *imâgine*, 'portraiture.'

630-728 may easily be arranged to yield in all fourteen pictures: of these seven (630-670) run round the rim of the shield; the other seven (671-728) lie within these. The first two (630-634, 635-641) have to do with Romulus and the beginnings of Rome; two (642-645, 646-651) suggest the integrity of the Romans and the fair dealing they expected from others. The fifth (662-663) is typical of the miraculous care exer-

cised by the gods over Roman affairs; the sixth (663-666) pictures the devotion born of such evidences of divine care, and the seventh (*hinc* . . . *Catônem*, 666-670) appropriately embodies reflections on the worth of truth and virtue. The second series is primarily concerned with Augustus. We have first the general descriptions of the scene of the famous battle (671-674, 675-677), then the picture of the wings commanded respectively by Augustus and Agrippa (678-681, 682-684), then of Antony's forces (685-688). Next come in quick succession the accounts of the battle proper (689-703), of the flight of the vanquished (704-713), and of the victor's triumph accompanied by his grateful recognition of the divine help accorded him (714-728).

LIBER IX

Iamque omnis campis exercitus ibat apertis, 25
 dives ecum, dives pictai vestis et auri
 (Messapus primas acies, postruma coercent
 Tyrrhidae iuvenes, medio dux agmine Turnus), 28
 ceu septem surgens sedatis amnibus altus 30
 per tacitum Gangēs aut pingui flumine Nilus,
 cum refluit campis et iam se condidit alveo.
 Hic subitam nigro glomerari pulvere nubem
 prospiciunt Teucris ac tenebras insurgere campis.
 Primus ab adversa conclamat mole Caius: 35
 'Quis globus, o cives, caligine volvitur atra?
 Ferte citi ferrum, date tela, ascendite muros;
 hostis adest! eia!' Ingenti clamore per omnis
 condunt se Teucris portas et moenia complent,
 namque ita discedens praeceperat optimus armis 40
 Aeneas, si qua interea fortuna fuisset,

25-26. The Rutulians attack the Trojan camp and try to fire the ships.

25. *exercitus*: sc. *Rutulorum*. Juno had sent Iris to tell Turnus of Aeneas's absence.

26. *pictai*: for form see § 88. *auri* may refer to embroidery in gold thread, or to splendid armor.

30-32. *ceu . . . alveo* goes closely with *ibat*, 25. Two points are emphasized; (1) the army gathers from all sides as the waters gather when the Ganges overflows or the Nile subsides, (2) the army's movement is silent and resistless like that of the waters. *surgens . . . altus*: for constr. see § 195 (end). *amnibus*, 'tributaries.' In writing *septem* V. seems to be drawing upon his imagination. *Gangēs . . . Nilus*:

sc. *it.* out of *ibat*, 25. *pingui flumine*. abl. of char.; the ref. is to the fertilizing mud deposited by the Nile. The richness of the waters would be most apparent as they were withdrawing.

37. We must suppose a slight pause between this vs. and 36, during which Caius learns the nature of the phenomenon. With this vs. cf. iv. 594.

39. *condunt se* implies motion; hence *per . . . portas* is correct.

40. *praeceperat . . . armis*: juxtaposition of effect and cause; Aeneas's order was born of wise generalship, not of cowardice.

41-43. *interea*: i.e. before his return. *fortuna*, 'emergency,' 'crisis.' *fuisset . . . servarent*: subj. in O. O. *tutōs*: fully participial. *servarent*: as in ll. 568, vl. 402.

- ne u struere audērent aciem neu crēdere campō;
 castra modo et tūtōs servārent aggere mūrōs.
 Ergō, etsī cōnferre manum pudor iraque mōnstrat,
 45 obiciunt portās tamen et praecepta facessunt
 armātique cavis exspectant turribus hostem.
 Turnus, ut ante volāns tardum praecesserat agmen,
 vīgintī lēctīs equitum comitātus et urbi
 inprōvisus adest; maculis quem Thrācius albīs
 50 portat ecus cristāque tegit galea aurea rubrā.
 'Ecquis erit, mēcum, iuvenēs, quī primus in hostem?
 En' ait et iaculum attorquēns ēmittit in aurās,
 principium pūgnae, et campō sēsē arduus infert.
 Clāmōrem excipiunt sociī fremitūque secuntur
 55 horrisonō; Teucrum mirantur inertia corda,
 nōn aequō dare sē campō, nōn obvia ferre
 arma virōs, sed castra fovēre. Hūc turbidus atque hūc
 lūstrat equō mūrōs aditumque per avia quaserit.
 Ac velutī plēnō lūpus insidiātus ovili
 60 cum fremit ad caulās ventōs perpressus et imbris
 nocte super mediā (tūtī sub mātibus agni

45. obiciunt portās: a strong phrase; they thrust their (barred) gates in the path of the foe.

46. cavis: i.e. sheltering; cf. *cavē* in l. 516 and ll. 360. The towers are on the walls.

47. ut is used here much as in v. 329. v. 338; see notes there.

48-50. lēctīs equitum = the prose lēctīs equitibus; equitibus is impossible in hexameter verse. See also on *Achūtē*, l. 312. et joins comitātus and inprōvisus, which both = adv. phrases; see on *dulci adspirāns* . . . *umbrā*, l. 604. urbi: a complimentary substitute for *castris* (*Trōiānis*). maculis . . . ecus: cf. *quem* . . . *albam*, v. 565-567.

51. qui . . . hostem: sē inferet, lēlu tacet, or the like would naturally follow, but Turnus in his haste omits the verb, leaving it to be inferred from the act described in *iaculum* . . . *aurās*, 52.

52, 53. iaculum . . . pūgnae: V. is thinking of a Roman custom whereby one of the Fetiales (or college of war priests), in declaring war against a given people, flung a spear into its territory.

56, 57. The infns. dare . . . fovēre are partly in appos. with *inertia corda*, partly in O. O. after *mirantur*, which = *cum admiratiōne animadvertunt*. virōs: sarcastic, 'warriors though they are.' fovēre, too, is sarcastic for *serēdre* (cf. 43). turbidus, 'restlessly'

58. per avia, 'where no ways are,' points to the fruitlessness of Turnus's efforts.

60. caulās: the wolf can see the sheep within, a fact which intensifies his rage. ventōs . . . imbris: he has waited long and endured much. For another simile involving wolf see l. 355-360.

bālātum exercent; ille asper et improbus irā
 saevit in absentis; collēcta fatigat edendi
 ex longō rabiēs et siccae sanguine faucēs),
 haud aliter Rutulō mūrōs et castra tuentī
 ignēscant irae; dūris dolor ossibus ārdet,
 quā temptet ratiōne aditūs, et quae via clausōs
 excutiat. Teucrōs vallō atque effundat in aecum.
 Classem, quae laterī castrōrum adiuncta latēbat,
 aggeribus saeptam circum et fluviālibus undis
 invādit sociōsque incendia poscit ovantis
 atque manum pinū flagrantī fervidus implet.
 Tum vērō incumbunt (arget praesentia Turnī),
 atque omnis facibus pūbēs accingitur ātris;
 diripuēre focōs; piceum fert fūmida lūmen
 taeda et commixtam Vulcānus ad astra favillam.

Quis deus, ō Mūsae, tam saeva incendia Teucris
 āvertit? tantōs ratibus quis dēpulit ignis?
 Dīcite. Prisca fidēs factō, sed fāma perennis.
 Tempore quō primum Phrygiā fōrmābat in Idā
 Aenēās classem et pelagi petere alta parābat,

63, 64. *absentis*: freely, 'the prey he cannot reach.' *edendi* . . . *rabiēs* = *edendī rabiōsa cupidō*; see on *insānia bellī*, vii. 461. *ex longō*: i.e. from a distance of time; join with *collēcta*. *siccae* . . . *fauces*: cf. *faucibus* . . . *siccis*, ii. 358, with note.

66. *dūris* . . . *ossibus*: cf. *gelidus* . . . *tremor*, vi. 54. 55, with note.

67, 68. *quā* . . . *effundat*: deliberative questions, in O. O., depending on the idea of doubt involved in *dolor* . . . *ārdet*, 66, 'resentment flames . . . (as he wonders) how,' etc. See on *crādant*, i. 218. *aecum* = *campum* (cf. 42).

69. *classem* . . . *latēbat*: the Tiber defended the camp on one side; here the ships were drawn up on land.

71. *ovantis*: i.e. at Turnus's change of plan which they understand at once.

74-76. *facibus* = *pinū*, 72. *focōs*: V.

evidently thought of houses as near from which fire could be got. Cf. n. on *rapiuntque focis penetrālibus ignem*, v. 660. *piceum* . . . *favillam* repeats 74, with more detail; see § 222. The ships are not, as we shall see, set ablaze. *taeda* thus = *facibus* and *pinū*. *commixtam*: sc. *lūmini piceō* from 75.

77-122. *Cybele prevalls on Jupiter to save the ships; he turns them into sea-nymphs.*

79. *prisca* . . . *sed*, 'the belief in the tale belongs to the long ago, yet,' i.e. though it is long since the tale was first told and first won credence, its fame, etc. For the case of *factō* see on *pelagō*, iii. 69.

80, 81. *tempore* . . . *classem*: cf. Aeneas's words, *classem* . . . *Idae*, iii. 5. 6. *pelagi* . . . *parābat*: cf. Aeneas again, *feror exsul in altum*, iii. 11.

ipsa deum fertur genetrix Berecynthia mágnum
vôcibus his adfâta Iovem: 'Dâ, nâte, petentî,
quod tua câra parêns domitô tē poscit Olympô.

- 85 Pinea silva mihi, multôs dilêcta per annôs,
lûcus in arce fuit summâ, quô sacra ferêbant,
nigranti piceâ trabibusque obsûrnis acernis:
hâs ego Dardaniô iuvenî, cum classis egêret,
laeta dedî; nunc sollicitam timor anxius angit.
- 90 Solve metûs atque hóc precibus sine posse parentem:
neu cursû quassâtæ ûllô neu turbine venti
vincantur; prôsit nostris in montibus ortâs.
Filius huic contrâ torquet quî sîdera mundi:
'Ô genetrix, quô fâta vocâs aut quid petis istis?
- 95 Mortâline manû factæ inmortalē carinæ
fâs habeant, certusque incerta pericula lûstret
Aenêâs? cui tanta deô permissa potestâs?
Immô, ubi dêfûnctæ finem portûsque tenêbunt

81. deum . . . genetrix Berecynthia: Cybele; § 275.

82. petentî (sc. ei), 'to her entreaties.'

84. domitô . . . Olympô virtually = *namque potes*. The allusion is to Jupiter's struggle with the giants; § 274. The words will be more effective if we suppose that Cybele is hinting that she had helped Jupiter to gain his mastery of heaven and that he therefore owes her due return. See § 225.

85, 86. If the text is sound, lûcus must be in pred. appos. with *silva*, 'as a holy grove (precinct).'
arce: sc. *Idæ*, out of 80. quô = *ad* or *in quem*; cf. n. on quô, v. 29. ferêbant: sc. *Troïânî*. Cybele is talking to Jupiter, who knows all things; hence she need not do more than hint her meaning.

88. Dardaniô iuvenî: Aeneas; cf. 81. classis: for case see § 118.

89. sollicitam . . . angit: the order of the words, the alliteration (§ 223), and the repetition combine to emphasize the thought.

90. hóc . . . posse, 'to prevail thus far,' is explained by 91, 92; for case of hóc see § 134.

91, 92. cursû, 'voyaging,' suggests the natural perils of the deep, e.g. from rocks (l. 109, 110), or from the *syrtis*, l. 111. quassâtæ . . . ortâs (esse): sc. *nâvis*, implied by *classis*, 88.

93. torquet . . . mundi: cf. *caelum* . . . torquet, iv. 209.

94. vocâs: i.e. wrest from their proper development. istis (sc. *nâvibus*), 'those sh'ps you so love'; contrast the tone in ll. 621.

96. habeant . . . lûstret: deliberative subj., 'are they to have.' certus = an adv., 'unerringly,' knowing in each case the outcome. incerta, 'shifting.' pericula lûstret: an extension (§ 205) of such a phrase as *lûstrandum* . . . *aequor*, iii. 385.

98. immô corrects the statement *cui . . . potestâs*, which is essentially negative. dêfûnctæ: here without object, freely, 'having played their appointed rôle.' finem: sc. *cursûs*, out of 91.

Ausoniōs ōlim, quaecumque ēvāserit undīs
 Dardaniumque ducem Laurentia vexerit arva, 100
 mortālem ēripiam fōrmam māgnique iubēbō
 aequoris esse deās, quālis Nērēia Dōtō
 et Galatēa secant spūmantem pectore pontum.
 Dixerat idque ratum Stygiī per flūmina frātris,
 per pice torrentis ātrāque vorāgine ripās, 105
 adnuit et tōtum nūtū tremefēcit Olympum.

Ergō aderat prōmissa diēs, et tempora Parcae
 dēbita complērant, cum Turnī iniūria mātrem
 admonuit ratibus sacris dēpellere taedās.
 Hic primum nova lūx oculis offulsit, et ingēns 110
 vīsus ab Aurōrā caelum trāscurrere nimbus
 Idaeīque chori; tum vōx horrenda per aurās
 excidit et Trōum Rutulōrumque agmina complet:
 'Nē trepidāte meās, Tencrī, dēfendere nāvis
 nēve armāte manūs; maria ante exūrere Turnō 115
 quam sacrās dabitur pīnūs. Vōs ite solūtāe,

99, 100. quaecumque . . . vexerit contains a hint that some will be lost; this is fulfilled in l. 117, v. 690.

101. ēripiam: sc. ēī (see on *silici*, l. 174), referring back to *quaecumque*, 99.

102. esse: as subject sc. *deās*; the cl. *quaecumque* . . . *vexerit*, 99, 100, really = *omnēs quae*, etc. quālis: we might have had *quālis*, but V. wrote the sing. as if he were going to write *secat* in 108; see on *insequitur* . . . *rudentum*, l. 87.

103. spūmantem is proleptic; § 193.

104-106. ratum is proleptic (§ 193), giving the result of *adnuit*, 106; freely, 'solemnly promised and confirmed.' Stygiī . . . frātris: Pluto; §§ 274 (end), 300. Cf. also *Stygiā* . . . *nūmen*, vl. 323, 324. pice: cf. vl. 550, said of Phlegethon. ātrā . . . vorāgine: cf. vl. 206, 207, said of Acheron.

107. ergō (see Vocab.) resumes the story interrupted at 77.

108. Turnī iniūria carries us back

to 69-76. Turnī is a subjective genitive. mātrem = *deum* . . . *genetrix Bercynthia*, 82.

110. nova: as in viii. 695. oculis: by combining Turnī *iniūria*, 108, with 111-114, we see that we must supply here *omatum et* (§ 198) Turnī.

111. nimbus: the cloud conveys Cybele and her train to the Trojan camp.

112. Idaeī . . . chori: the Corybantes; cf. *Ainc* . . . *nemūs*, iii. 111, 112. The Corybantes attend the goddess, as in vl. 257, 258, the dogs attend Hecate.

114. trepidāte . . . dēfendere: for the infin. see § 163 or § 164. meās is explained by 85-89.

116. sacrās . . . pīnās: for *pīnūs* after *piceā* and *irabibus* . . . *acernis*, 87, see on *acernis*, ll. 112. *sacrās* is explained by *pinēs* . . . *ferēbant*, 85, 86. vōs: an address to the ships. solūtāe: i.e. from the pending peril (69-76).

ite deae pelagi; genetrix iubet.' Et sua quaeque
 continuō puppēs abruptunt vincula ripīs
 delphīnumque modō dēmersis aequora rōstris
 120 īma petunt. Hinc virgineae (mirābile mōnstrum)
 reddunt sē totidem faciēs pontōque feruntur.

Egressā superant fossās noctisque per umbram
 315 castra inimica petunt multis tamen ante futūrī
 exitiō. Passim somnō vinōque per herbam
 corpora fūsa vident, arrēctōs litore currūs,
 inter lōra rotāsque virōs, simul arma, iacēre,
 vīna simul. Prior Hyrtacidēs sic ore locūtus:
 320 'Euryale, audendum dextrā; nunc ipsa vocat rēs.
 Hāc iter est. Tū nē qua manus sē attollere nobis
 ā tergō possit, cūstōdī et cōnsule longē;
 haec ego vāsta dabō et lātō tē limite dūcam.'
 Sic memorat vōcemque premit; simul ēnse superbum

117. *deae*: pred. nom., 'as goddesses.' et: §200.

120, 121. *virgineae* . . . *faciēs* in itself is very indefinite, but becomes perfectly clear when we recall *mortālem* . . . *pontum*, 101-103. *reddunt sē*: cf. *fundō* . . . *redditus imō est*, v. 178.—The Rutulians are dismayed, but presently, reassured by Turnus, they indulge in feasting (123-167). During the night that follows Nisus resolves to go to Evander's home (see on viii. 370) to summon Aeneas; Euryalus insists on going with him. They gain the consent of the leaders to their plan and start (168-318). For Nisus and Euryalus see v. 294-296, v. 327-338.

314-366. Nisus and Euryalus enter the Rutulian camp; they kill many as they lie asleep, and take much spoil.

314. *ēgressā*: sc. *ā castris*. *fossās*: the trenches (moats) round the camp.

315, 316. *multis* . . . *exitiō*: for the constr. see on *exciatō Libyaē*, l. 23. *tamen* requires a balancing 'although' clause; this is delicately suggested by

castra inimica petunt. What chance have two against a whole camp? For this hint given at the outset of a story as to its sequel cf. *nēquiquam*, vii. 652, with note.

317. *fūsa* here suggests carelessness: cf. n. on *fūsi*, l. 214. *arrēctōs*: i.e. up-tilted, with the poles or yokes upward. *litore*: the Trojan camp was close to the mouth of the Tiber.

318. *iacēre*: note the infin. after the pticpl. *fūsa*, 317. If two constructions are equally possible, both are often, for the sake of variety (§181), employed in a single passage.

319. *vīna*: the pl. (§175) gives an effect like 'wine without end,' 'wine, wine everywhere.'

322. *cūstōdī* . . . *longē*: i.e. keep careful watch at a distance behind me.

323. *haec*, 'all that I see about me,' is said with a gesture; cf. notes on *haec*, l. 98, and on *hāc* . . . *hanc*, iii. 304. *vāsta dabō* = *vāstōbō*; cf. §208. *lātō* . . . *dūcam*: i.e. I will make a broad trail of death by which you can follow me.

Rhamnētem adgreditur, quī forte tapētibus altis 325
 exstrūctus tōtō prōflābat pectore somnum,
 rēx idem et rēgī Turnō grātissimus augur;
 sed nōn auguriō potuit dēpellere pestem.
 Trīs iūxtā famulōs temerē inter tēla iacentis
 armigerumque Remī premit aurigamque sub ipsis 330
 nactus equīs ferrōque secāt pendentia colla;
 tum caput ipsī aufert dominō truncumque relinquit
 sanguine singultantem; ātrō tepefacta cruōre
 terra torique madent. Nec nōn Lamyrumque Lamumque
 et iuvenem Serrānum, illā quī plūrima nocte 335
 lūserat, insignis faciē, multōque iacēbat
 membra deō victus, fēlix, sī prōtinus illum
 aequāssēt noctī lūdum in lūcemque tulisset:
 inpāstus ceu plēna leō per ovīlia turbāns
 (suādet enim vēsāra famēs) manditque trahitque 340
 molle pecus mūtumque metū, fremit ore oruentō.
 Nec minor Euryalī caedēs; incēnsus et ipse

325. *altis*: i.e. soft, luxurious. The word suggests the comfort, as 326, somewhat mockingly, expresses the profoundness, of his sleep.

326. *exstrūctus*: a transferred epithet; it is strictly applicable only to the rugs. Render by 'pillowed high on.'

327. *rēx* . . . *augur*: cf. *rēx idem* . . . *sacerdēs*, III. 80, with note.

329. *famulōs*, 'men-at-arms'; sc. *Rhamnētis*, out of 325.

330, 331. *armigerum* . . . *aurigam* may denote but one person; cf. *equorum agitator Achilles*, armiger *Automedon*, II. 476, 477. *sub ipsis* . . . *equis*, like *inter tēla*, 329, suggests the thought that these Rutullians had help ready to hand, had they not given themselves over to revelry and the resultant heavy slumber (316, 317). *pendentia*, 'drooping'; cf. *cervicem inflexam*, III. 631, with note.

332. *dominō*: i.e. Remus. His presence is to be inferred (§ 225) from that of his armor-bearer (330).

334, 335. *Lamyrum* . . . *Serrānum*: sc. *premit* from 330, or *secat* from 331. *plūrima*: acc.; see §§ 128, 134.

336-338. *lūserat* . . . *iacēbat*: note the tenses; *iacēbat*=*iam* or *illō tempore iacēbat*. *multō* . . . *deō*, 'by the overwhelming influence of the god (Bacchus).' The identity of the god is clear from *vina simul*, 319. *membra*: for case see § 136. *fēlix* takes the place of an apodosis to *ei tulisset*, which = 'had he stayed awake to see his foe.' *tulisset* = *prōtulisset*.

339-341. *ceu* . . . *cruentō*: to balance this cl. we must supply *sic furi Nisus*, or the like. *turbāns*, 'rioting,' 'prowling wildly'; cf. *turbant*, VI. 800, with note. *mandit* . . . *metū*: note the allit.; § 223. *mandit* . . . *trahit*: i.e. drags about as he devours. *molle*: i.e. helpless. With this simile cf. 59-66.

342. *Euryalī*: subjective gen.; cf. *Pyrrhī* . . . *caede*, II. 526. *et ipse*: i.e. even as Nisus had done, though he had been told simply to watch (331, 332).

- perfurit ac multam in mediō sine nōmine plēbem:
 Fādumque Herbēsumque subit Rhoetumque Abarimque
 345 ignārōs, Rhoetum vigilantem et cūcta videntem,
 sed māgnū metuens sē post crātēra tegēbat;
 pectore in adversō tōtum cui comminus ānsem
 condidit adsurgentī et multā morte recēpit;
 purpuream vomit ille animam et cum sanguine mixta
 350 vīna refert moriēns; hīc fūrtō fervidus instat.
 Iamque ad Messāpī sociōs tendēbat; ibi ignem
 dēficere extrēmum et religātōs rīte vidēbat
 carpere grāmen equōs: breviter cum tālia Nisus
 (sēnsit enim nīmīā caede atque cupīdine ferri)
 355 'Absistāmus' ait; 'nam lūx inimīca propinquat.
 Poenārum exhaustum satis est, via facta per hostis.'
 Multa virum solidō argentō perfecta relincunt
 armaque crātērāsque simul pulchrōsque tapētas.
 Euryalus phalerās Rhamnētis et aurea bullis
 360 cingula, Tiburtī Remulō dītissimus ōlim

343. in mediō: i.e. as it lay ready to his hand, that came in his way. Nisus had picked out the leaders.

344. subit, which properly = 'approaches,' gets from the context the force of 'assails.'

345. Rhoetum . . . videntem corrects Fādum . . . ignārōs, 344.

346. māgnū . . . crātēra: cf. crātērās māgnōs statuunt, l. 724, with note. tegēbat: conative; see on arcēret, l. 300. He was hiding instead of trying to defend himself or to help his sleeping comrades. We might have had a prtepl. here, to balance those in 345.

347. pectore . . . adversō: i.e. full in his breast. cui: for case see §120.

348. adsurgentī: probably to flee when he found himself discovered. multā . . . recēpit, 'recovered it (the sword) amid streams of blood,' i.e. streams of blood followed the sword as Euryalus drew it out. For case of

multā morte, properly, 'with abundant death,' see §147.

349. purpuream: freely, 'in a crimson flood.'

351-353. iam . . . cum: the thought seems to be that Euryalus, noting that the watchfires are dying (a proof that the watchers are asleep), plans to carry off the horses, but just then Nisus, etc. extrēmum: freely, 'to its death.' Nisus has of course rejoined Euryalus (§225); contrast longē, 322.

354. cupidine: sc. ānus=caedis.

355. lūx: i.e. daylight. inimīca: sc. nōbis et operi nostrō.

356. poenārum . . . est: i.e. we have drunk deeply enough of the cup of vengeance.

359, 360. phalerās . . . cingula 'have no verb to govern them; the explanatory sentences Tiburtī . . . possit, 360-363, have caused a change of constr. We may, however, in thought sc. rapit

quae mittit dōna, hospitiō cum iungeret absēns,
 Caedicius (ille suō moriēns dat habēre nepōti,
 post mortem bellō Rutulī pūgnāque potitī),
 haec rapit atque umeris nēquiquam fortibus aptat;
 tum galeam Messāpi habilem cristisque decōram
 induit. Excēdunt castris et tūta capessunt.

365

Intereā praemissī equitēs ex urbe Latīnā,
 cētera dum legiō campis instrūcta morātur,
 ibant et Turnō rēgi respōsa ferēbant,
 ter centum, scūtātī omnēs, Volcente magistrō.

370

Iamque propinquābant castris mūrōque subibant,
 cum procul hōs laevō flectentis limite cernunt
 et galea Euryalum sublūstri noctis in umbrā
 prōdidit, inmemorem radiisque adversa refulsit.

Hand temerē est vīsum. Conclāmat ab agmine Volcēns: 375

out of 364. *ditissimus* suggests the splendor of the gift.

361. *quae mittit*: V. is fond of the hist. pres. in rel. clauses; *mittit* corresponds to *dat*, 362. *hospitiō*: for case see §145. *iungeret*: sc. *cum* (= *Remulum*) *sibi*. *absēns*: for light on this word here cf. Latinus's utterance, *ipse modo Aenēas . . . adventat*, vii. 263-265.

362. *ille*: Remulus. *nepōti*: his name is not given.

363. The meaning of this vs. is very uncertain; the text is perhaps unsound, or the passage is unfinished (§50). The least objectionable view is to supply *Aus=nepōtis* with *mortem*; the whole vs. will then = 'this grandson the Rutulians slew, thus getting possession of,' etc. We may infer (§226) that in the division of the booty (see on *exortem*, v. 534), the belt fell to the lot of Rhameus.

364. *nēquiquam*: as in vii. 652; Euryalus was not to enjoy his prize long. Cf. n. on *tamen*, 315.

365. *habilem* seems to = 'well-fitting.' It was a great warrior's helmet, yet fitted this youth! The word is thus a compliment to Euryalus.

367-449. A party of Latin horse-

men surprises them, and they flee into the woods. The enemy surround the woods and capture Euryalus. Nisus, who had escaped, now comes to the rescue, but in vain; both are slain.

367. *urbe Latīnā*: Laurentum, city of Latinus.

369. *respōsa*: i.e. a reply to some message (we know not what) sent by Turnus to the main force, which had evidently not yet come up.

372. *hōs*: Nisus and Euryalus. *laevō . . . limite*: i.e. by a path to the left (of the horsemen).

373. *galea*: the helmet on which he so prided himself (365) works his death and that of his dearest friend. *sublūstri*: it was nearly daylight; cf. 355. Below, however, in 403, V. speaks of the moon as high in the heavens.

374. *inmemorem*: freely, 'its heedless wearer'; he forgot that the helmet might attract attention. *radiis . . . refulsit*, 'gleamed full against the rays'; with *radiis* sc. *lūnas*.

375. *haud . . . vīsum*: i.e. right carefully was the sight marked. See on *nōn simili*, i. 135. We may also take *temerē* as an example of the common

- 'Stāte, virī. Quae causa viae? quīve estis in armīs
quōve tenētis iter?' nihil illi tendere contrā,
sed celerāre fugam in silvās et fidere noctī.
Obiciunt equitēs sēsē ad divortia nōta
380 hinc atque hinc omnemque abitum cūstōde corōnant.
Silva fuit lātē dūmīs atque ilice nigrā
horrida, quam dēnsī complēbant undique sentēs;
rāra per occultōs lūcēbat sēmita callēs.
Euryalum tenebrae rāmōrum onerōsaque praeda
385 impediunt fallitque timor regiōne viārum;
Nīsus abīt, iamque inprūdēns ēvāserat hostis
atque locōs, quī post Albae de nōmine dictī
Albānī (tum rēx stabula alta Latīnus habēbat).
ut stetit et frūstrā absentem respexit amicum.
390 'Euryale infēlix, quā tē regiōne reliquī
quāve sequar rūsus perplexum iter omne revolvēns
fallācis silvae?' simul et vestigia retrō
observāta legit dūmīsque silentibus errat.

use of an adv. with *videor* or *esse* where English usage would require an adj., 'not meaningless did it (i.e. this sight) seem.'

376, 377. *quīve* . . . *quōve*: see on *aut* . . . -ve, l. 369, 370. *tendere contrā*: i.e. try to make head against (Volcens and his troop). For the phrase cf. v. 27, for the meaning given to the infin. cf. *tegebat*, 346, with note.

379. *divortia*: properly places where two or more roads branch apart, but here simply 'paths,' 'outlets' from the woods (378).

381, 382. *dūmīs* . . . *horrida*: the underbrush had not been cleared away; cf. n. on *horrenti* . . . *umbrā*, l. 165.

383. *rāra*: cf. *rāri*, l. 118, with n. *occultōs*: i.e. by the brushwood and trees (381, 382). *sēmita* is the path made by human feet (cf. l. 418), in this case the way of escape from the woods. The vs. = 'it was only here and there that the foot path shone (i.e. was visible) amid

the overgrown cattle trails.' There are plenty of paths in the wood, but they are the tracks made by cattle in their aimless wanderings. They not only offer no escape, but make the real path harder to find. In ancient Italy cattle were often pastured in wooded districts for the sake of shelter from the heat.

385. *regiōne viārum*: as in ll. 737; see n. there.

386. *inprūdēns* corresponds to *inmemorem*, 374; it = 'without thinking of Euryalus.'

387, 388. *locōs* . . . *Albānī*: the ref. is not clear; Nīsus can hardly have reached the site of Alba Longa proper, for this was twelve or fifteen miles from the Tiber. V. is writing vaguely, using a name in order to give the impression of definiteness. *alta*, 'stately.'

392, 393. *vestigia* . . . *legit*: cf. *vestigia retrō observāta sequor*, ll. 763, 764.

Audit equōs, audit strepitūs et signa sequentum.
 Nec longum in mediō tempus, cum clāmor ad auris 395
 pervenit ac videt Euryalum, quem iam manus omnis
 fraude loci et noctis subitō turbante tumultū
 oppressum rapit et cōnantem plūrima frūstrā.
 Quid faciat? quā vi iuvenem, quibus audeat armīs
 ēripere? an sēsē mediōs moritūrus in hostis 400
 inferat et pulchram properet per vulnera mortem?
 Ōcius adductō torquēns hostile lacertō
 suspiciēns altam lūnam sic vōce precātur:
 'Tū, dea, tū praesēns nostrō succurre labōri,
 astrōrum decus et nemorum Lātōnia cūstōs. 405
 Sī qua tuīs umquam prō mē pater Hyrtacus ārīs
 dōna tulit, sī qua ipse meis vēnātibus auxili
 suspendīve tholō aut sacra ad fastigia fixī,
 hunc sine me turbāre globum et rege tēla per aurās.'
 Dixerat et tōtō cōnexus corpore ferrum 410

394. audit . . . audit: the repetition marks the contrast of the noise which suddenly breaks on his ears with the silence of the moment before (393). signa: perhaps signals or orders from one detachment of horse to another; the horsemen had broken up into many little squadrons (379, 390). 390-395 may perhaps show that, after all, *locōs* . . . *Albāni*, 387, 388, is to be taken literally.—Nisus had evidently hurried far from the place where he first saw the horsemen, even far beyond all sound of the conflict (397).

397. fraude, 'deceptiveness,' is explained by 381-385. turbante (sc. *eum*); freely, 'bewildering.'

399-401. faciat . . . properet: delib. subj. in O. O.; see on *crēdant*, I. 218. inferat . . . properet: i.e. merely sell his life dearly, giving up all thought of rescuing Euryalus. He chooses the latter plan (403 f.), and so keeps himself for the moment carefully hidden, at some distance . . . or the foe.

402. adductō . . . lacertō: cf. *reductū* . . . *destrū*, v. 478, 479, with note. torquēns: here 'poising'; the cast is described in 410, 411.

405. astrōrum . . . cūstōs: see § 289. nemorum . . . cūstōs: as a goddess of hunting Diana loves the woods and so guards them. Lātōnia is explained by I. 502, with note.

406-408. sī . . . fixī: there is, of course, no uncertainty in the mind of Nisus as to whether these things have been done; sī thus virtually = 'since.' See the word in the Vocab. prō mē . . . tulit: i.e. praying you to make me a hunter like himself. sī qua . . . auxili: there is a confusion here between the kindred ideas of 'adding to' his father's gifts and of 'increasing' them. The former idea would naturally be expressed by *sī qua (ad illa) addidī*, the latter by *sī quā (cf. I. 18) or quid (illa) auxili*. suspendī . . . tholō: an act mentioned elsewhere.

409. turbāre: in order that Euryalus may escape in the confusion.

- cōnīcit; hasta volāns noctis dīverberat umbrās
 et venit āversī in tergum Sulmōnis ibique
 frangitur ac fissō trānsit praecordia lignō;
 volvitur ille vomēns calidum dē pectore flūmen
 415 frigidus et longis singultibus ilia pulsat.
 Dīversī circumspiciunt. Hōc ācrior idem
 ecce aliud summā tēlum librābat ab aure.
 Dum trepidant, it hasta Tagō per tempus utrumque
 stridēns trāiectōque haesit tepefacta cerebrō.
 420 Saevit atrōx Volcēns nec tēlī cōspicit ūsq̄nam
 auctōrem nec quō sē ārdēns inmittere possit.
 'Tū tamen intereā calidō mihi sanguine poenās
 persolvēs ambōrum,' inquit; simul ēnse reclūsō
 ibat in Euryalum. Tum vērō exterritus, āmēns
 425 conclāmat Nisus nec sē cēlāre tenebris
 amplius aut tantum potuit perferre dolōrem:
 'Mē, mē, adsum, quī fēcī, in mē convertite ferrum,
 ō Rutulī! mea fraus omnis; nihil iste nec ausus
 nec potuit; caelum hōc et cōnschia sidera testor;
 430 tantum infēlicem nimium dilēxit amicum.'
 Tālia dicta dabat; sed vīribus ēnsis adāctus
 trānsabiit costās et candida pectora rumpit;
 volvitur Euryalus lētō, pulchrōsque per artūs

413. ac . . . lignō, 'and yet, though its wooden shaft snaps, passes through.'

415. frigidus, 'cold (stiffening) in death,' belongs closely with *volvitur*, 414.

416. diversī is adverbial in sense; it = *hūc illūc*. Idem: freely, 'again'; see on *idem*, III. 158.

417. summā . . . aure, 'his ear-tip'; the whole phrase is picturesque and accurate.

419. cerebrō is local abl. with *haesit*, or perhaps dat. (cf. *currū* . . . *haeret*, I. 476 with n.), instr. abl. with *tepefacta*. Render freely, 'grew hot as it clung,' etc.

421. auctōrem, 'dispatcher.' quō = *in quē*; see on *quō*, v. 29.

427. mē, mē: *petite ferrō*, or the like, would naturally have followed, but in his excitement Nisus gives a new turn to his thought by saying *in mē* . . . *ferrum*. Cf. Turnus's speech *ecquis . . . qui primus in hostem*, 51, with note.

428, 429. nihil . . . nec . . . nec: when a general neg. (*nōn*, *nihil*, *numquam*, etc.) is followed by *neque* (*nec*) . . . *neque* (*nec*), the negatives do not destroy one another; the negative force is merely distributed between (or over) the several parts of the whole expression.

433. lētō: modal abl., 'in death,' or instr. abl.

it cruor, inque umerôs cervix conlâpsa recumbit,
 purpureus velutî cum flôs succisus arâtrô 436
 languêscit moriêns lassôve papâvera collô
 dêmisêre caput, pluviâ cum forte gravantur.
 At Nisus ruit in mediôs solumque per omni's
 Volcentem petit, in sôlô Volcente morâtur.
 Quem circum glomerâtî hostês hinc comminus atque hinc 440
 prôturbant; instat non sêtius ac rotat ênsem
 fulmineum, dôneç Rutuli clâmantis in ôre
 condidit adversô et moriêns animam abstulit hostî.
 Tum super exanimum sêsê prôiêcit amicum
 cônfossus placidâque ibi dêmum morte quiêvit. 445

Fôrtûnâtî ambô! sî quid mea carmina possunt,
 nûlla diês umquam memori vôs eximet aevô,
 dum domus Aenêae Capitôli inmôbile saxum
 accolet imperiumque pater Rômânus habêbit.

Tum primum bellô celerem intendisse sagittam 450
 dicitur ante ferâs solitus terrêre fugâcis
 Ascanius fortemque manû fûdisse Numânum,
 cui Remulô cognômen erat, Turnîque minôrem
 germânam nuper thalamô sociâtus habêbat.

439. in . . . morâtur, 'tarries over,' 'gives a second thought to,' 'gives heed to,' is the opposite of *nec morârî*, seen in II. 287, v. 400.

440. circum: for position see § 318. glomerâtî has middle force.

441. prôturbant: conative pres.; cf. *tegêbat*, 346, with note.

442, 443. in ôre . . . adversô: cf. *pectore in adversô*, 347, with note.

445. cônfossus gives by implication (§ 235) the result of *quem . . . prôturbant*, 440, 441.

446. quid: with *possunt*; see § 184.

447. memori . . . aevô: the adj. carries the emphasis, 'the memory of,' etc.

448, 449. domus Aenêae = *Aeneadae* = *Rômânî*. Capitôli . . . saxum: in classical times the Capitol was the symbol

of the perpetuity of Rome, just as later the Coliseum was (cf. Byron's lines. 'While stands the Coliseum, Rome shall stand,' etc.). *dum . . . accolet* thus = *per omne futûrum tempus*.

449. pater Rômânus: coll. sing.; cf. *Albânî . . . patrês*, I. 7.—There is sorrow in both camps when the night's work is known. In the morning the Italians try in various ways to storm the Trojan camp; they set on fire a tower which falls and destroys many Trojans.

590-671. Ascanius distinguishes himself and wins Apollo's approval.

591. ferâs . . . fugâcis: cf. the picture of Ascanius in iv. 156-159.

593, 594. cui . . . erat: for the constr. cf. *cui nunc cognômen Iulû additur*, I. 267, 268, with note there on *Iulû*.

- 595 Is primam ante aciem digna atque indigna relātā
 vōciferāns tumidusque novō praecordia rēgnō
 ibat et ingentem sēsē clāmōre ferēbat:
 'Nōn pudet obsidiōne iterum vallōque tenērī,
 bis capti Phryges, et mortī praetendere mūrōs?
 600 En quī nostra sibi bellō cōnūbia poscunt!
 Quis deus Italiam, quae vōs dēmentia adēgit?
 Nōn hic Atridae nec fandī fictor Ulixēs.
 Dūrum ā stirpe genus, nātōs ad flūmina primum
 dēferimus saevōque gelū dūrāmus et undīs.
 605 Vēnātū invigilant puerī silvāsque fatīgant;
 flectere lūdus equōs et spicula tendere cornū;
 at patiēns operum parvōque adsuēta inventūs
 aut rāstris terram domat aut quatit oppida bellō;

Turni . . . habēbat: we should expect *et quī* (or *quique*) Turni . . . habēbat, but see on *cui* . . . locus, II. 71. *thalamō sociātus*: cf. *mā vincit* . . . *sociātre tugā*, IV. 16.

595. *digna* . . . *relātā*: we should say, at least in common talk, 'things good, bad, and indifferent'; the emphasis is, of course, on *indigna*. For the constr. of *relātū* see on *visū*, I. 111.

596. *rēgnō*: i.e. the princely position he gained by his marriage (593, 594).

597. *ingentem* . . . *ferēbat*: the context shows that this is sarcastic, 'advanced in all his mighty prowess'; cf., then, *innūnī* . . . *ferēbat*, V. 372, 373, with notes.

598. *obsidiōne* . . . *tenērī*: cf. *cingique urbem obsidiōne vidēret*, III. 52, said there by Aeneas himself. *tenērī* = *continēri*, 'be imprisoned.'

599. *bis* . . . *Phryges*: cf. the words of Anchises, *salis una* . . . *urbī*, II. 642, 643, with notes. *praetendere*: the prefix = 'in the way of,' i.e. so as to prevent (it). The thought is like that in *nōn sequō* . . . *fovēre*, 56, 57.

600. *quī* . . . *poscunt*: i.e. who some wooing with the sword and yet

dare not fight; there is a very exaggerated ref. to Latinus's offer of Lavinia to Aeneas, VII. 268-273. The Trojans had not come seeking Latin wives; only one Latin woman was involved, even in Latinus's offer.

601. *quis* . . . *adēgit*: the question takes it for granted that the Trojans did not come voluntarily, or, that if they did, they were insane. *deus*, in this context, must = *deus hostilis*.

602. *nōn* . . . *Ulixēs*: i.e. we Rutulians are greater warriors even than the Greeks who conquered you. *fandī fictor*, 'deviser of fables,' like that of Sinon (II. 81 ff.). The Rutulians will prevail by open fight and sheer prowess, not by trickery, as the Greeks did.

604. *saevō* . . . *gelū* and *undīs* describe the same thing; they plunge the children into the cold rivers.

605, 606. *vēnātū*: for form see §91. *vēnātū* . . . *cornū* gives the second stage in the training of the *adū*. *cornū*: here bows of horn; §187.

607, 608. *at* . . . *bellō*: stage three. *patiēns operum*: cf. *Phoebi* . . . *patiens*, VI. 77. *parvō* . . . *adsuēta*: cf. *parvī* . . . *potentem*, VI. 843, with note.

omne aevum ferrō teritur, versāque iuvenum
 terga fatigāmūs hastā, nec tarda senectūs 610
 debilitat virīs animi mūtaturque vigōrem;
 cāntiem galeā premimus, semperque recentis
 comportāre iuvat praedās et vīvere raptō.
 Vōbīs pīcta crocō et fulgenti mūrce vestis;
 dēsidiā cordī; iuvat indulgēre chorēis, 615
 et tunicae manicās et habent redimīcula mitrae.
 Ō vērē Phrygiae (neque enim Phryges), ite per alta
 Dindyma, ubi adsuētis biforem dat tibia cantum!
 Tympana vōs buxusque vocat Berecynthia mātis
 Idaeae; sinite arma virīs et cēdite ferrō.' 620

Tālia iactantem dictis ac dīra canentem
 nōn tulit Ascanius nervōque obversus equinō
 contendit tēlum diversaque brachia dūcēns
 cōstitit, ante Iovem supplex per vōta precātus:
 'Iuppiter omnipotēns, audācibus adnue coeptis. 625

609, 610. omne . . . teritur sums up 608-608, and is itself illustrated by *versā* . . . *raptō* (618). *teritur*: freely, 'is devoted to'; lit., 'is worn away.' *versā* . . . *hastā*: i.e. even when we are playing the peaceful part of husbandmen the spear is in our hands. The butt of the spear was sharp and so could be used as a goad or *stimulus* (vi. 101). *iuvenum*: for form see § 89. *fatigāmūs*: for scansion see §§ 241, 245.

613. *raptō*: i.e. by plunder (see on *raptō*, iv. 17). The word is illustrated by 606, and by *quātū oppida bellō*, 608.

614. *vōbīs* . . . *vestis*: cf. the reproach in iv. 215-217.

615. *cordī* (*vōbīs sunt*): cf. *cui* . . . *cordī*, vii. 825, 826, with note. *chorēis*: dancing was strongly condemned by the Romans, except in connection with religious ceremonies, such as those referred to in viii. 718.

616. *manicās*: see *tunica* in Vocab. Cicero, *Cal.* ii. § 73, condemns the *manicillae et illāres tunicas* of Catiline's

followers. *habent* . . . *mitrae*: cf. *Paris* . . . *Maeonid mentum mītrā*. . . . *subnactus*, iv. 215-217.

617. *Phryges*: this word was in itself a reproach; see on *servire*, iv. 103.

618-620. *adsuētis* (sc. *vōbīs*); freely, 'to your accustomed cars.' *biforem* is a transferred epithet; it belongs with *tibia*. For the tone in which the *tibia*, the *tympana*, and the *buzus* are mentioned here cf. *patrō* . . . *sistrō*, viii. 606, with note. The Rutulians delight in the battle trumpet and the hunter's horn (cf. 605, 606). *Berecynthia mātis Idaeae*; cf. ix. 80, ix. 82. *sinite* . . . *virīs*: for the thought cf. *cūra* . . . *gerenda*, vii. 443, 444. *cēdite*: properly, 'depart from'; freely, 'resign, lay aside.'

621. *dīra* may well = 'ominous.' The words of Remulus (601-620) are full of prophecies of Trojan defeat.

623. *diversa*: proleptia (§ 193); 'apart.' *dūcēns*: i.e. in stretching his bow for a shot.

Ipse tibi ad tua templa feram sollemnia dōna
et statuam ante ārās aurātā fronte iuvenum
candentem pariterque caput cum mātē ferentem,
iam cornū petat et pedibus quī spargat harēnam.'

- 630 Audiit et caelī genitor dē parte serēnā
intonuit laevum; sonat ūnā fātifer arcus;
effugit horrendum stridēns adducta sagitta
perque caput Remulī venit et cava tempora ferrō
trāicit. 'I, verbis virtūtem inlūde superbīs!
635 Bis capti Phryges haec Rutulīs respōnsa remittunt.'
Hōc tantum Ascanius. Teucrī clāmōre secuntur
laetitiāque fremunt animōsque ad sidera tollunt.
Aetheriā tam forte plagā crinītus Apollō
dēsuper Ausoniās aciēs urbemque vidēbat
640 nūbe sedēns atque hīs victōrem adfātur Iūlum:
'Macte novā virtūte, puer; sic itur ad astra,
dis genite et genitūre deōs. Iūre omnia bella
gente sub Assaraci fātō ventūra resident,

626. *ipse*: i.e. the offering will not be made for him by his father, as offering was made for Nisus by Hyrtacus (406). Ascanius is coming now fully to man's estate (590-592).

627. *aurātā . . . iuvenum*: cf. *vēlūtum . . . iuvenum*, v. 366, with note.

628. *pariter . . . ferentem*: i.e. of equal height with, etc., full grown.

629. *petat . . . qui spargat = illum ut petat et spargat*. With *petat* sc. *cornibus aliis iuvenis*.

631. *intonuit laevum*: as in li. 603 (see n. there), though here there is a personal subject. The omen here is the more significant, since it comes from a cloudless sky. *ūnā*: i.e. as soon the favorable sound is heard.

632. *horrendum*: for case cf. §130. *adducta*: cf. *adductō*, 402.

633. *ferrō*: i.e. its iron head.

634. *I = i nunc*, vii. 425, i, vii. 426. See note there. *virtūtem*: i.e. true manliness, such as the Trojans have.

638. *Apollō*: the standing friend of Troy; cf. esp. viii. 704-706.

640. *nūbe sedēns*: cf. n. on *nimbis*, lii. *hīs*: sc. *verbis*.

641. In 641-644 Apollo soliloquizes *macte . . . virtūte*, 'blessings on you for this newborn prowess.' *macte* (see Vocab.) is probably a voc., used somewhat inaccurately but effectively in this phrase, which always involves, more or less consciously, an address to someone. It may, however, be an adv. used with *sum*: see on *haud . . . visum*, 375.

642, 643. *dis genite*: as son of Aeneas, himself the son of Venus; cf., too, n. on *genus invisum*, l. 27. *deōs*: i.e. the Julian line; cf. l. 368, with notes. *iūre . . . resident* combines two statements: (1) it is fated that under, etc., (2) this destiny is an eminently proper one. *fātō ventūra*: i.e. that are destined to arise. *resident* gives the result, not the process; 'will be put down.' Ascanius is to be a successful warrior and

nec tē Trōia capit.' Simul haec effātus ab altō
 aethere sē mittit, spīrantis dīmovet aurās 648
 Ascaniumque petit. Fōrmam tum vertitur ōris
 anticum in Būtēn (hīc Dardaniō Anchīsae
 armiger ante fuit fidusque ad limina cūstōs;
 tum comitem Ascaniō pater addidit). Ibat Apollō
 omnia longaevō similis, vōcemque colōremque 650
 et crīnis albōs et saeva sonōribus arma,
 atque hīs ārdentem dictīs adfātur Iūlum:
 'Sit satis, Aenidē, tēlis inpūne Numānum
 oppetiisse tuīs. Prīmam hanc tibi māgnus Apollō
 concēdit laudem et paribus nōn invidet armīs; 652
 cētera parce, puer, bellō.' Sic ōrsus Apollō
 mortālis mediō aspectūs sermōne reliquit
 et procul in tenuem ex oculis ēvānuī auram.
 Agnōvēre deum procerēs divīnaque tēla
 Dardanidae pharetramque fugā sēnsēre sonantem. 654
 Ergō avidum pūgnae dictīs ac nūmine Phoebī
 Ascanium prohibent; ipsī in certāmina rūsus
 succēdunt animāsque in aperta pericula mittunt.
 It clāmor tōtis per prōpūgnācula mūrīs;
 intendunt ācrīs arcūs ammentaque torquent. 656

ruler (l. 267-271), but there is no doubt a ref. also to Augustus, and esp. to the closing of the temple of Janus (§16).

644. nec . . . capit: i.e. Troy (the new Troy to be founded in Italy) is too narrow for you. After three years Ascanius is to reach out beyond the camp in which the Trojans now are, and to found Lavinium and later Alba Longa; see l. 263-271.

647. Būtēn=Būtāe fōrmam: see on cum nāvibus, l. 193. Dardaniō Anchīsae has occurred in l. 617; see n. there.

649. pater, 'his father'; Aeneas.

650, 651. omnia . . . arma: cf. omnia . . . iuventū, iv. 558, 559, with notes. saeva . . . arma: freely, 'the wild

clang of his arms'; sonōribus is abl. of specification.

655. paribus (sc. suis): i.e. as unerring as his own. invidet: sc. sibi. According to ancient story the gods often grew envious of successful mortals and laid them low.

656. cētera=an adv. (§134); freely, 'henceforth.' Note the adversative asyndeton.

657, 658. mortālis . . . auram is almost identical with iv. 277, 278.

663. animās: a picturesque substitute for sē.

665. ācrīs: a fine epithet; the bows are eager for the prey; cf. such phrases as ācris equi. l. 444.

Sternitur omne solum tēlis; tum scūta cavaeque
dant sonitum flectū galeae; pūgna aspera surgit,
quantus ab occāsū veniēns pluviālibus Haedis
verberat imber humum, quam multā grandine nimbi
670 in vada praecipitant, cum Iuppiter horridus Austris
torquet aquōsam hiemem et caelō cava nūbila rumpit.

Pandarus et Bitiās, Idaeō Alcānore crētī,
quōs Iovis ēdūxit lūcō silvestris Iaera
abietibus iuvenēs patriīs et montibus aequōs,
675 portam, quae ducis imperiō commissa, reclūdunt
frētī armīs ultrōque invitāt moenibus hostem;
ipsī intus dextrā ac laevā prō turribus adstant
armātī ferrō et cristīs capita alta coruscī,
quālēs aëriæ liquentia flūmina circum,
680 sive Padī rīpīs Athesim seu propter amoenum,
cōnsurgunt geminae quercūs intōnsaque caelō
attollunt capita et sublimī vertice nūtant.
Inrumpunt, aditūs Rutulī ut vidēre patentīs,
continuō Quercēns et pulcher Aquīculus armīs
685 et praeceps animī Marus et Māvortius Haemōn

667. *flectū*: i.e. under the impact of the *Ida*.

668-670. *quantus . . . humum=* (*pūgna*) *tanta quantus*, 'fierce as the rain (is when it) lashes.' *pluviālibus Haedis*: temporal ablative. Cf. *pluriās . . . Hyadas*, l. 744. *quam . . . praecipitant* (sc. *ae*), 'plenteous as the hail is when the clouds,' etc. Cf. *quam multā grandine nimbō culminibus crepitant*, v. 458, 459. *horridus Austris* has been neatly rendered 'in the sullenness of southern blasts.' There is some confusion here between the god and the sense of 'sky' which *Iuppiter* often bears (§ 189).

671. *rumpit*: i.e. so that they discharge their contents.

672-690. Pandarus and Bitias open the gate they were set to guard and make a sally on the Rutulians.

673. *Iovis . . . lūcō*: on Mt. Ida.

ēdūxit . . . Iaera: Iaera was doubtless their mother.

674. *patriīs*, 'their native,' i.e. standing on Ida, their birthplace. *aequōs*: i.e. tall as.

676. *moenibus* may (1) be dat. (§ 123), or abl.; cf. *caelō . . . accipies*, l. 289, 290, with note.

677. *prō*, 'like'; cf. 674. So we say, though with far less consciousness of the figure, that a person is 'a tower of defense' in himself.

678. *capita*: for case see § 135.

679-682. If we grasp the simile and mark the pl. in *ripis*, 680, we shall see that the oaks (681) stand one on either bank. *Padī . . . Athesim*: rivers of the district in which V. spent his early years. See §§ 35, 86. *vertice nūtant*: cf. *concussō vertice nūtat*, ll. 627.

685. *praeceps animi*: for case of *animi* see § 143.

agminibus tōtis: aut versā terga dedēre
aut ipsō portae posuere in limine vitam.
Tum magis increscunt animis discordibus irae,
et iam collecti Trōes glomerantur eodem
et cōferre manum et prōcurrere longius audent.

699

Ductōri Turnō diversā in parte furenti
turbantique virōs perfertur nūntius hostem
fervere caede novā et portās praebere patentis.
Dēserit inceptum atque immāni concitus irā
Dardaniā ruit ad portam frātrēsque superbōs,
et primum Antiphatēn (is enim sē primus agēbat),
Thēbanā dē mātrem nothum Sarpēdonis altī,
coniectō sternit iaculō; volat Itala cornus
āera per tenerum stomachōque infixā sub altum
pectus abit; reddit specus ātrī vulneris undam
spūmantem, et fixō ferrum in pulmōne tepēscit. [num,
Tum Meropem atque Erymanta manū, tum sternit Aphid-
tum Bitiān ārdentem oculis animisque frementem,
nōn iaculō (neque enim iaculō vitam ille dedisset),
sed māgnū stridēns contorta phalārica vēnit
fulminis ācta modō, quam nec duo taurea terga
nec duplici squāmā lōrica fidēlis et aurō

700

700

706

696. aut: note the sharp advers. asyndeton.

699. cōferre . . . audent: they forget the injunctions of Aeneas, 40-46.

691-721. Turnus appears and works great havoc.

693. fervere: for form see § 101. novā, 'unexpected.'

694. inceptum, 'the task he had begun.'

695. frātrēs: Pandarus and Bitias; see 672-673.

697. altī may combine the ideas of high lineage (he was son of Jupiter) and of physical prowess (cf. *ingēns Sarpēdōn*, l. 99, 100). See the n. on *quantus*, l. 753.

699. tenerum, 'yielding'; the air opposes no barrier to the flight of the spear, i.e. it does nothing to make the

spear less deadly. altum may (1) = 'high,' 'arching,' or (2) may = an adv.

700. abit may be rendered by 'passes'; strictly, however, it picture: the springing of the weapon away from Turnus's hand. ātrī vulneris: subjective gen., 'caused by,' etc.

701. fixō . . . tepēscit: cf. *tepefacti* . . . *madent*, 333, 334, *trāiectōque hauri*, *tepefacta cerebrō*, 419.

704. iaculō . . . dedisset: *iaculō* is a dat.; the constr. involves personification of the *iaculum*.

705. māgnū stridēns: cf. *horrendum stridēns* 632, with note. contorta: freely, 'twisting,' 'hurling.'

707. duplici . . . aurō: the ref. is to a double layer of scales of gold. Since the breastplate now falls Bitias

sustinuit; conlāpsa ruunt immānia membra;
dat tellūs gemitum, et clipeum super intonat ingēna.

- 710 Tālis in Euboicō Bāiārum lītore quondam
saxea pila cadit, māgnis quam mōlibus ante
cōnstrūctam pontō iaciunt, sic illa ruinam
prōna trahit penitusque vadīs inlisa recumbit;
miscent sē maria, et nigrae attolluntur harēnae;
715 tum sonitū Prochyta alta tremit dūrumque cubile
Inarimē Iovis imperiis inposta Typhoeō.

Hic Mars armipotēns animum virisque Latinis
addidit et stimulōs ācris sub pectore vertit
inmīsique Fugam Teucris ātrumque Timōrem.

- 720 Undique conveniunt, quoniam data cōpia pūgnae
bellātorque animō deus incidit.

Pandarus, ut fūsō germānum corpore cernit
et quō sit fortūna locō, quī cāsus agat rēs,
portam vī māgnā conversō cardine torquet,

- 725 obnīxus lātis umeris, multōsque suōrum

Adēlis must refer to the past performances of the *Iōrica*, i.e. it must = 'once so faithful.' Therefore *duplici* . . . *aurō* is best taken as causal abl. with *Adēlis*, 'whose double layer . . . once made it so trusty.'

709. *intonat*: the shield that was once a defence (707) is now an added burden and woe.

710. *Euboicō* . . . *lītore*: *Baiae* was near *Cumae*; cf., therefore, vl. 2, with note.

711. *mōlibus*: the large separate masses or blocks (of stone, or, perhaps rather of concrete, of which the Romans made large use, esp. under water) which make up the *pila*. *ante* emphasizes the idea that the *pila* is made completely ready before it is lowered into the sea.

712. *iaciunt*: the subject is 'men' in general; see on *habitant*, iii. 106. *sic* repeats *idēlis*, 710. and brings us back, after the digression in *māgnis* . . . *iaciunt*, to the main thought.

714. *nigrae*: it is said that the sands

of the bay of *Baiae* are actually black in color, since they contain much lava. *attolluntur*: sc. *ex imis*.

715, 716. *dūrum* . . . *cubile* . . . *Typhoeō*: cf. the picture of the fate of *Enceladus*, iii. 578-582. See § 274.

718. *stimulōs* . . . *vertit*: cf. *stimulōs sub pectore vertit Apollō*, vi. 101.

720. *conveniunt* by itself is vague, but 717, 719, and 721 show that we must supply *Latīni*.

722-818. *Pandarus* shuts the gate and unwittingly shuts in *Turnus* too. *Turnus* fights valiantly but finally yields to superior force. He retires slowly and at last leaps into the *Tiber*.

722. *fūsō* . . . *corpore* (sc. *esse*) involves an abl. of char., with the usual adj. force (see on i. 71); a simple *fuerum* would have sufficed.

724. *conversō*, 'turning,' 'revolving'; see § 171.

725. *obnīxus* . . . *umeris*: cf. *obnīxus* . . . *umeris*, iv. 406, *cōnīxi umeris* v. 284.

moenibus exclusos dūro in certamine linquit;
 ast aliōs sēcum inclūdit recipitque ruentis,
 dēmēns, quī Rutulum in mediō nōn agmine rēgem
 viderit inrumpentem ultrōque inclūserit urbī,
 immānem velutī pecora inter inertia tigrim. 730
 Continuō nova lūx oculis effulsit, et arma
 horrendum sonuēre; tremunt in vertice cristae
 sanguineae, clipeōque micantia fulmina mittit.
 Agnōscunt faciem invisam atque immānia membra
 turbātī subitō Aeneadae. Tum Pandarus ingēns 735
 ēmicat et mortis frāternae fervidus irā
 effatur: 'Nōn haec dōtālis rēgia Amātae,
 nec mūrīs cohibet patriis media Ardea Turnum;
 castra inimica vidēs; nūlla hinc exire potestās'.
 Olli subridēns sēdātō pectore Turnus: 740
 'Incipe, sī qua animō virtūs, et cōsere dextram;
 hic etiam inventum Priamō nārrābis Achillem.'
 Dixerat. Ille rudem nōdis et cortice crūdō
 intorquet summīs adnexus vīribus hastam;
 excōpēre aurae; vulnus Sātūrnīa Iūnō 745
 dētorsit veniēns, portaeque infigitur hasta.
 'At nōn hōc tēlum, mea quod vī dextera versat,

728, 729. dēmēns quī . . . inclūserit: cf. dēmēns quī . . . simulāret, vi. 590, 591, with note. in mediō . . . agmine explains why Pandarus did not see Turnus; the others hid him from sight.

732. horrendum sonuēre: cf. horrendum stridēns, 632, māgnū stridēns, 705.

736. mortis . . . irā: cf. gemitū . . . irā, ii. 413, with note.

737. hāec: for gender see on hōc, l. 17. dōtālis . . . Amātae: i.e. the palace you hope to get by becoming Amata's son-in-law; cf. n. on coniugium . . . quacūqz . . . dōtāz, vii. 423

738. patriis . . . Ardea: for Ardea as Turnus's home cf. vii. 408-414.

742. hic etiam: i.e. even as at Troy. For the sentence hic . . . Achillem cf. referēs . . . mementō, ii. 547-549, spoken to Priam by Neoptolemus, just as he is about to kill the Trojan king. Achillem: Turnus talks of himself as the Sibyl did, alius . . . Achillēs, vi. 89.

743. crūdō, 'untrimmed,' 'unpeeled': properly, still fresh, not yet having wrinkled and peeled off.

745, 746. vulnus . . . veniēns = ictum venientem, v. 444.

747. versat, 'plies.' The idea is like that in rotat ānsēm, ix. 441.

- effugiēs; neque enim is tēlī nec vulneris auctor.⁷
 Sic ait et sublātum altē cōnsurgit in ēnsem
 750 et mediam ferrō gemina inter tempora frontem
 dīvidit inpūbisque immānī vulnere mālās.
 Fit sonus; ingentī concussa est pondere tellūs;
 conlāpsōs artūs atque arma cruenta cerebrō
 sternit humī moriēns, atque illī partibus aequīs
 755 hūc caput atque illūc umerō ex utrōque pependit.
 Diffugiunt versī trepidā formīdine Trōes,
 et, sī continuō victōrem ea cūra subīssset,
 rumpere claustra manū sociōsque inmittere portīs,
 ultimus ille diēs bellō gentique fuisset;
 760 sed furor ārdentem caedisque insāna cupīdō
 ēgit in adversōs.
 Principiō Phalerim et succisō poplite Gygēn
 excipit; hinc raptās fugientibus ingerit hastās
 in tergum (Iūnō vīrīs animumque ministrat);
 765 addit Halym comitem et cōnfixā Phēgea parmā,
 ignārōs deinde in mūrīs Martemque cientīs
 Alcandrumque Haliumque Noëmonaque Prytanimque;
 Lyncea tendentem contrā sociōsque vocantem

748. *is*: emphatic (cf. *ea*, ll. 17, with *n.*), = *tālis*, = *tālis ut eum effugere possis*.
tēlī . . . *auctor*: cf. *tēlī* . . . *auctōrem*, 120, 421.

749. *cōnsurgit in ēnsem*: see *cōnsurgō* in Vocab. For a similar picture cf. *ostendit dextram insurgens Entellus*, v. 443, with note.

750. *mediam*: proleptic; 'in twain.'

757. *victōrem* . . . *subīssset*: cf. *subiit* . . . *imāgō*, ll. 560, *subit* . . . *poenās*, ll. 575, 576.

759. *gentī*: sc. *Trōiānas*.

762. *succisō poplite*: since the Trojans are in flight (756), Turnus's blows are dealt from behind them.

763. *raptās*: the meaning is not clear. (1) *V.* may have in mind certain Homeric passages in which a hero sup-

plies himself with spears from the bodies of the slain; in that case *hinc* will = *ex his* or *ex hōrum corporibus*. (2) *raptās* . . . *ingerit* may merely = *rapit et ingerit* (see on *submersūs* . . . *obruē*, l. 69), the poet writing vaguely and not troubling himself to ask whence the spears came so opportunely. *fugientibus*: freely, 'the flying foe.'

765. *comitem*: sc. *Phaleri et Gygēi*.
cōnfixā . . . *parmā*: ancient warriors when fleeing from the fight slung their shields on their backs.

766. *ignārōs*: sc. they were facing outward, fighting the foe without, and knowing nothing of the foe within.

768, 769. *tendentem* . . . *dexter*: *V.* is sketching his story very lightly here and leaving much to be inferred by the

vibrantī gladiō cōnīxus ab aggere dexter
 occupat (huic ūnō dēiectum comminus ictū
 cum galeā longē iacuit caput); inde ferārum
 vāstātōrem Amycum, quō nōn fēlicior alter
 unguere tēla manū ferrumque armāre venēnō,
 et Clytium Aeolidēn et amīcum Crēthea Mūsīs,
 Crēthea, Mūsārum comitem, cui carmina semper
 et citharae cordī numerōsque intendere nervīs;
 semper equōs atque arma virum pūgnāsque canēbat.

Tandem ductōrēs auditā caede suōrum
 conveniunt Teucrī, Mnēstheus ācerque Serestus,
 pālantisque vident sociōs hostemque receptum,
 et Mnēstheus 'Quō deinde fugam, quō tenditis' inquit.
 'Quōs aliōs mūrōs, quae iam ultrā moenia habētis?
 Ūnus homō et vestris, ō cīvēs, undique saeptus
 aggeribus tantās strāgēs inpūne per urbem
 ēdiderit? iuvenum primōs tot miserit Oroō?

reader (see § 235). Lynceus makes a rush for Turnus and calls others to his help. *ab aggere* helps to picture Turnus's position at the moment, and incidentally gives the result of 766, 767; his attack there has brought him close to the *agger*. *dexter* is used as in v. 162; cf., too, the use of *dīversus*, v. 166. The whole = 'with a vigorous sweep . . . to the right from the agger,' etc. The various details are added to give an air of reality to the picture; cf. the n. on *locōs* . . . *Albāni*, 387, 388.

772, 773. *fēlicior* . . . *armāre*: for the constr. cf. § 169.

774-776. *amīcum* here = *cārum*. *Crēthea* . . . *Crēthea*: the repetition increases the pathos. The poet is deeply interested in the fate of Cretheus and much moved thereby; they were both poets of war (cf. l. 1) and hence were kindred spirits. *numerōs* . . . *nervīs*: i.e. to strike forth rhythmic strains with all possible effectiveness. *nervīs* may be instr. abl., or abl. of source.

778, 779. *ductōrēs* . . . *Teucrī*: they may have been at the point previously threatened by Turnus (691, 692). The events of 694-777 cover no long space of time.

780. *receptum*: sc. *intrā moenia*; cf. *recipit* . . . *ruentis*, 737. The word is a strong word ('welcomed') and pictures the amazement with which the leaders hear the story.

781. *quō* . . . *tenditis*: cf. *quē deinde ruis*, v. 741, with note.

782. *moenia*, 'city'; note *urbs* in 784 and 48, said of the camp.

783. *et* . . . *saeptus*: we should say, idiomatically, 'and that, too, though he is hemmed in,' etc. *et* . . . *dēceptus*, v. 851, involves a similar usage.

785. *ēdiderit* . . . *miserit*: cf. *ociderit* . . . *sūdurit*, ll. 581, 582, with n. The fut. perfects here represent time prior to the fut. moment hinted at in *inpūne*; 'shall he have . . . and yet shall he go forth unhurt' is the thought. *miserit Oroō*: cf. *multōs* . . . *Oroō*, ll. 398.

- Nōn infēlicis patriae veterumque dēorum
 et māgnī Aenēas, sēgnēs, miseretque pudetque?"
 Tālibus accēnsī firmantur et agmine dēnsō
 cōsistunt. Turnus paulātim excēdere pūgnā
 790 et fluvium petere ac partem, quae cingitur undā;
 ācrius hōc Teucrī clāmōre incumbere māgnō
 et glomerāre manum, ceu saevum turba leōnem
 cum tēlis premit infēnsīs; at territus ille
 asper, acerba tuēns retrō redit, et neque terga
 795 ira dare aut virtūs patitur, nec tendere contrā
 ille quidem hōc cupiēns potis est per tēla virōsque:
 haud aliter retrō dubius vestigia Turnus
 inproperāta refert, et mēns exaestuat irā.
 Quin etiam bis tum mediōs invāserat hostīs,
 800 bis cōnfūsa fugā per mūrōs agmina vertit,
 sed manus ē castrīs properē coit omnis in ūnum,
 nec contrā virīs audet Sātūrnīa Iūnō
 sufficere, āerīam caelō nam Iuppiter Irim
 dēmīsīt germānae haud mollia iussa ferentem,
 805 nī Turnus cēdat Teucrōrum moenibus altīs.
 Ergō nec clipeō iuvenis subsistere tantum

792. *ceu* . . . *haud aliter* (797): a simpler form would be *Ceu* . . . *infēnsis*, *terrītus ille* . . . *virōsque*, *haud aliter*, etc. *cum*: the conjunction. *at* . . . *virōsque* says. in the form of an independent sentence, what would naturally have been the conclusion to *ceu* . . . *infēnsis*; the constr. is faulty but forceful. *terrītus*: i.e. though dismayed.

794. *asper*, *acerba tuēns* is in the pred. to *redit*. For case of *acerba* see §§ 128, 134. *acerba tuēns* is the visible token of the state denoted by *asper*.

796. *ille* . . . *cupiēns*, 'fain though he is so to do'; for the use of *ille* cf. i. 3, v. 457, etc.

799. *tum*: i.e. under these unfavorable conditions. *invāserat* carries us

back of the time denoted by the histor presents in 798. He made two attacks after the arrival of the *ductōrēs*, 779, before he finally withdrew.

802-804. *virīs* . . . *sufficere*: cf. *animōs virisque secundās sufficit*, ii. 617, 618. *āerīam*: Iris is preëminently a goddess of the air; cf. *Iris* . . . *colōrēs*, iv. 700, 701. *caelō* . . . *ferentem*: Juno was on earth helping Turnus (764) exactly as Venus was on earth helping Aeneas in i. 814 ff., ii. 589 ff., viii. 608 ff.

805. *nī* . . . *cēdat*: O. O. Jupiter's message would have been expressed by a threat in the fut. indic., followed by *nī Turnus cedit*, etc.

806. *clipeō* suggests defensive tactics; *dextrā* points to offensive movements. *tantum*: as in v. 21.

nec dextrā valet; iniectis sic undique tellis
 obruitur; strepit adsiduō cava tempora circum
 tinnitū galea, et saxīs solida aera fatiscunt,
 discussaeque iubae capitī, nec sufficit umbō
 ictibus; ingeminant hastis et Trōes et ipse
 fulmineus Mnēstheus. Tum tōtō corpore sūdor
 liquitur et piceum (nec respirāre potestās)
 flūmen agit; fessōs quatit aeger anhelitus artūs.
 Tum dēmum praeceps saltū sēse omnibus armīs
 in fluvium dedit; ille suō cum gurgite flāvō
 accēpit venientem ac mollibus extulit undīs
 et laetum sociis ablūtā caede remisit.

810

818

809. *aera*: the bronze plates of the helmet. *fatiscunt* expresses the result, not the process, 'are split open.'

812. *fulmineus*: Mnēstheus is a *fulmen belli*, like the Scipios (vi. 842).

813, 814. *piceum* . . . *flūmen*: sweat mingled with the dust of battle. *agit*,

'sets in motion.' *fessōs* . . . *artūs*: cf. *vāstōs quatit aeger anhelitus artūs*, v. 423.

817. *mollibus* points a contrast to the toil and danger which Turnus has just endured.

818. *caede*: i.e. the stains of battle (812, 813).

LIBER X

Nec Turnum sēgnis retinet mora, sed rapit ācer
tōtam aciem in Teucrōs et contrā in litore sistit.

- 310 Signa canunt. Prīmus turmās invāsit agrestis
Aenēās, ōmen pūgnae, strāvitque Latinōs
occīsō Thērōne, virum quī māximus ultrō
Aenēān petit; huic gladiō perque aerea sūta,
per tunicam squālentem aurō latus haurit apertum.
- 315 Inde Lichān ferit exsectum iam mātrem perēptā
et tibi, Phoebe, sacrum, cāsūs ēvādere ferri
quod licuit parvō. Nec longē Cissea dūrum
immānemque Gyān sternentis agmina clāvā
dēiēcit lētō; nihil illōs Herculis arma
- 320 nec validae iūvēre manūs genitorque Melampūs,
Alcīdae comes ūsque, gravīs dum terra labōrēs

308-361. The forces of Aeneas and those of Turnus meet in mortal combat; Aeneas slays many of the foe.

308, 309. On the day after the events of Book IX the fighting is renewed (118-146). During the following night Aeneas, accompanied by the Etruscans, whose alliance he had won (see on viii. 606), sails down the Tiber, and effects a landing at a point near the Trojan camp.

310. *signa canunt*: i.e. the trumpets give the signal for battle; cf. *signum tubā dandum*, Caes. *B.G.* ii. 20. *signa* here = 'signal-giving instruments'; see §186. *agrestis*: the Latin forces, made up largely of herdsmen, shepherds, and farmers, were not likely long to withstand Aeneas's disciplined troops.

311. *ōmen pūgnae* gives the purpose of *turmās* . . . *Aenēās*, 'to foreshadow the outcome of the fight.' For the case of *ōmen* see on *infandum*, i. 251.

312-314. *virum* (gen. pl.) māxi-

mus=a causal clause. *quī . . . petit*: V. is fond of the hist. pres. in rel. clauses. *perque . . . per*: we ought to have *perque* . . . *perque*; cf. n. on *pedibusque*, ii. 227. *squālentem aurō*: cf. *pallam . . . rigentem*, i. 648, with note.

316, 317. *sacrum*: i.e. as a priest. *parvō* (sc. *ei*), 'in his infancy.' It was believed that Apollo, as god of healing (§281, end), guided the surgeon's knife.

318, 319. *agmina* (sc. *Trōiāna*): i.e. whole ranks. Single-handed, Aeneas slays those whom many others found irresistible. Cf. v. 258-265, with n. on *pallantis*, v. 265. *Herculis arma* refers to *clāvā*, 318.

320, 321. *genitor . . . Melampūs*: cf. *pater . . . Hector*, iii. 343, with n. *gravīs . . . praebuit* (sc. *illi* = *Herculi*): the earth supplied labors to Hercules in a special sense, since his tasks were undertaken to rid the earth of monsters. Cf. vi. 801-808.

praebuit. Ecce Pharō, vōcēs dum iactat inertīs,
 intorquēns iaculum clāmantī sistit in ōre.
 Tū quoque, flāventem primā lānūgine mālās
 dum sequeris Clytium infēlix, nova gaudia, Cŷdōn, 325
 Dardaniā strātus dextrā, sēcūrus amōrum,
 quī inuenum tibi semper erant, miserande iacērēs,
 nī frātrum stipāta cohors foret obvia, Phorcī
 prōgeniēs, septem numerō, septēnaque tēla
 cōniciunt; partim galeā clipeōque resultant 330
 inrita, dēflexit partim stringentia corpus
 alma Venus. Fīdum Aenēas adfātur Achātēn:
 ‘Suggere tēla mihi; nōn ūllum dextera frūstrā
 torserit in Rutulōs, steterunt quae in corpore Grāiū
 Iliacis campis.’ Tum māgnam corripit hastam 335
 et iacit; illa volāns clipeī trānsverberat aera
 Maeonis et thōrāca simul cum pectore rumpit.
 Huic frāter subit Alcānor frātremque ruentem
 sustentat dextrā; trāiectō missa lacertō
 prōtinus hasta fugit servatque cruenta tenōrem, 340
 dexteraque ex umerō nervīs moribunda pependit.

322, 323. Pharō: with *intorquēns*. Inertīs, ‘idle’; he was talking, like Numanus (ix. 598-620), instead of fighting.

324. mālās: for case see § 135.

325. Infēlix suggests that Cydon’s love met with no return.

326-328. Dardaniā = *Aenēas*. sēcūrus amōrum has occurred in i. 350. inuenum belongs in thought with amōrum, as an obj. gen.; for its position see on *ignōtum*, ii. 59. miserande: voc., with Cŷdōn, 325, instead of the nom., or an adv., either of which would be more strictly correct; metrical considerations, however, are at work here. iacērēs . . . foret: for mood and tense see on *sineret dolor*, vi. 31.

329. septem: three, Maeon, Alcanor, and Numitor, are named below.

330. cōniciunt: the descriptive ap-

positives Phorcī . . . numerō made it easy for V. to slip from the cond. form of 327, 328 into ordinary narrative.

331. stringentia: proleptic (§ 198), ‘so that they merely grazed.’

333-335. nōn ūllum . . . quae = *nōn ūllum* . . . *ex eis quas*. torserit: for the force of the tense see on *fuerit quodcumque*, ii. 77. steterunt . . . campis: cf. the first explanation in n. on *raptās*, ix. 763. Aeneas means that his weapons have done deadly work before and will deal destruction again. For scansion of *steterunt* see § 246.

336. aera, ‘the bronze plates.’

339-341. dextrā (sc. *manū*): i.e. his right arm. missa: freely, ‘thanks to the force of the cast.’ nervīs: instr. abl., ‘by the sinews only.’ V., with his fondness

- Tum Numitor iaculō frātris dē corpore raptō
 Aenēan petiit, sed nōn et figere contrā
 est licitum, māgnique femur perstrinxit Achātāe.
- 345 Hīc Curibus fidēs primaevō corpore Clausus
 advenit et rigidā Dryopem ferit ēminus hastā
 sub mentum graviter pressā pariterque loquentis
 vōcem animamque rapit trāiectō gutture; at ille
 fronte ferit terram et crassum vomit ōre cruōrem.
- 350 Trīs quoque Thrēiciōs Boreae dē gente suprēmā
 et trīs, quōs Idās pater et patria Ismara mittit,
 per variōs sternit cāsūs. Accurrit Halaesus
 Auruncaeque manūs; subit et Neptūnia prōlēs,
 insignis Messāpus equīs. Expellere tendunt
- 355 nunc hī, nunc illi; certātur limine in ipsō
 Ausoniae. Māgnō discordēs aethere venti
 proelia ceu tollunt animīs et viribus aequīs—
 nōn ipsi inter sē, nōn nūbila, nōn mare cēdit;
 anceps pūgna diū; stant obnixa omnia contrā—

for exaggeration and his wish to glorify Aeneas's prowess, has represented Aeneas as driving a spear not only through the body of Maeon, but also through the arm of Alcanor as the arm is thrown round the stricken Maeon! The brothers had, from the first, been standing close together; cf. 328.

342. iaculō . . . raptō: cf. *ateterunt* . . . corpore *Grūium*, 334, with note. Alcanor has flung his own spear at Aeneas without effect; cf. 328-332.

343. et, 'also'; i.e. in addition to hurling (it). *figere contrā*: the evident contrast with *perstrinxit*, 'merely grazed,' 344, shows that this phrase must = 'strike (him) straight,' 'pierce (him) full in front.' The spear swerves widely from the straight line.

344. -que: see § 199, or n. on -que, vii. 51.

345, 346. Curibus . . . advenit must not be taken too literally; cf. *primus* . . . *Messēnius*, vii. 647, 648.

347. loquentis (sc. *fius*), 'even as he spoke'; cf. Pharus's fate, 322.

350. Thrēiciōs: since the north winds known to the Greeks came from the direction of Thrace, Boreas was naturally described in Greek story as resident in Thrace, on Mount Haemus.

351. mittit: for the tense see on *petit*, 313.

354-356. *expellere* (sc. *ē Latīō*) fits better the nearer subject, *hī*, which = *Latīni* (Halaesus, Messapus, etc.); see on *legunt*, i. 426. With *illi*, *expellere* = *frangere* or *fugāre*. *limine* . . . *Ausoniae* emphasizes the severity of the struggle; the Trojans have made little, if any, progress. *māgnō* . . . *aethere*, by reminding us of the boundless area wherein the elements may fight, emphasizes the severity of the struggle.

359. *stant*, 'maintain their ground,' = *nōn cēdunt* (cf. 358). *obnixa*: either 'set,' 'strained' (cf. *stat* . . . *cēdem*, v. 437, with n.), or 'straining,' 'struggling' (§ 171). *contrā* = *inter al*, 358.

hand aliter Trōiānae aciēs aciēsque Latīnae
concurrunt; haeret pede pēs dēnsusque virō vir. 360

At parte ex aliā, quā saxa rotantia lātē
impulerat torrēns arbustaque diruta ripis,
Arcadas insuetōs aciēs inferre pedestris
ut vīdit Pallās Latiō dare terga sequācī 365
(aspera equōs nātūra locī dīmittere quandō
suāserat), ūnum quod rēbus restābat egēnis,
nunc prece, nunc dictis virtutem accendit amārīs:
'Quō fugitis, socii? per vōs et fortia facta,
per ducis Euandri nōmēn dēvictaque bella 370
spemque meam, patriae quae nunc subit aemula laudī,
fidite nē pedibus; ferrō rumpenda per hostis
est via. Quā globus ille virum dēnsissimus urget,
hāc vōs et Pallanta ducem patria alta reposcit.
Nūmina nūlla premunt; mortālī urgēmur ab hoste 375
mortālēs; totidem nōbis animaeque manūsque.
Ecce maris māgnā claudit nōs ōbice pontus;
dēest iam terra fugae; pelagus Trōiamne petēmus?'

361. *pede* is usually regarded as a local abl. It is better, perhaps, to compare the n. on *illō*, l. 99, and to say that *haeret* really = *premitur* or *impeditur*; *pede* and *virō*, in this view, are instr. ablatives. *dēnsus* is possible because the sentence, though sing. in form, is really pl. in meaning.

362-438. Elsewhere the Arcadians are yielding to the Latins, but are rallied by Pallas, who works havoc among the foe till Lausus rallies them.

362, 363. *parte ex aliā*: join with *dare terga*, 365. *impulerat*: mark the tense; we are to think of a dry water-course running into the Tiber.

366. *quandō*: for position see § 209. This *va* reinforces 364; the Arcadians, being dismounted, were out of their element and so at a disadvantage.

367. *unum . . . egēnis* is in appos. with *nunc prece . . . amārīs*, 368.

369, 370. *per . . . et . . . per*: a more regular form would be *per et fortia facta et ducis*, etc. *vōs*: a study of the passages akin to this, both in Greek and Latin, shows that *vōs* is probably not governed by *per*, but by a verb (*erō*) to be supplied. *dēvicta*: sc. *ab eō*.

371. *patriae* = *patrie meae*. *subit*: as in ll. 560, ll. 575; see notes there.

374. *alta*, 'exalted,' 'glorious.' The epithet suggests a contrast to their present inglorious flight. *reposit*: this verb = 'claim as one's due'; the sense here is thus 'summons you, as of right she may.'

376. *totidem*: sc. *quot illis* (= *Latinis*) *sunt*. *animae*, 'lives.'

377. *maris*: with *ōbice*; see § 111.

378. *dēest* . . . *fugae*: the enemy are in front of them and on either side. For scansion of *dēest* see *dēsum* in

- Haec ait et medius dēnsōs prōrumpit in hostiis.
 380 Obuius huic primum fātis adductus iniquis
 fit Lagus; hunc, māgnō vellit dum pondere saxum,
 intortō figit tēlō, dīscrīmina costis
 per medium quā spīna dabāt, hastamque recepat
 ossibus haerentem. Quem nōn super occupat Hisbō,
 385 ille quidem hōc spērāns, nam Pallās ante ruentem,
 dum furit, incautum crūdēli morte sodālis
 excipit atque ēnsem tumidō in pulmōne recondit.
 Hinc Sthenium petit et Rhoetī de gente vetustā
 Anchemolum thalamōs ausum incestāre novercae.
 390 Vōs etiam, geminī, Rutulīs cecidistis in arvis,
 Daucia, Lāridē ThyMBERque, simillima prōlēs,
 indiscretā suis grātusque parentibus error;
 at nunc dūra dedit vōbīs dīscrīmina Pallās,
 nam tibi, Thymbre, capūt Euandrius abstulit ēnsis,
 395 tē dēcisa suum, Lāridē, dextera quaerit,
 sēmianimēsque micant digiti ferrumque retrāctant.
 Arcadas accēnsōs monitū et praeclāra tuentis
 facta viri mixtus dolor et pudor armat in hostiis.
 Tum Pallās biingīs fugientem Rhoetea praeter

Vocab. *Trōiam*: i.e. the Trojan camp. The alternatives here are cleverly put; *pelagus* suggests danger (377) and death; *Trōiam* suggests security and the honorable support of their allies.

379. *medius*: as in l. 682; see n. there.

382, 383. *dīscrīmina . . . dabāt* = *dividēbat*. *dabāt*: for scansion see § 242. *hastam . . . recepat*: cf. *iaculō . . . raptō*, 342, with note.

384. *super* = *dēsuper*. *occupat*, 'surprises.' *Hisbō* tries to slay *Pallās* as he bends over *Lagus*'s body to pull out his spear.

385. *ille . . . spērāns*: cf. *ille . . . cupiēns*, ix. 706, with n. *ante*, 'betimes,' belongs with *excipit*, 387.

386. *sodālis*: *Lagus*, 381.

387. *tumidō*: i.e. with rage.

392. *suis*: after the direct address in 390, repeated in 391, we should expect *vestris*. *V.* is, however, talking now about the twins. Besides, *suis* is metrically more convenient than *vestris* would be. *error*, 'source of perplexity' § 186.

394. *Thymbre*: from a nom. *Thymbrus*; contrast *Thymber*, 391, and see § 100. A voc. *Thymber* would be unmetrical here. *capūt*: for scansion see § 243. *Euandrius . . . ēnsis*: *V.* is telling us indirectly (§ 225) that *Evander* had given his own sword to *Pallās*.

395. *suum*, 'its (former) owner.'

396. *micant . . . retrāctant*: *V.* is thinking of the muscular reaction seen in the bodies of those newly slain; the fingers seem to be reaching out to grasp anew the fallen sword.

trāicit. Hōc spatium tantumque morae fuit Ilō, 400
 Ilō namque procul validam dirēxerat hastam,
 quam medius Rhoeteus intercipit, optime Teuthrā,
 tē fugiēns frātreque Tyrēn, currūque volūtus
 caedit sēmianimis Rutulōrum calcibus arva.
 Ac velut optātō ventis aestāte coōrtis 405
 dispersa inmittit silvis incendia pāstor—
 correptis subitō mediis extenditur ūna
 horrida per lātōs aciēs Vulcānia campōs;
 ille sedēns victor flammās dēspectat ovantis—
 nōn aliter socium virtūs coit omnis in ūnum 410
 tēque iuvat, Pallā. Sed bellis ācer Halaesus
 tendit in adversōs sēque in sua colligit arma.
 Hic mactat Lādōna Pherētaque Dēmodocumque,
 Strýmoniō dextram fulgentī dēripit ēnse
 elātam in iugulum, saxō ferit ōra Thoantis 415
 ossaque dispersit cerebrō permixta cruentō.
 Fāta cavēns silvis genitor cēlārat Halaesum;

400. hōc . . . Ilō: hōc is emphatic, 'only this,' 'this alone,' and so = *tantum*, 'so much only'; it refers back to the thought of *bluigis* . . . *trāicit*. We infer (§225) that Ilus was killed immediately after Rhoeteus.

402. medius: as in 379.

406. dispersa = an adv., 'here and there,' 'from different points.'

407. mediis, 'the intervening spaces,' i.e. the tracts of woodland that lie between the *dispersa incendia* (406). *ūna* marks the contrast between the many scattered fires (406) and the solid line of fire which is formed at the last.

408, 409. Note the metaphor; the line of fire is like a battle host bristling with spears. victor: freely, 'with all a conqueror's pride.' The fires have been set either to clear away the brush or to convert a tract of woodland into ground fit for tillage or pasture.

pāstor is often used of converting virgin forest land into land fit for cultivation. *ovantis*: the flames sympathize with the *pāstor*.

410, 411. nōn . . . Pallā: in this simile, 406-411, Pallas corresponds to the *pāstor*, his followers to the *incendia*; his followers are united as the fires were, and he himself exults at this as did the shepherd at his success.

412. arma, 'his shield'; *arma* not infrequently stands for *scūtum*, the most important piece of defensive armor. Halaesus comes on vigorously yet cautiously.

415. iugulum: sc. *Halaesi*. Strýmonius had probably attempted to strike Halaesus in the throat.

417. Fāta . . . cēlārat: i.e. he had in some way learned that Halaesus must die an early death by a foeman's hand and so kept him far from war's alarms.

- ut senior lētō cānentia lūmina solvit,
iniēcēre manum Parcae tēlisque sacrārunt
- 420 Euandri. Quem sic Pallās petit ante precātus:
'Dā nunc, Thybri pater, ferrō, quod missile librō,
fortūnam atque viam dūri per pectus Halaesi.
Haec arma exuviāsque viri tua quercus habēbit.'
Audiit illa deus; dum tēxit Imāona Halaesus,
- 425 Arcadiō infēlix tēlō dat pectus inermum.
At nōn caede viri tantā perterrita Lausus,
pars ingēns bellī, sinit agmina; primus Abantem
oppositum interimit, pūgnae nōdumque moramque.
Sternitur Arcadiae prōlēs, sternuntur Etruscī
- 430 et vōs, ō Grāis inperdita corpora, Teucrī.
Agmina concurrunt ducibusque et viribus aequīs;
extrēmī addēnsent aciēs, nec turba movērī
tēla manūsque sinīt. Hinc Pallās instat et urget,
hinc contrā Lausus, nec multum discrepat aetās,

418. *cānentia*: i.e. growing dull, losing the brilliancy and color they possessed in life; freely, 'glazing,' 'filmy.'

419, 420. *iniēcēre manum*: *inicere* (*manum* or) *manūs* was a term of Roman criminal law, 'to lay violent hands on,' 'hale to prison.' *tēlis* . . . Euandri: Pallas has the spears as well as the sword (394) of Evander.

421. *dā* . . . *habēbit* (423) really = 'grant my prayer; (if thou doest this), your oak shall,' etc. *missile* belongs in thought with *ferrō* (*missile ferrum* = *tēlum*); for position see on *ignōtum*, II. 59.

423. *tua quercus*: i.e. 'an oak-tree consecrated to thee'; on this the arms of Halaesus, when slain, are to be hung as a thank-offering to the god for his help in the slaying of Halaesus; the whole will constitute a *tropaeum*.

425. *inermum* = *apertum* (314): Ha-

laesus is slain while he is using his shield to protect his comrade Imaon.

426, 427. *nōn* . . . *perterrita* . . . *sinit agmina*, 'does not brook the frightening of his lines by,' etc.; see on *mōlōs* . . . *fluclūs*, I. 135. Lausus does not stand by as an idle spectator of his countrymen's discomfiture, but seeks to offset it and to rally his men. *virī*, 'wrought by the hero'; subjective gen. *pars* . . . *belli*: cf. *quōrum pars magna fui*, II. 6.

428. *pūgnae* . . . *moram*, 'though he was,' etc.; the phrase compliments Pallas (cf. n. on *agmina*, 318). Abas's stubborn valor delayed the (termination of the) battle; overcoming his defence was like untying some intricate knot.

430. *ō* . . . *corpora*: cf. II. 197, 198. The Latins proved themselves better warriors even than the Greeks; cf. *ad* . . . *Ulixēs*, ix. 603, with note.

433. *sinit*: for scansion see § 342.

ëgregiî fôrmâ, sed quîs fortûna negârat 435
in patriam rexit. Ipsôs concurrere passus
haud tamen inter sê mâgnî rêgnâtor Olympî;
mox illôs sua fâta manent mälöre sub hoste.

Intereâ soror alma monet succêdere Lausô
Turnum, quî voluerî currû medium secat agmen. 440

Ut vidit sociôs, 'Tempus dêsistere pûgnæ;
sôlus ego in Pallanta feror, sôli mihi Pallâs
dêbêtur; cuperem ipse parêns spectâtor adesset.'
Haec ait, et sociî cessêrunt æquore iussô.

At Rutulum abscessû iuvenis tum iussa superba 445
mîrâtus stupet in Turnô corpusque per ingêns
lûmina volvit obitque trucî procul omnia visû
tâlibus et dictîs it contrâ dicta tyrannî:

'Aut spoliîs ego iam raptîs laudâbor opîmîs
aut lêtô insignî; sortî pater æcus utrîque est. 450
Tolle minâs.' Fâtus medium prôcêdit in æquor.
Frigidus Arcadibus coit in præcordia sanguis.
Dêsiluit Turnus biugîs, pedes apparat ire
comminus; utque leô, speculâ cum vidit ab altâ

435. *quîs* = *quibus*; see § 92.

438. *sua*: used as in i. 461; see n. there. *sub*, 'at the hands of.' Pallas is presently slain by Turnus, and Lausus is killed by Aeneas.

439-509. Turnus and Pallas meet in single combat; Pallas is slain. Turnus gives up the body for burial, but keeps Pallas's baldric.

439. *soror*, 'his (i.e. Turnus's) sister,' the nymph Juturna.

441. *sociôs*: i.e. the troops with Lausus (vil. 649-653). *pûgnæ*: dat. Since *dêsistere* (see § 139) = *se removêre*, *se abripere*, or the like, this dat. is similar to that seen in *sillîcî*, i. 174; see n. there.

442. *feror*: the pres. is very effective; *sôlus* . . . *feror* = 'I am on my way to fight Pallas single-handed.'

443. *dêbêtur*: i.e. as a victim to be

slain by my spear and sword. *cuperem* . . . *adesset* = *utinam ipse parêns spectâtor adesset*; hence the mood and tense. See on *utinam* . . . *adforet*, i. 575, 576, and on *optem* . . . *adigat*, iv. 24, 25. For the savagery which makes Turnus wish to slay a son before his father's eyes (an unholy act; see ii. 535-539) cf. § 63.

444. *iussô*: freely, 'as bidden'; properly a transferred epithet (§ 194); we should have expected *iussî*.

445. *Rutulum abscessû* = *postquam Rutuli abscesserunt*; hence *tum* is natural.

447. *obit*: freely, 'scans'; properly, 'traverses.' With *corpus* . . . *visû* cf. *hûc* . . . *tacilis*, iv. 363, 364.

449, 450. *sortî* . . . *est* answers 443; the words fit *lêtô insignî* better than they do *spoliîs* . . . *opîmîs*.

- 455 stāre procul campis meditantem in proelia taurum,
advolat, haud alia est Turnī venientis imāgō.
Hunc ubi contiguum missae fore crēdidit hastae,
ire prior Pallās, sī quā fors adiuvet ausum
vīribus inparibus, māgnumque ita ad aethera fātur:
460 'Per patris hospitium et mēnsās, quās advena adistī,
tē precor, Alcīdē, coeptis ingentibus adsīs.
Cernat sēminecī sibi mē rapere arma cruenta
victōremque ferant mōrientia lūmina Turnī.'
Audiit Alcīdēs iuvenem māgnumque sub imō
465 corde premit gemitum lacrimāsque effundit inānis.
Tum genitor nātum dictīs adfātur amicīs:
'Stat sua cuique diēs; breve et inreparābile tempus
omnibus est vitae; sed fāmam extendere factīs,
hōc virtūtis opus. Trōiae sub moenibus altīs
470 tot gnātī cecidēre deum; quīn occidit unā
Sarpēdōn, mea prōgeniēs. Etiam sua Turnum
fāta vocant mētāsque datī pervēnit ad aevī.'
Sic ait atque oculōs Rutulōrum reicit arvis.
At Pallās māgnis ēmittit vīribus hastam
475 vāgināque cavā fulgentem diripit ēnsem.

455. in proelia expresses purpose. *meditantem* . . . *proelia* = 'practising to be ready to fight,' i.e. with some rival bull.

458. *Ire prior*, 'takes the initiative'; 'or the infin. see § 157. *sī* . . . *adiuvet*, 'in the hope that,' etc. We have here, perhaps, a wish like that in vl. 882, but in O.O. Cf., too, *sī* . . . *videat*, l. 181, with *n.*, for another possible explanation. *ausum*: (sc. *eum*) 'one who has dared,' etc. Pallas himself is made to realize his inferiority to Turnus.

460. *patris*: sc. *mei*. *mēnsās* . . . *adisti*: in viii. 184-279 V. describes how Hercules came to Italy, how he rendered a signal service to Evander and his people by slaying the robber giant Cacus, and how Evander in gratitude entertained Hercules in his abode.

462, 463. *cernat* . . . Turnī: Pallas matches Turnus in savagery; see 443. Turnus's outbreak, however, justifies Pallas's language.

466. *genitor*: Jupiter, who knows all things, and so understands the feelings of Hercules. *nātum*: Alcides (464).

467. *sua*: as in 438.

468. *fāmam extendere*: i.e. to make one's fame outlive one.

469. *hōc* . . . *opus*, in this context, must = 'this is a task (exploit) that belongs to (i.e. is within the reach of) true manhood.' The meaning is thus different from that in *hōc opus, hic labor est*, vl. 129.

471, 472. *Sarpēdōn*: cf. l. 90, 100. *sua*: as in 438, 467. *dati*: sc. *ā Fātis*.

473. *oculōs* . . . *arvis*: Jupiter can not bear to witness Pallas's death.

Ille volāns, umerī surgunt quā tegmina summa,
incidit atque, viam clipei mōlita per ōrās,
tandem etiam māgnō strinxit dē corpore Turnī.

Hic Turnus ferrō prae-fixum rōbur acūtō

in Pallanta diū librāns iacit atque ita fātur:

480

'Aspice, num mage sit nostrum penetrābile tēlum.'

Dixerat, at clipeum, tot ferri terga, tot aeris,

quem pellis totiēns obeat circumdata taurī,

vibrantī cuspis medium trānsverberat ictū

lōricaeque morās et pectus perforat ingēns.

485

Ille rapit calidum frūstrā de vulnere tēlum;

ūnā eādēque viā sanguis animusque secuntur.

Corruit in vulnus (sonitum super arma dedēre)

et terram hostilem moriēns petit ōre cruentō.

Quem Turnus super adsistēns

490

'Arcades, haec,' inquit, 'memorēs mea dicta referte

Euandrō: quālem meruit, Pallanta remittō.

Quisquis honōs tumulī, quidquid sōlāmen humandī est,

476, 477. umerī . . . tegmina summa, 'the edge of his shoulder's covering,' is in itself indefinite, but is defined by clipei . . . per ōrās, 477. summa is used as in il. 463. mōlita, 'having forced its way.'

478. strinxit dē corpore, 'barely grazed,' etc., emphasizes better than strinxit corpus would the thought that only part of Turnus's body is touched.

481. penetrābile: here act. in sense, = a pres. act. prtēpl.; this use of adjectives in -ilis belongs to poetry.

482. terga: freely, 'layers,' 'plates'; this venturesome use of the word is made possible by the fact that in early days bullock's hide was the material most used in shields; cf. e.g. 483, ix. 706. For other striking descriptions of shields cf. aerea sūla, 813, clipei . . . textum, viii. 625 (here the shield is something woven), and septēnōs . . . impediunt, viii. 448, 449.

483. quem . . . obeat: for the

subj. see on quibus . . . esset, ii. 248.

484. vibrantī . . . ictū, 'with quivering impact'; the spear quivers after its lodgment in Pallas's body. medium, 'full in the center,' emphasizes Turnus's skill.

486, 487. rapit: conative pres. For scansion of eādē and sanguis see §§ 248, 242.

488, 489. in vulnus: i.e. on his wounded breast; the Romans seem to have believed that wounded men usually fell in vulnus. petit = ferit, 'strikes.'

492. quālem meruit (sc. Euander): freely, 'as he has deserved'; lit., 'in such guise as he has earned him'; cf. the commercial terms in laud . . . hospitā, 494, 495. quālem . . . remittō = mortuum Pallanta (Euander) meruit: tūlem igitur eum remittō; here the constr. of mortuum Pallanta is like that of perterrita . . . agmina, 426, 427; hence in our text nothing is to be supplied with quālem meruit.

- largior; haud illi stābunt Aenēia parvō
 495 hospitia.' Et laevō pressit pede, tālia fātus,
 exanimem rapiēns immānia pondera baltei
 inpressumque nefās: ūnā sub nocte iugālī
 caesa manus iuvenum foedē thalamīque cruenti,
 quae Clonus Eurytidēs multō caelāverat aurō;
 500 quō nunc Turnus ovat spoliō gaudetque potītus.
 Nesciā mēns hominum fātī sortisque futūrae
 et servāre modum rēbus sublāta secundis!
 Turnō tempus erit, māgnō cum optāverit ēmptum
 intāctum Pallanta et cum spolia ista diemque
 505 ōderit. At socii multō gemitū lacrimisque
 inpositum scūtō referunt Pallanta frequentēs.
 Ō dolor atque decus māgnū reditūre parenti!
 Haec tē prima diēs bellō dedit, haec eadem aufert,
 cum tamen ingentis Rutulōrum linquis acervōs.
 510 Nec iam fāma malī tanti, sed certior auctor
 advolāt Aenēae tenui discrimine lēti
 esse suōs; tempus versis succurrere Teucris.

494, 495. *haud . . . hospitia*: note the sharp advers. asynd., '(yet after all) not slight will he find the cost of welcoming Aeneas.' For this welcome see on viii. 870, viii. 608. *parvō*: contrast *māgnō*, ii. 104.

496-498. *baltei*: for scanston see § 248. *nefās* is explained by *ūnā . . . cruenti*, the fifty daughters of Danaus were married to the fifty sons of Danaus's brother Aegyptus, but on the wedding night all but one of them slew their husbands. *ūnā . . . cruenti*: sc. *est* with *caesa*, *sunt* with *thalamī*. *sub*, 'under cover of.'

502. *servāre . . . secundis* = a noun, parallel to *fātī . . . futūrae*. *sublāta* = *ālata*, 'when upborne.'

503, 504. *māgnō . . . Pallanta*: *intāctum Pallanta*, with the emphasis on the adj. (see on *mōtōs . . . fluctūs*, i. 135), 'the (non-spoiling, i.e. the) sparing of Pallas,' is the first object of

optāverit, *ēmptum* the second. The whole = 'when he shall wish that he had actually paid a high price to be allowed to let Pallas go unspolled.' *ista*: used much as in ii. 521 (see notes there); it suggests a feeling in marked contrast to that noted in 500.

506. *impositum . . . referunt* = *scūtō inponunt et referunt*.

507. *māgnū*: with both nouns.

509. *cum . . . linquis*: V. has preferred to treat this cl. as temporal, 'while, nevertheless.' The more natural formula would be *cum* ('although') . . . *linquēs*; the phrase explains *decus māgnū* of 507. *linquis* is metrically more convenient here than *linquēs* would be.

510-512. *fāma*, 'mere rumor.' *auctor*, 'evidence'; properly, 'authority,' 'guarantor.' *tenui . . . lēti esse*, 'are but a hair's breadth from death'; cf. *lētī discrimine parvō*, iii. 685, with n.

Proxima quaeque metit gladiō lātumque per agmen
 ardēns līmitē agit ferrō, tē, Turne, superbū
 caede novā quārēns. Pallās, Euander, in ip̄is 515
 omnia sunt oculis, mēnsae, quās advena primās
 tunc adiit, dextraeque datae. Sulmōne creatōs
 quattuor hīc iuvenēs, totidem quōs ēducat Ūfēns,
 vivētis rapit, inferiās quōs immolet umbris
 captivōque rogī perfundat sanguine flammās. 520
 Inde Magō procul infēnsam contenderat hastam;
 ille astū subit, at tremibunda supervolat hasta,
 et genua amplectēns effātur tālia supplex:
 'Per patriōs Mānis et spēs surgentis Iūli
 tē precor, hanc animam servēs gnātōque patrique. 525
 Est domus alta, iacent penitus dēfossa talenta
 caelātī argentī, sunt aurī pondera facti
 infectique mihi. Nōn hīc victōria Teucrum
 vertitur aut anima ūna dabit discrimina tanta.'
 Dixerat. Aenēās contrā cui tālia reddit: 530
 'Argentī atque aurī memorās quae multa talenta,
 gnātīs parce tuis. Belli commercia Turnus
 sustulit ista prior iam tum Pallante perēptō.

513, 514. *proxima quaeque*: i.e. whatever came in his way from time to time as he moved forward. In this idiom the sing. is the usual form; the pl. is rare, though found even in Cic. *lātum* . . . *agit*: cf. *lātū is lūmīs dūcam*, ix. 322, with note.

516, 517. *mēnsae* . . . *adiit*: cf. the prayer of Pallas, 460. *tunc* is emphatic, 'in those memorable days'; for the allusion here cf. *Aenēia* . . . *hospitia*, 494, 496. *Sulmōne creatōs* = *Sulmōnis filiōs*; for case of *Sulmōne* see on *Mithil genitum*, l. 297.

518-520. *ēducat*: for tense see on *petit*, 813. *umbris*: sc. *Pallantis*. For the thought of *inferiōs* . . . *flammās* cf. *cinerēs salūtasse meūrum*, il. 587, with n. Human sacrifices are mentioned in

Homer; besides, they formed part of early Roman ritual.

522. *astū*: modal abl., 'deftly,' 'adroitly.' *subit*, 'runs beneath.'

526. *est* . . . *talenta* = *est domus, in qua* (or *ubi*) *iacent*; see §§ 218, 220.

527-529. *argentī*: silver plate, as often. *facti*, 'wrought,' into plate, etc.; if it = 'minted,' we have here an anachronism. *Infecti*: gold and silver bars were much used in Roman financial transactions. *hīc* (= *is mō*) . . . *vertitur*, 'I am not the pivot on which the victory . . . turns.'

532. *parce*: sc. *eis*. *belli commercia*: sarcastic; the gen. = an adj. Commercial dealings normally belong to times of peace; hence, 'warlike trafficking' involves a contradiction in terms.

- Hoc patris Anchisae Mānēs, hoc sentit Iūlus.⁵³⁴
 Sic fātus galeam laevā tenet atque reflexā
 cervice orantis capulō tenuis applicat ense.
 Nec procul Haemonidēs, Phoebi Triviaeque sacerdos,
 infula cui sacrā redimibat tempora vittā,
 tōtus conlūcēns veste atque insignibus armis,
 quem congressus agit campō lapsūque superstāns
 immolat ingentique umbrā tegit; arma Serestus
 lēcta refert umeris, tibi, rēx Grādive, tropaeum.
 Instaurant aciēs Vulcāni stirpe creatus
 Caeculus et veniēns Marsōrum montibus Umbrō;
 Dardanidēs contrā furit. Anxuris ense sinistram
 et tōtum clipei terrae dēiēcerat orbem
 (dixerat ille aliquid māgnū vimque adfore verbō
 crēdiderat caelōque animum fortasse ferēbat
 cānitēque sibi et longōs prōmiserat annōs):
 Tarquitus exsultāns contrā fulgentibus armis,
 silvicolae Faunō Dryopē quem nympha creārat,
 obviū ardenti sēsē obtulit. Ille reductā
 lōricā clipeiūque ingēns onus impedit hastā,
 tum caput orantis nēquiquam et multa parantis
 dicere dēturbat terrae truncumque tepentem
 prōvolvēns super haec inimicō pectore fātur:

534. hoc . . . Iūlus answers 524, 525.

538. Infula is here the fillet as a whole; vittā is a coll. sing. and has here its proper sense. redimibat: for the form see § 108.

541. ingenti . . . umbrā, in this context (cf. esp. *immolat*), must = 'the mighty shadows of death.'

544. veniēns . . . montibus: cf. *hic Curibus . . . adventū*, 345, 346, with note.

545, 546. sinistram, 'the left arm.' orbem: the arm is lopped off; with it, of course, the shield also falls.

547, 548. dixerat . . . māgnū: he had probably boasted that he would kill Aeneas; cf. Numanus's talk, ix. 598-620. vim . . . verbō: i.e. that he would have

force to match his words. caelō . . . ferēbat: cf. *animōs . . . tollunt*, ix. 637. fortasse: sarcastic, 'very probably'; it is really a case of litotes (see on *nōn similis*, i. 136).

550-553. Tarquitus . . . obtulit: note the parataxis in 545-552; see §§ 218, 220. obviū . . . obtulit: cf. *miller . . . sēsē tulit obvia*, i. 314, with n. reductā . . . hastā: cf. *reductā . . . dextrā*, v. 478, 479, with n. The actual cast of the spear is left to inference (§ 225). impedit: the spear pierces shield and breastplate, and ties them together, so to speak.

555. dēturbat terrae: cf. *terrae dēiēcerat*, 546. Sc. *gladiō* here.

'Istic nunc, metuende, iacē. Nōn tē optima māter
condet humō patriōque onerābit membra sepulcrō;
ālītibus linq̄ere ferīs, aut gurgite mersum
unda feret, piscēsque inpāstī vulnera lambent.' 560
Prōtinus Antaēum et Lūcam, prima agmina Turnī,
persequitur fortemque Numam fulvumque Camertem,
māgnanimō Volcente satum, dītissimus agri
quī fuit Ausonidum et tacitis rēgnāvit Am̄yclīs.
Aegaeōn quālis, centum cui braccia dīcunt 565
centēnāsque manūs, quinquāgintā ōribus ignem
pectoribusque ārsisse, Iovis cum fulmina contrā
tot paribus streperet clipeīs, tot stringeret ēnsēs,
sic tōtō Aenēās dēsaevit in aequore victor,
ut semel intepuit mūcrō. Quīn ecce Niphaēi 570
quadriugīs in equōs adversaque pectora tendit.
Atque illī, longē gradientem et dīra frementem
ut vidēre, metū versī retrōque ruentēs
effunduntque ducem rapiuntque ad litora currūs.

557-560. metuende contains a sarcastic allusion to 550. nōn . . . lambent: Aeneas's ferocity (cf. 519, 520, with notes, 531-534) is relieved by the fact that it is due to his grief over the death of Pallas. patriō . . . sepulcrō: for the thought cf. nūdus . . . harēnā, v. 871, with n. onerābit: V. is thinking of the massive tombs his own countrymen loved.

561, 562. prima agmina: freely, 'who formed the van of Turnus's forces'; the exaggeration far exceeds that in pūgnas . . . moram, 428. fulvum, 'yellow-haired,' i.e. fair-haired.

563, 564. dītissimus agri: as in I. 343. Ausonidum: for form see § 83. tacitis . . . Am̄yclīs: tradition said that after many false alarms of the enemy's approach it was decreed that no one at Amyclae should ever announce the approach of the enemy. Hence, when the enemy did appear, they found it easy to take the town. Hence tacitis = 'famed for its silence,'

or, more freely, 'storied,' 'famous.

565, 566. quālis: sc. saevit or dēsaevit, out of 569. cui . . . manūs: sc. fuisse. Before quinquāgintā sc. cui from 565, or, perhaps, cūis (see on cui . . . locus, II. 71).

568, 569. tot . . . tot, 'a like number of' = quinquāgintā, 566. paribus = paribus inter sē, 'equally matched,' 'all alike.' In ancient warfare banging the shield with the spear was one of the devices used to frighten the enemy. sic balances quālis, 565; tālis would have been more regular.

571. pectora: sc. eōrum = equōrum. adversa may be conveniently rendered 'full against.'

572-574. longē gradientem: V. is translating an Homeric phrase which = 'advancing with long strides.' The horses are frightened by the shadow cast by Aeneas (cf. 593 below). dīra: for case see § 130. effundunt: either his fall kills him or Aeneas slays him (§ 225).

- 575 Interea biugis infert se Lūcagus albis
in mediōs frāterque Liger; sed frāter habēnis
flectit equōs, strictum rotat ācer Lūcagus ēnsem.
Haud tulit Aenēas tantō fervōre furentis;
inruit adversaque ingēns apparuit hastā.
- 580 Cui Liger:
'Nōn Diomēdis equōs nec currum cernis Achillis
aut Phrygiae campōs; nunc bellī finis et aevi
his dabitur terris.' Vēsānō tālia lātē
dicta volant Ligerī. Sed nōn et Trōiūs hērōs
- 585 dicta parat contrā, iaculum nam torquet in hostem.
Lūcagus ut prōnus pendēns in verbera tēlō
admonuit biugōs, prōiectō dum pede laevō
aptat se pūgnae, subit ōrās hasta per imās
fulgentis clipei, tum laevum perforat inguen;
- 590 excussus currū moribundus volvitur arvis.
Quem pius Aenēas dictis adfātur amārīs:
'Lūcage, nūlla tuōs currūs fuga sēgnis equōrum
prōdidit aut vānae vertēre ex hostibus umbrae;
ipse rotis saliens iuga dēseris.' Haec ita fātus
- 595 arripuit biugōs; frāter tendēbat inertis
infelix palmās currū dēlāpsus eōdem:
'Per tē, per qui tē tālem genuēre parentēs,

575-577. biugis . . . Liger = 'they come on together'; sed . . . ēnsem = 'but they are playing different rôles.'

581, 582. nōn . . . campōs: cf. nōn . . . Ulirēs, ix. 602, with n. Aeneas escaped from Diomedes (see on tuā . . . dextrā, i. 98), and from Achilles, but he is not to escape now, says Liger.

583, 584. vēsānō . . . Ligerī: for case see § 120. In prose we should have ex vēsānō Ligeris ōre, or the like. et, 'also'; i.e. like Liger.

586-588. prōnus . . . verbera: cf. prōni . . . pendent, v. 147. tēlō: his sword; cf. 577. prōiectō . . . pede laevō: i.e. in getting ready to hurl his spear with all his might. Lūcagus . . .

pūgnae describes two successive acts.

591. pius reminds us that in slaying his foes Aeneas is doing his duty (§ 62) to himself, his comrades, and the new Troy he is to found.

592-594. nūlla . . . umbrae: there is an allusion to 572-574; see notes there. currūs, 'team,' 'span.' rotis . . . dēseris is a sarcastic restatement of 590.

595. inertis, 'helpless'; he could only talk, not fight (581-583).

597. per qui . . . parentēs: per governs the whole rel. cl.; cf. n. on per, ii. 142. For the appeal cf. that of Magus, per . . . Iuli, 524; for the complimentary language cf. quae . . . parentis, said to Dido, i. 605, 606.

vir Trōiāne, sine hanc animam et miserēre precantis.
 Plūribus ōrantī Aenēās: 'Haud tālia dūdum
 dicta dabās. Morere et frātre nē dēsere frāter'; 600
 tum, latebrās animae, pectus mūcrōne reclūdit.
 Tālia per campōs ēdēbat fūnera ductor
 Dardanius torrentis aquae vel turbinis ātri
 mōre furēns. Tandem ērumpunt et castra relincunt
 Ascanius puer et nēquiquam obsessa iuventūs. 605
 Iūnōnem intere. compellat Iuppiter ultrō:
 'Ō germāna mihi atque eadem grātissima coniūnx,
 ut rēbare, Venus (nec tē sententia fallit)
 Trōiānās sustentat opēs, nōn vīvida bellō
 dextra virīs animusque ferōx patiēnsque pericli.' 610
 Cui Iūnō summissa: 'Quid, ō pulcherrime coniūnx,
 sollicitās aegram et tua trīstia īssa timentem?
 Sī mihi, quae quondam fuerat quamque esse decēbat,
 vīs in amōre foret, nōn hōc mihi namque negārēs,

600. frātre . . . frāter is scornful; contrast 338.

605. nēquiquam . . . iuventūs: for the beginning of the siege see ix. 25-76.

606-632. Jupiter grants permission to Juno to rescue Turnus from immediate death.

607. eadem, 'likewise'; see on *idem*, III. 158. With this *va. cf.* Juno's description of herself, I. 46, 47.

610. virīs seems to belong closely with *dextra*; see §120. In 607-610 Jupiter is ironical; Venus has helped the Trojans but once, 331, 332. Jupiter really means, therefore, 'See how far wrong you were in thinking that the Trojans owe their success to divine help, instead of to their own prowess.'

612. aegram . . . timentem, 'one who is,' etc. aegram: i.e. because the Latins are losing. īssa: nowhere specified, but similar, we may

imagine, to those spoken of in ix. 804, 805.

613, 614. With both *fuerat* and *esse* *sc. mihi. quam . . . decēbat*: freely, 'which of right I once possessed.' *hōc* is explained by *quā . . . parenti*, 615, 616. *namque* is generally explained as = 'surely,' 'indeed,' and as belonging closely with *mihi* (or with *hōc*); *enim* is so used elsewhere, e.g. in early Latin and in the Aeneid, viii. 84. But there is no other example of this use of *nam*; besides, this explanation fails to account for *-que*. It is more likely that V. has, consciously or unconsciously, combined two constructions. (1) *si . . . foret* would naturally be followed by *nōn hōc mihi negārēs*, but (2) *si . . . foret*, though in form cond., in thought really = *utinam . . . foret*. Had V. used this latter formula, *namque* would have been strictly correct (cf. notes on *namque*, I. 65, and on *neque enim*, I. 198).

- 615 omnipotēns, quā et pūgnae subducere Turnum
et Daunō possem incolumem servāre parenti;
nunc pereat Teucrisque piō det sanguine poenās.
Ille tamen nostrā dēducit origine nōmen,
Pīlumnusque illi quārtus pater, et tua largā
620 saepe manū multisque onerāvit limina dōnis.
Cui rēx aetheriī breviter sic fātus Olympī:
'Sī mora praesentis lēti tempusque cadūcō
ōrātur iuvenī mēque hōc ita pōnere sentis,
tolle fugā Turnum atque instantibus ēripe fātis;
625 hāctenus indulsisse vacat. Sīn altior istis
sub precibus venia ūlla latet tōtumque movērī
mūtārīve putās bellum, spēs pāscis inānis.'
Et Iūnō adlacrimāns: 'Quid sī, quae vōce gravāris,
mente darēs atque haec Turnō rata vīta manēret?
630 nunc manet insontem gravis exitus, aut ego vērī
vāna feror. Quod ut ō potius formīdine falsā
lūdar, et in melius tua, quī potes, ōrsa reflectās!
Haec ubi dicta dedit, caelō sē prōtinus altō
mīsīt agēns hiemem nimbō succincta per aurās

615, 616. quā . . . possem: freely, 'the power to withdraw,' etc.; strictly, the clause expresses result (= *ut nōn . . . possem*) after *nōn . . . negūrēs*, 614, which = *nōn recusārēs* or *nōn prohibērēs*. We have the impf. *possem* because in a contrary to fact cond. the verbs in all clauses essential to the thought follow the contrary to fact cond. form. *pūgnae subducere*: cf. *dēsistere pūgnae*, 441.

617. nunc: advers. asyn. Teucris . . . poenās is bitterly ironical; *pietās* and punishment seldom go together! piō: to Juno Turnus is a patriot, and as *pius* as Aeneas himself (see 591).

618-620. ille . . . pater: i.e. as one of the *dīs genitī* (vi. 130, 131) Turnus deserves especial favor. -que, as in vii. 51; cf. § 188. quārtus pater: i.e. his great-great-grand sire. tua . . . dōnis: i.e. he has a special claim on you; cf. n. on i. 334.

623, 624. pōnere, 'arrange.' tolle . . . fātis: for the power here accorded to Jupiter see § 305.

628, 629. quid sī . . . manēret in thought = *ulīnam . . . darēs*, etc. quae: sc. *dara*. gravāris, 'are reluctant.'

630-632. vērī vāna = *vērī vacua*; cf. *vērī . . . effēta*, vii. 440, with n. quod, 'but,' as in ii. 141; see n. there. ut . . . reflectās expresses a wish; in this constr. *ut* is seldom used. in melius . . . reflectās: cf. *in melius referet*, i. 281, with note.

633-638. Juno makes a phantom Aeneas and uses this to lure Turnus from the field.

634. agēns hiemem: i.e. by the rapidity of her motion. nimbō succincta: the gods regularly screened themselves from sight when they were

Iliacamque aciem et Laurentia castra petivit. 635
 Tum dea nūbe cavā tenuem sine viribus umbram
 in faciem Aenēae (visū mirābile mōnstrum)
 Dardaniīs ōrnat tēlis clipeumque iūbāsque
 divīni adsimulat capitis; dat inānia verba,
 dat sine mente sonum gressūsque effingit euntis: 640
 morte obitā quālis fāma est volitāre figurās
 aut quae sōpitōs dēlūdunt somnia sēnsūa
 At primās laeta ante aciēs exsultat imāgō
 inrītatque virum tēlis et vōce lacessit.
 Instat cui Turnus stridentemque ēminus hastam 645
 cōnīcit; illa datō vertit vestigia tergō.
 Tum vērō Aenēān āversum ut cēdere Turnus
 crēdidit atque animō spem turbidus hausit inānem,
 ‘Quō fugis, Aenēā? thalamōs nē dēsere pactōs;
 hāc dabitur dextrā tellūs quaesita per undās.’ 650
 Tālia vōciferāns sequitur strictumque coruscāt
 mūcrōnem nec ferre videt sua gaudia ventōs.
 Forte ratis celsī coniuncta crepīdine saxī
 expositis stābat scālis et ponte parātō,
 quā rēx Clūsīnis advectus Osīnius ōris: 655
 hūc sēsē trepida Aenēae fugientis imāgō
 cōnīcit in latebrās; nec Turnus sēgnior instat
 exsuperatque morās et pontis trānsilit altōs.
 Vix prōram attigerat: rumpit Sātūrnīa fūnem
 āvulsamque rapit revolūta per aequora nāvem. 660

taking part directly in human affairs; cf. *namque* . . . *recūsā*, ll. 604-607, with notes.

639, 640. *divini*: Aeneas was son of the goddess Venus. *euntis*: sc. *Aus* = *Aenēae*.

641. *quālis* . . . *figurās* ('phantoms') = (*tālis quidem umbra illa* (636) *est*) *quālis*, etc.; see on *quālis*, l. 316.

644. *virum*: Turnus. *tēlis*: i.e. by brandishing them; the *tēla* are unreal, like the figure itself (636).

649. *thalamōs*, 'marriage,' as in vl. 94. For the taunt cf. *ā* . . . *poscunt*, ix. 600, with note.

652. *ferre* = *auferre*, i.e. were rendering null and void. *gaudia*: i.e. his joyous hope of victory over Aeneas.

653. *celsī* . . . *saxī*: for case see § 111. *crepīdine*: for case see § 140, n.

654. There is parallelism here, since *scālis* and *ponte* denote the same thing.

658. *pontis* . . . *altōs*: cf. with 654, and note V.'s love of variety (§ 181).

- Illum autem Aenēas absentem in proelia poscit,
 obvia multa virum dēmittit corpora mortī.
 Tum levis haud ultrā latebrās iam quaerit imāgō,
 sed sublime volāns nūbī sē inmiscuit ātrae,
 665 cum Turnum mediō intereā fert aequore turbō.
 Respicit ignārus rērum ingrātusque salūtis
 et duplicis cum vōce manūs ad sīdera tendit:
 'Omnipotēns genitor, tantōn mē crimine dignum
 dūxistī et tālēs voluistī expendere poenās?
 670 Quō feror? unde abii? quae mē fuga quemve redūcit?
 Laurentīsne iterum mūrōs aut castra vidēbō?
 Quid manus illa virum, quī mē meaque arma secūtī?
 quōsne (nefās) omnis infandā in morte reliquī
 et nunc pālantis videō gemitumque cadentum
 675 accipiō? quid agō? aut quae iam satis īma dehiscat
 terra mihi? Vōs ō potius miserēscite, ventī!
 In rupēs, in saxa (volēns vōs Turnus adōrō)
 ferte ratem saevisque vadīs inmittite syrtis,
 quō neque mē Rutulī nec cōnscia fāma sequātur.'
 680 Haec memorāns animō nunc hūc, nunc fluctuat illūc,

661, 662 effectively break the narrative in order to contrast the doings of the real Aeneas with those of the phantom and Turnus. *in proelia poscit*: as in viii. 614.

666. *rērum*, 'the truth.' *ingrātus . . . salūtis*: a very unusual phrase, coined to balance *ignārus rērum*. For case of *salūtis* see §§ 113, 117.

667. *cum vōce . . . tendit*: cf. *tendō . . . manūs*, iii. 176, 177, with note.

668. *tantōn* = *tantōne*; cf. n. on *Pyrrhōn*, iii. 319.

670. *quem = quēlem*, 'in what plight.' *redūcit*: sc. *ex acie*.

672. *quid . . . virum*, 'what of that host,' etc.; in idiomatic expressions of this type some form of *faciō* was originally written, then left to be supplied, till all consciousness of the origin of the expression was lost.

673. *quōsne*: the full expression would be *quid illi quōs*, etc., 'what of those whom.' Since the cl. *quid* is really the interrogative cl. is, in this impassioned outcry, omitted, nothing remains save to use the interrogative *ne* and to attach it to the first word actually written. Cf. *quāne*, iv. 538, with note.

674. *et . . . accipiō = et quōs nunc pālantis videō quōrumque gemitum*, etc.; see n. on *cui* . . . *locus*, ii. 71.

675, 676. *quid agō*: for constr. see on *quem sequimur*, iii. 88. *quae . . . mihi*: the despairing question really = a prayer; cf. *tellūs . . . dehiscat*, iv. 24. *īma . . . terra*, 'depth of earth.'

679. *quō = in quae*; see on *quō*, v. 29. The rel. cl. expresses result, and = *talīa ut in ea*, etc. *cōnscia*: sc. *dēdecoris mei*, or the like.

680. *haec . . . illūc*: cf. iv. 285, 286.

an sēsē mūcrōne ob tantum dēdecus āmēns
 induat et crūdum per costās exigat ēnsem,
 fluctibus an iaciat mediīs et litora nandō
 curva petat Teucrumque iterum sē reddat in arma.
 Ter cōnātus utramque viam, ter māxima Iūnō
 continuit iuvenemque animi miserāta repressit.
 Lābitur alta secāns fluctūque aestūque secundō
 et patris antīquam Cauni dēfertur ad urbem.

685

Iam gravis aequābat lūctūs et mūtua Māvors
 fūnera; caedēbant pariter pariterque ruēbant
 victōrēs victīque; neque hīs fuga nōta neque illis.
 Di Iovis in tēctis iram miserantur inānem
 ambōrum et tantōs mortālibus esse labōrēs;
 hinc Venus, hinc contrā spectat Sātūrnia Iūnō:
 pallida Tisiphonē media inter mīlia saevit.
 At vērō ingentem quatiēns Mezēntius hastam
 turbidus ingreditur campō. Quam māgnus Oriōn,
 cum pedes incēdit mediī per māxima Nērei
 stāgna viam scindēns, umerō superēminet undās
 aut summīs referēns annōsam montibus ornum
 ingrediturque solō et caput inter nūbila condit,

755

760

765

681-684. an . . . an: used as in 1. 323, except that here we have deliberative questions in O.O. See also G. 457, 1, N.S. mūcrōne . . . induat: with *telis, hastis*, etc., *sēsē induere* came in some way to = 'impale,' *trānsfigere*. iaciat: sc. *sēsē* from 681. Teucrum . . . arma: i.e. 'conflict with,' etc.

686. animi: for case see § 148.

688. urbem: Ardea, Turnus's capital; see vii. 409-414.

755-795. Mezēntius and Aeneas meet in single combat; the former is wounded and withdraws.

756. ruēbant, 'were falling,' virtually = *caedēbantur*.

757. victōrēs victīque, in this context, must = '(being) now victors, now

vanquished.' Victory rests now with the Trojans, now with the Latins.

758. inānem: the strife seems to the gods trivial, as well as useless, since it can not alter the decrees of Fate.

759. tantōs . . . labōrēs = a substantive ('the fact that,' etc.) and is parallel in constr. to *iram*.

761. pallida . . . saevit, 'but,' etc., cf. *cui* . . . *cordi*, vii. 325, 326, said of Allecto, and *scissā* . . . *flagellō*, viii. 702, 703, said of Discordia and Bellona. *pallida*: because she usually dwells in the underworld. Note that here Tisiphone causes bloodshed (cf. vii. 325 ff.); in vi. 570-572 she punishes guilt.

763-767. *quam māgnus* is balanced by *illis*, 768, as *quam multū* is balanced

tālis sē vāstis infert Mezentius armis.

- Huic contrā Aenēās speculātus in agmine longo
 770 obuius ire parat. Manet inperterritus ille
 hostem māgnanimum opperiēns et mōle suā stat
 atque oculis spatium ēmēnsus, quantum satis hastae:
 'Dextra mihi deus et tēlum, quod missile librō,
 nunc adsint! voveō praedōnis corpore raptis
 775 indūtum spoliis ipsum tē, Lause, tropaeum
 Aenēae.' Dixit stridentemque ēminus hastam
 iēcit; at illa volāns clipeō est excussa proculque
 ēgregium Antōrēn latus inter et ilia figit,
 Herculis Antōrēn comitem, quī missus ab Argīs
 780 haeserat Euandrō atque Italā cōnsēderat urbe.
 Sternitur infēlix aliēnō vulnere caelumque
 aspicit et dulcis moriēns reminiscitur Argōs.
 Tum pius Aenēās hastam iacit; illa per orbem

by *sic*, v. 458, 459; see n. there. Render, 'with what bulk Orion . . . with like bulk.' *māxima*: here 'deepest.' *Nērei* = *maris* or *pelagi*; see § 189. For scansion see § 247. For the picture in *cum* . . . *undās* cf. that of Polyphemus, iii. 662-665. *summis* . . . *ornum*: cf. iii. 650, with note. Vs. 767 = iv. 177, except that here -*que* . . . *et* = 'both . . . and'; freely, 'walks . . . and yet,' etc.

769. *longō* here = 'a distant part of.' Aeneas hails with eagerness any prospect of an encounter with Mezentius.

771. *mōle* . . . *stat*, 'is kept firm set by his own vast bulk.' *mōle* is instr. abl.; *solidae* . . . *virēs*, ii. 639, is similar.

772. *hastae* = *hastae missae* (cf. 457).

773. *deus* is in appos. with *dextra* and *tēlum*; we should say, 'the only gods I worship,' or the like. Mezentius is a *contemptor dīvum*, vii. 648. Hence he makes no prayer to heaven as Pallas

did, 421-423, 460, 461. *missile*: as in 421.

774-776. *voveō* . . . *Aenēae*: in his self-confidence Mezentius declares that Lausus is to have the arms of Aeneas and to be a living trophy of his father's victory. *praedōnis*: Mezentius applies this epithet to Aeneas in the thought that he is come to carry off a Latin maiden as his bride; cf. ix. 600, with n. Cf., too, the Carthaginian reception of the Trojans, as explained in n. on *propius*, i. 526.

780. *Italā* . . . *urbe*: i.e. Evander's city, called Pallanteum (§ 57).

781, 782. *aliēnō*: i.e. aimed at another, Aeneas (769-776). *caelum* . . . *aspicit*: for the thought cf. *oculis* . . . *reperit*, iv. 691, 692. For scansion of *caelumque* see § 256. *dulcis* . . . *Argōs* stands for 'home, sweet home.'

783. *pius*: as in 591; see n. there. Here the word points a contrast to Mezentius's conduct (773).

aere cavum triplici, per linea terga tribusque
transit intextum tauris opus imaque sedit 785
inguine, sed viris haud pertulit. Ocius ensem
Aeneas viso Tyrrheni sanguine laetus
eripit a femine et trepidanti fervidus instat.
Ingemuit cari graviter genitoris amore,
ut vidit, Lausus, lacrimaeque per ora volutae. 790
Hic mortis durae casum tuaque optima facta,
si qua fidem tanto est operi lata vetustas,
non equidem nec te, iuvenis memorande, silibo.
Ille pedem referens et inutilis inque ligatus
cedebat clipeoque inimicum hostile trahibat: 795
proripuit iuvenis seseque inmiscuit armis
iamque adsurgentis dextra plagamque ferentis
Aeneae subiit mucronem ipsumque morando
sustinuit; socii magno clamore secuntur,
dum genitor nati parma protectus abiret, 800
telaque coniciunt proturbantque eminens hostem
missilibus. Furit Aeneas tectusque tenet se.
Ac velut, effusa si quando grandine nimbi
praecipitant, omnis campis diffugit arator
omnis et agricola et tuta latet arce viator 805
aut amnis ripis aut alti fornice saxi,

784, 785. *terga*: as in 482; see n. there. *opus*, 'texture.' *ima*=an adv., 'deep down,' 'low down.' *imo* would have been unmetrical.

792. *si . . . vetustas*, 'if any (measure of) antiquity (i.e. the fact that it took place so long ago) will give credence,' etc., i.e. if we can believe so grand a deed possible even in far remote times, in the good old days. Roman writers often deplore the degeneracy of contemporary times.

794. *inutilis*: as in li. 647. in . . . *ligatus* = *inligatus*; see § 211. It is explained by *clipeo* . . . *trahibat*, 795.

796-832. Lausus, son of Mezentius,

comes to his father's aid, but is slain by Aeneas.

797. *adsurgentis*: i.e. to deal the death-stroke. *ferentis* = *inferentis*.

798. *subiit*, 'faced,' 'met.'

800. *dum . . . abiret* expresses purpose.

801. *proturbant*: as in li. 441.

802. *tectus*: sc. *clipeo*. -que, 'but'; see on *et*, li. 94. *tenet* = *retinet*: we can also explain *tectus* . . . *se* as 'he keeps himself well covered'; lit., 'having covered himself he keeps (himself so).'

803-806. *effusa* . . . *grandine*: modal abl., 'in a burst of hail.' For *effusa* cf. § 171. *diffugit*: instantaneous

- dum pluit in terris, ut possint sôle reductô
 exercêre diem, sic obrutus undique tellis
 Aenêas nûbem bellî, dum dêtonet omnis,
 310 sustinet et Lausum increpitat Lausôque minâtur:
 'Quô moritûre ruis mâiôraque vîribus audês?
 fallit tē incautum pietâs tua.' Nec minus ille
 exsultat dēmēns, saevae iamque altius irae
 Dardaniô surgunt ductôri, extrêmaque Lausô
 315 Parcae fila legunt, validum namque exigit ênsem
 per medium Aenêas iuvenem tôtumque recondit.
 Trânsit et parmam mûcrô, levîa arma minâcis,
 et tunicam, mollî mâtêr quam nêverat aurô,
 implêvitque sinum sanguis; tum vita per aurâs
 320 concessit maesta ad Mânîs corpusque reliquit.
 At vêrô ut vultum vîdit morientis et ôra,
 ôra modîs Anchîsiadês pallentia mirîs,
 ingemuit miserâns graviter dextramque tetendit,
 et mentem patriae strinxit pietâtis imâgô.
 325 'Quid tibi nunc, miserande puer, prô laudibus istîs,
 quid pius Aenêas tantâ dabit indole dîgnum?
 Arma quibus laetâtus, habê tua, têque parentum

pf.; §150. *arce*, 'shelter.' *ripis*: i.e. overhanging banks, cut out beneath by the action of the stream when in flood.

807-809. *terrîs* = 'the open (unsheltered) ground.' *exercêre*, 'ply.' 'keep . . . busy.' *tellis*: the missiles correspond to the hail and rain of 803, 807. *nûbem* balances *nîmî*, 803. *dum* . . . *omnis* in sense and constr. balances *dum* . . . *abîret*, 800.

811, 812. *moritûre*: the nom. would be more natural, but would also be unmetrical. *incautum*: proleptic (§193), 'so that you forget all caution.'

815. *filâ*: see *Parcae* in Vocab. *legunt*, 'are gathering (reeling) up,' i.e. preparatory to slitting them, and so bringing the life to a close.

817. *levîa* . . . *minâcis*, 'slight

arms (i.e. reliance) for one who threatened so.'

819. *vîta*: as in iv. 705; see n. there.

821, 822. *ôra*, *ôra*: for the repetition cf. that of *lûmina*, ii. 405, 406. *ôra* . . . *mirîs*: cf. *ôra modîs* . . . *pallida mirîs*, said of the dead, i. 354. *Anchîsiadês*: the name reminds us of Aeneas's own love for his father, and suggests his ability to appreciate the self-sacrifice of Lausus; it thus accounts for his change of feeling (contrast 823 with 813).

824. *patriae* . . . *imâgô*, 'the sight of (Lausus's) affection for his father': *patriae* = an obj. genitive.

827. *laetâtus*: sc. *es*; see §211, 2. *habê tua* = *tibi relinqûs*; hence *tô* . . . *remittô* follows naturally. Contrast Aeneas's conduct with Turnus's, 492, 493.

Mānibus et cinerī, sī qua est ea cūra, remittō.
 Hōc tamen infēlix miseram sōlābere mortem:
 Aenēae māgnī dextrā cadis.' Increpat ultrō
 cunctantīs sociōs et terrā sublevat ipsum
 sanguine turpantem cōmptōs dē mōre capillōs.

830

Intereā genitor Tiberinī ad flūminis undam
 vulnera siccābat lymphīs corpusque levābat
 arboris adclinis truncō; procul aerea rāmīs
 dēpendet galea, et prātō gravia arma quiēscunt.
 Stant lēctī circum iuvenēs; ipse aeger anhelāns
 colla foveat fūsus prōpexam in pectore barbā;
 multa super Lausō rogitat multumque remittit,
 quī revocent maestīque ferant mandāta parentis.
 At Lausum socii exanimem super arma ferēbant
 flentēs, ingentem atque ingentī vulnere victum.
 Agnōvit longē gemitum praesāga malī mēns;
 cāntiem multō dēfōrmat pulvere et ambās
 ad caelum tendit palmās et corpore inhaeret.
 'Tantane mē tenuit vīvendī, nāte, voluptās,
 ut prō mē hostilī paterer succēdere dextrae,
 quem genui? tuane haec genitor per vulnera servor,
 morte tuā vīvēus? heu, nunc miserō mihi dēmum
 exitium infēlix, nunc altē vulnus adāctum!

836

840

846

850

828. *Mānibus et cinerī*: two views as to the soul's post-mortem condition are combined: (1) that given in Book VI (cf. x. 819, 820); (2) that the soul stays in the tomb along with the material remains of the body (cf. *animam* . . . *condimus*, III. 67, 68). *ea* = *fius rei*, as in II. 171.

830. *Aenēae* . . . *cadis*: for Aeneas's self-praise cf. *plus Aenēas*, 826, and *sum* . . . *nōtus*, I. 378, 379, with n. See also the n. on *ante ora* . . . *oppetere*, I. 95, 96.

831. *sociōs*: sc. *Lausi*. Aeneas chides them because they fail to do what *Palas's* *socii* did, 505, 506.

833-808. Mezentius, learning of the death of Lausus, returns to the fight, attacks Aeneas, and is slain by him.

838. *fovet*: i.e. is resting, 'eases.' *fūsus* . . . *barbā*: freely, 'his streaming beard spread o'er,' etc. For constr. see § 136.

842. The spondees make the verse onomatopoeitic (§ 224), suggestive of a slow dead-march.

844, 845. *ambās* . . . *palmās*: a gesture of grief; cf. *dextram* . . . *telenat*, 823.

848. *quem genui*, 'my own son,' is subject of *succedere*. *genitor* repeats the idea of *quem genui*, from the opposite point of view.

849, 850. *nunc* . . . *adāctum*: the general thought is, 'I despised death before, now I know its sorrow.'

Idem ego, nāte, tuum maculāvī crimine nōmen
 pulsus ob invidiam soliō scēptrisque paternis.
 Dēbueram patriae poenās odiisque meōrum:
 omnis per mortis animam sontem ipse dedissem!
 855 Nunc vivō neque adhūc hominēs lūcemque relinqū.
 Sed linquam.' Simul hōc dicēns attollit in aegrum
 sē femur et, quamquam vīs altō vulnere tardat,
 haud dēiectus eum dūcī iubet. Hōc decus illī,
 hōc sōlāmen erat; bellis hōc victor abibat
 860 omnibus. Adloquitur maerentem et tālibus infit:
 'Rhaebe, diū, rēs sī qua diū mortālibus ūlla est,
 viximus; aut hodiē victor spolia illa cruenta
 et caput Aenēae referēs Lausique dōlōrum
 ultor eris mēcum aut, aperit sī nūlla viam vīs,
 865 occumbēs pariter, neque enim, fortissime, crēdō,
 iussa aliēna patī et dominōs dignābere Teucrōs.'
 Dixit et exceptus tergō cōnsuēta locāvit
 membra manūsque ambās iaculis onerāvit acūtis,

851. *Idem*, 'likewise,' i.e. besides letting you die for me. See n. on *idem*, III. 158. *nāte* recalls the thought of 848. This lament has been well compared with David's lament for Absalom, 2 Samuel, xviii. 33. Mezentius's love for his son is one of his redeeming traits. *crimine*: the charge (disgrace) of being the son of an exiled monarch; cf. VII. 653, 654.

852. *ob invidiam*, 'because I made myself disliked.'

853, 854. *dēbueram*: the plpf. gives an effect like 'I had owed — ere this last chance (and other chances) came to pay the debt.' *dedissem*: both explanations given in the n. on *vocāssēs*, IV. 678, will apply here.

857. *quamquam . . . tardat (eum)*, 'though by reason of his deep wound his strength (or, as we should put it, 'his 'failing strength') makes him slow.'

858, 859. *hōc . . . sōlāmen*: cf. *ea . . . māi*, III. 660, 661, with note. *hōc*: instr. abl., 'with his help.'

860. *maerentem*: the horse sympathizes with his wounded master.

862. *aut . . . Teucrōs* (866) = 'therefore (since we have lived long) let us be all the more willing to imperil life itself, if need be.' *illa* is explained by 863; Mezentius is thinking, too, of his previous boast, *voveō . . . Aenēae*, VII-776. *cruenta*: i.e. stained by Aeneas's blood.

867, 868. *exceptus* (sc. *ab equo*), 'welcomed,' like *maerentem*, 860, pictures the horse's sympathy. *tergō . . . locāvit*, 'settled . . . in their wonted place on his back'; *tergō* is partly local abl., partly dat. with *cōnsuēta*. *manūs . . . acūtis*: he takes an extra supply, because, being mounted and wounded, he can not recover his missiles, as others do (cf. e.g. *iaculō . . . rapiō*, 342).

aere caput fulgēns cristāque hirsūtus equinā:
 sic cursum in mediōs rapidus dedit; aestuat ingēns 870
 ūnō in corde pudor mixtōque insānia lūctū.
 Atque hīc Aenēan māgnā ter vōce vocāvit. 873
 Aenēas agnōvit enim laetusque precātur:
 'Sic pater ille deum faciat, sic altus Apollō! 875
 incipiās cōferre manum.'
 Tantum effātus et infestā subit obuius hastā.
 Ille autem: 'Quid mē ēreptō, saevissime, nātō
 terrēs? haec via sōla fuit, quā perdere possēs.
 Nec mortem horrēmus nec dīvum parcimus ūllī. 880
 Dēesine, nam veniō moritūrus et haec tibi portō
 dōna prius.' Dixit tēlumque intorsit in hostem;
 inde aliud super atque aliud figitque volatque
 ingentī gyrō; sed sustinet aureus umbō.
 Ter circum adstantem laevōs equitāvit in orbīs 885
 tēla manū iaciēns, ter sēcum Trōiūs hērōs
 immānem aerātō circumfert tegmine silvam.
 Inde, ubi tot trāxisse morās, tot spicula taedet
 vellere et urgētur pūgnā congressus iniquā,

871. *pudor*: because he had fled before. *mixtō . . . lūctū*: sc. *ei=insāniae*. The abl. abs. is but very loosely connected with *insānia*; the meaning of the whole is left to inference, being merely suggested, not fully stated. *mixtāque insānia lūctū* (dat.) would be more regular, but would be unmetrical.

874. *enim*: as in l. 19; see n. there, and see *enim* in Vocabulary.

875. *sic* refers to the challenge implied in 873. The vs. thus='May the gods grant me a meeting with you!' Remember that Mezentius had withdrawn (794, 795); Aeneas may therefore justifiably doubt his willingness to fight now. *ille*: see on *ille* . . . *rēgnātor*, II. 779.

878, 879. *ēreptō . . . nātō* (sc. *mihi*), 'now that you have wrested,' etc.

terrēs: oonative pres. *haec* refers to *ēreptō . . . nātō*; explain its gender. *perdere*: sc. *mē*.

880. *horrēmus*: the pl. seems to='men like me do not,' etc. *nec . . . ūllī*: cf. n. on *deus*, 773. Mezentius is referring to Aeneas's invocation, 876.

882. *dōna* is explained by *tēlum . . . hostem*; there is grim playfulness here.

883, 884. *figit . . . volatque* seems to=*figit dum volat*. *figit*, 'sends to the mark,' 'lodges' (in Aeneas's shield).

885. *in orbīs*, 'circling to the left'; he thus kept his left side, which his shield covered, always to Aeneas.

887. *aerātō*: contrast *aureus umbō*, 884; Vulcan had used both bronze and gold to make this shield (VIII. 445).

889. *pūgnā . . . iniquā*: Mezentius's horse gives him the advantage.

- 890 multa movēns animō iam tandem ērumpit et inter
bellātōris equī cava tempora cōnecit hastam.
Tollit sē arrēctum quadrupēs et calcibus aurās
verberat effūsumque equitem super ipse secūtus
implicat ēiectōque incumbit cernuus armō.
- 895 Clāmōre incendunt caelum Trōesque Latinique.
Advolat Aenēās vāgināque ēripit ēnsem
et super haec: 'Ubi nunc Mezentius ācer et illa
effera vis animī?' Contrā Tyrrhēnus, ut aurās
suspiciēns hausit caelum mentemque recēpit:
- 900 'Hostis amāre, quid increpitās mortemque mināris?
nūllum in caede nefās; nec sic ad proelia vēnī,
nec tēcum meus haec pepigit mihi foedera Lausus.
Ūnum hōc per sī qua est victis venia hostibus ōrō:
corpus humō patiāre tegī. Sciō acerba meōrum
- 905 circumstāre odia; hunc, ōrō, dēfende furōrem
et mē cōnsortem nātī concēde sepulchrō.'
Haec loquitur iugulōque haud īncius accipit ēnsem
undantique animam diffundit in arma cruōre.

890, 891. *movēns*: the pres. pticpl. is used as in l. 305; see n. there on *vol-vēns*. *bellātōris* . . . *hastam*: Aeneas seeks, by disabling the horse, to make the combat equal, footsoldier against footsoldier.

892-894. *arrēctum*, proleptic, 'up-right,' 'erect.' *calcibus*: loosely used as = *pedibus*; the horse beats the air with his fore feet. *super* = *dēsuper*. *incumbit*: sc. *se ei* (= *Mezentio*).

895. *Latinique*: for scansion see § 256.

897. *super*: adv.; cf. *super haec* . . . *fatur*, 556.

898, 899. *ut* . . . *recēpit*: his fall from his horse had stunned him.

901. *caede*: sc. *meā*, out of *nec* . . . *vēnī*; 'there is no sin in killing me.' *sic* refers to *nūllum* . . . *nefās*, and = 'with

the thought that you should not be free to slay me if you conquered.' 900, 901 thus = 'why not slay me at once?' Mezentius's love for his son (846 ff.), his affection for his horse (861 ff.), and his unfaltering courage here offset his impiety (773-776).

902. *haec*=*illia*; the compact Lausus made (through his death) was war to the end.

903. *per* governs *si* . . . *hostibus*; see notes on *per*, II. 142.

906. *cōnsortem nātī*: freely, 'to share it with my son'; lit., 'as my son's partner.'

907, 908. *accipit ēnsem* suggests the phrase *ferrum recipere*, used of the conquered gladiator, who, with the stoicism that marked such combatants bent his neck to receive the fatal stroke.

LIBER XI

'Sī nūllam nostris ultrā spem pōnis in armis,
 sī tam dēserti sumus et semel agmine versō
 funditus occidimus neque habet fortūna regressum,
 ōrēmus pācem et dextrās tendāmus inertīs.
 Quamquam ō sī solitae quicquam virtūtis adesset! 411
 Ille mihi ante aliōs fortūnātusque labōrum
 ēgregiusque animī, quī, nē quid tāle vidēret,
 prōcubuit moriēns et humum semel ōre momordit.
 Sīn et opēs nōbis et adhūc intācta iuventūs
 auxiliōque urbēs Italae populi que supersunt, 412
 sīn et Trōiānis cum multō glōria vēnit
 sanguine (sunt illis sua fūnera, pārque per omnis
 tempestās), cūr indecorēs in līmine primō
 dēficimus? cūr ante tubam tremor occupat artūs?
 Multa diēs varique labor mūtābilis aevi 413
 rettulit in melius, multōs alterna revisēns

411-444. Turnus declares himself ready to meet Aeneas in single combat.

411. sī . . . pōnis: Turnus is addressing Latinus, who is presiding over a council of the Latins. Ambassadors have reported that Diomedes refuses to aid the Latins and that he advises them to yield (225-296). Drances, leader of the faction opposed to Turnus, bids him either give up his claims to Lavinia's hand or support them in single combat with Aeneas (336-375). Turnus replies. V. nowhere describes Turnus's return from Ardea (x. 688), nor does anyone reproach Turnus with his disappearance; V. seems to forget that event entirely. See § 40.

412. regressum: i.e. opportunity to retrace its steps (i.e. to retrieve itself).

415. ō sī . . . adesset = *utinam* . . . *adesset*; cf. n. on sī . . . *ostendat*, vl. 187, 188. quicquam is correct (see

Vocab.), since the sentence really implies a neg. thought, *nihil solitae virtutis adest*.

416. mihi, 'in my 'eyes'; sc. *erat* labōrum: for case see §§ 113, 117.

417. tāle: sc. *quāle nōs vidēmus*; the allusion is to the cowardice of Drances, as revealed by his speech (see on 471).

418. humum . . . momordit: cf. our phrase, 'bite the dust.' 415-418 really = 'and yet truly brave men would rather die than yield.'

422, 423. pār . . . tempestās (sc. *fuit*), 'and the storm (of war) has held equal sway over all.' For the figure of *nubem bellī* . . . *sustinet*, x. 809, 810.

424. ante tubam: cf. *signa canunt*, x. 308, with note.

425, 426. diēs, 'time.' varii . . . aevi has been well rendered, 'the changeful toll of chequered years.' alterna = an adv., 'in shifting guise,' i.e. now friendly, now adverse.

lūsit et in solidō rursus Fortūna locāvit.
 Nōn erit auxiliō nōbīs Aetōlus et Arpī;
 at Messāpus erit fēlixque Tolumnius et quōs
 430 tot populi misēre ducēt, nec parva sequētur
 glōria dēlēctōs Latiō et Laurentibus agrīs.
 Est et Volscōrum ēgregiā de gente Camilla
 agmen agēns equitum et flōrentīs aere catervās.
 Quod sī mē solum Teucrī in certāmina poscunt
 435 idque placet tantumque bonīs commūnibus obstō,
 nōn adeō hās exōsa manūs Victōria fūgit,
 ut tantā quicquam prō spē temptāre recūsem.
 Ibō animīs contrā, vel māgnū praestet Achillem
 factaque Vulcānī manibus paria induat arma
 440 ille licet. Vōbīs animam hanc socerōque Latīnō
 Turnus ego, haud ūllī veterum virtūte secundus,
 dēvōvi. "Solum Aenēās vocat." Et vocet ōrō,
 nec Drancēs potius, sive est haec ira deōrum,
 morte luat, sive est virtūs et glōria, tollat.'

Cingitur ipse furēns certātīm in praelia Turnus.
 Iamque adeō rutilum thōrāca indūtus aēnis
 horrēbat squāmīs sūrāsque inclūserat aurō,

428, 429. nōn . . . at really =
quāquam (or *sī*) nōn . . . at. Aetōlus:
 Diomede; see *Diomēdes* in Vocab. fēllx:
 as an augur Tolumnius was naturally
 thought of as a bringer of good luck.

432, 433 closely resemble vii. 803, 804.

438. animīs: modal abl., = *animōse*.
 praestet may = (1) 'surpass,' or (2) 're-
 produce'; in the latter case it = *referat*
 (cf. iv. 329). The subj. goes with *licet*,
 440; see n. on *fixerit* . . . *licet*, vi. 802.

439. paria: sc. *Achilli armis*; for
 Achilles, too, Vulcan had made arms.

441. haud . . . secundus: cf. x.
 830, with note.

442. solum . . . vocat is Turnus's
 summary of what Drances had said (see
 on 411). With *solum* sc. *mē* or *Turnum*.

443, 444. haec: i.e. the present situa-
 tion; explain the gender. luat: sc.
eam = *iram*. virtūs et glōria: freely, 'a
 time to display valor and to win glory.'

436-531. Turnus bids Camilla en-
 gage the Tuscan cavalry of the Tro-
 jans, while he himself prepares to
 ambush the Trojan infantry under
 Aeneas.

436. ipse . . . Turnus: tidings
 that Aeneas was marching on the city
 (Laurentum) have caused the dismissal
 of the Latin assembly; Turnus gives
 orders for attack and defence.

437, 438. thōrāca indūtus: cf. *ex-
 vīlīs indūtus*, ii. 275, with n. squāmīs:
 sc. *Æus* = *thōrācis*. aurō: i.e. greaves of
 gold (cf. *lōvis ocrells*, viii. 634).

tempora nūdus adhūc, laterique accīnserat ēnsem
 fulgēbatque altā dēcurrēns aureus arce 490
 exsultatque animīs et spē iam praecipit hostem,
 quālis ubi abruptīs fūgit praesaepia vinclīs
 tandem liber ecus campōque potītus apertō
 aut ille in pāstūs armentaque tendit equārum
 aut adsuētus aquae perfundī flūmine nōtō 495
 ēmicat arrēctisque fremit cervicibus altē
 lūxuriāns, lūduntque iubae per colla, per armōs.
 Obvia cui Volscōrum aciē comitante Camilla
 occurrit portisque ab equō rēgina sub ipsīs
 dēsiluit, quam tōta cohors imitāta relictīs 500
 ad terram dēfluxit equīs; tum tālia fātur:
 ‘Turne, suī meritō sī qua est fidūcia fortī,
 audeō et Aeneadum prōmittō occurrere turmae
 sōlaque Tyrrhēnōs equitēs ire obvia contrā.
 Mē sine prīma manū temptāre perīcula bellī; 505
 tū pedes ad mūrōs subsiste et moenia servā.’
 Turnus ad haec oculōs horrendā in virgine fixus:
 ‘Ō decus Italiae virgō, quās dicere grātēs
 quāsve referre parem? sed nunc, est omnia quandō
 iste animus suprā, mēcum partīre labōrem. 510
 Aenēās, ut fāma fidem missīque reportant
 explōrātōrēs, equitum levia improbus arma

491. spē . . . hostem, ‘in hope he forestalls,’ i.e. he anticipates the fight and feels and acts as if the battle were already begun.

494. ille is used much as in l. 3; it gives an effect like ‘there, see him.’

495, 496. perfundī belongs both with *adsuētus* (§169), and with *ēmicat* (§159).

499, 500. rēgina . . . dēsiluit, ‘queen though she was, she,’ etc.; this she does out of deference to Turnus, an idea borrowed from Roman practice.

502. sul . . . fortī, ‘if the brave are justified in having confidence in

themselves.’ For case of *suī* see on *generis* . . . *fidūcia*, l. 132.

506. pedes: freely, ‘with the infantry’; lit., ‘as a footsoldier.’

507. oculōs . . . fixus: for constr. see §136.

508-510. quās . . . parem: deliberative subj. Since the expected answer to the question is neg., we may compare *grātēs* . . . *orbem*, l. 600-602. est . . . suprā, ‘rises superior to.’

511, 512. fidem = ‘trusty tidings’; see §186. equitum . . . arma = *equitū levis armātūrae*. improbus, ‘the knave.’ For the order *Aenēās* . . . *improbus* cf. n. on *Dēius* . . . *Apollō*, III. 162.

- praemisit, quaterent campōs; ipse ardua montis
per dēserta iugō superāns adventat ad urbem.
- 515 Fūrta parō bellī convexō in trāmite silvae,
ut biviās armātō obsīdam milite faucēs.
Tū Tyrrhēnum equitem collātis excipe signīs;
tēcum ācer Messāpus erit turmaeque Latīnae
Tīburtīque manus; ducis et tū concipe cūram.'
- 520 Sic ait et paribus Messāpum in proelia dictīs
hortātur sociōsque ducēs et pergit in hostem.
Est curvō ānfrāctū vallēs, adcommoda fraudī
armōrumque dolīs, quam dēnsis frondibus ātrum
urget utrimque latus, tenuis quō sēmita dūcit
- 525 angustaeque ferunt faucēs aditūsque malignī.
Hanc super in speculīs summōque in vertice montīs
plānitēs ignōta iacet tūtīque recessūs,
seu dextrā laevāque velīs occurrere pūgnae
sive instāre iugīs et grandia volvere saxa.
- 530 Hūc iuvenis nōtā fertur regiōne viārum
arripuitque locum et silvīs insēdit iniquīs.

At mediās inter caedēs exsultat Amāzōn,

513. *quaterent*: in O.O., after *praemisit*, which implies the giving of orders. *quaterent* is an important word; the cavalry are to make as much noise as possible, to draw attention away from the movement of the main force.

514. *iugō superāns*, 'mounting by the ridge,' a variation (§ 203) from the simple *iugum superāns*; *iugō* is instr. abl.

515, 516. *convexō*: the path is on the sloping side of a glen. *biviās*: i.e. with two outlets. The only way to be-set (*obsīdam*) such a pass is to lay an ambush at each end of it.

522, 523. *curvō ānfrāctū*: abl. of char., 'of winding curves'; freely, 'curved and winding.' *armōrum* . . . dolls = *fūrta* . . . belli, 515.

524, 525. *quō* = *quam* (*vallem*); see on *quō*, v. 29. *malignī*, 'niggardly.'

526, 527. *speculīs*, 'heights'; there is parallelism in *in speculīs* . . . *montis*. *ignōta*, 'unsuspected.' As Aeneas's troops move on, they will come first to the *sēmita* . . . *malignī*, 524, 525, then to the *vallēs* (522); Turnus is to take post on the plain above this valley (526, 527).

528. *occurrere* ('press forward into') *pūgnae* = *signa cōferre* (cf. 517).

529. *instāre* . . . *saxa*: i.e. to stand on the heights while rolling, etc.

530. *iuvenis*: Turnus. *nōtā* . . . *regiōne viārum*, 'following the well-known routes'; for case see § 146. Cf. and yet contrast *nōtā* . . . *viārum*, II. 737.

648-724. Camilla slays many of the Trojans.

648. *Amāzōn*: we should say, 'Mke an Amazon.' In 532-596 Diana tells the

ūnum exserta latus pūgnae, pharetrāta Camilla,
 et nunc lenta manū spargēns hastilia dēnsset, 650
 nunc validam dextrā rapit indēfessa bipennem;
 aureus ex umerō sonat arcus et arma Diānae.
 Illa etiam, sī quandō in tergum pulsa recessit,
 spīcula conversō fugientia dīrigit arcū.
 At circum lēctae comitēs, Lārīnaque virgō 655
 Tullaque et aerātam quatiēns Tarpēia secūrim,
 Italides, quās ipsa decus sibi diā Camilla
 dēlēgit pācisque bonās bellīque ministrās,
 quālēs Thrēiciāe cum flūmina Thermōdontis
 pulsant et pīctis bellantur Amāzōnes armīs, 660
 seu circum Hippolytēn seu cum sē Martia currū
 Penthesilēa refert māgnōque ululante tumultū
 fēminea exsultant lūnātis agmina peltis.
 Quem tēlō primum, quem postrēmum, aspera virgō,
 lēicis? aut quot humi morientia corpora fundis? 665
 Eunēum Clytiō primum patre, cūius apertum
 adversi longā transverberat abiete pectus;
 sanguinis ille vomēns rīvōs cadit atque cruentam
 mandit humum moriēnsque suō sē in vulnere versat:

nymph Opis the history of Camilla, and bids her avenge Camilla, should she fall. 597-647 describe Camilla's attack on the Trojan cavalry (see 517-519).

649. *ūnum* . . . *latus*: cf. *aurea* . . . *mammæ*, I. 492.

652. *arma Diānae* is explained by *illa* . . . *umerō*, I. 500, 501; cf. also the cut at p. 184.

653, 654. *in tergum* = *retrō*. *conversō*: sc. *in hostēs*. *fugientia*: freely, 'as she flees'; a transferred epithet (§ 194). The Parthians successfully used this very maneuver against the Roman legionaries.

659, 660. *Thrēiciāe* here merely = 'northern,' since the Thermodon was in Asia; see § 190 and n. on *Geticis*, III. 35. *pulsant*: i.e. beat with their

horse's hoofs; the rivers are frozen. To Roman poets Thrace was the typical land of cold. *pīctis* . . . *armīs*: cf. *pīcti scūta Labici*, VII. 796, with note. *bellantur*: a rare deponent, = *bellō*, *bellāre*.

661, 662. *sē* . . . *refert*: i.e. as victor. *Penthesilēa* . . . *peltis*: cf. I. 490-493. *ululante*: the *tumultus* is said to do what those who cause it do; cf. n. on *lambit*, III. 574; freely, 'ringing.'

666. *Clytiō* . . . *patre*: abl. abs., belonging in sense closely with *Eunēum*; it thus = *Clytiō patre nātum*. *abiete*: i.e. a spear with a shaft of fir-wood; cf. the use of *rōbur*, X. 479. For scansion see § 240.

669. *suō* . . . *versat*: cf. *corruit in vulnus*, X. 488, with note.

- 670 tum Lirim Pagasumque super, quorum alter, habēnās
 suffossō revolūtus equō dum colligit, alter,
 dum subit ac dextram lābentī tendit inermem,
 praecipitēs pariterque ruunt. Hīs addit Amastrum
 Hippotadēn sequiturque incumbēns ēminus hastā
- 675 Tēreaque Harpalycumque et Dēmophoōnta Chromimque,
 quotque ēmissa manū contorsit spicula virgō,
 tot Phrygiī cecidēre virī. Procul Ornytus armīs
 ignōtis et equō vēnātor Iāpyge fertur,
 cui pellis lātōs umerōs ērepta iuvencō
- 680 pūgnātōrī operit, caput ingēns ōris hiātus
 et mālāe tēxēre lupī cum dentibus albīs,
 agrestisque manūs armat sparus; ipse catervīs
 vertitur in mediis et tōtō vertice suprā est.
 Hunc illa exceptum (neque enim labor agmine versō)
- 685 trāicit et super haec inimicō pectore fātur:
 'Silvis tē, Tyrrhēne, ferās agitāre putāstī?
 Advēnit quī vestra diēs muliebribus armīs
 verba redarguerit. Nōmen tamen haud leve patrum
 Mānibus hōc referēs, tēlō cecidisse Camillae.'

670-673. *habēnās* . . . *colligit*: the hind legs of the horse, apparently, give way; *Liris* is thus 'flung backwards,' and tries to save himself by clutching the reins more tightly. *lābentī*: sc. *ei=Liri*. *inermem*: he had dropped his weapon, to aid his comrade. *praecipitēs* . . . *ruunt*: after *alter* . . . *alter*, 670, 671, we ought to have the sing. *ruit*, without these qualifying adv. expressions, but the thought has changed, and the poet is seeking now to emphasize the common fate of the brothers, not the separate circumstances attending their deaths. -*que*: cf. n. on *dulcī* . . . *umbrā*, l. 694.

678. *ignōtis*, 'strange,' 'grotesque.' The hunting outfit seems out of place on the battle field. *et*: as in l. 694; though the ablatives in *armīs* . . . *equō* . . . *Iāpyge* are quite different, they

both express the manner of Ornytus's movement.

680, 681. *pūgnātōrī*: i.e. wild: the word emphasizes Ornytus's prowess as a hunter. *caput* . . . *lupī*: 'a huge wolf's head with gaping mouth' is his helmet, the mouth serving as a visor.

683 nearly = vii. 784.

684. *neque* . . . *versō*, 'for it (i.e. the act suggested by *exceptum*) was no great task, seeing that his line,' etc.

687-689. *vestra*: see on *vestrās*, l. 140. We must infer (see §225) that the Tuscans, led by Ornytus, have been threatening to drive the Volscians like hunted game. *redarguerit*: cf. n. on *fuert quodcumque*, ll. 77. The fut. pl. here constitutes a confident prediction. *nōmen* . . . *Camillae*: for the thought cf. *hōc* . . . *cadis*, x. 827-830, with notes.

Prōtinus Orsilocho et Būtēn, duo m̄xīma Tēncrum 690
 corpora, sed Būtēn āversum cuspidē fixit
 lōricam galeamque inter, quā colla sedentis
 lūcent et laevō dēpendet parma lacertō,
 Orsilocho fugiēns m̄gnumque agitāta per orbem
 elūdit ḡyrō interior sequiturque sequentē; 695
 tum validam perque arma virō perque ossa secūrim
 altior exurgēns ōrantī et multa precantī
 congeminat; vulnus calidō rigat ōra cerebrō.
 Incidit huic subitōque aspectū territus haesit
 Appenninicolae bellātor filius Aunī, 700
 haud Ligurum extrēmum, dum fallere Fāta sinēbant.
 Isque, ubi sē nullō iam cursū ēvādere pūgnae
 posse neque instantem rēginam āvertere cernit,
 cōnsiliō versāre dolōs ingressus et astū
 incipit haec: 'Quid tam ēgregium, sī fēmina fortī 705
 fidis equō? dimitte fugam et tē comminus aequō
 mēcum crēde solō pūgnaeque accinge pedestrī;
 iam nōscēs, ventōsa ferat cui glōria fraudem.'

tēlō . . . Camillae: in appos. with *nōmen*.

690. Orsilocho: sc. *occidit*.

691. *sed*: the thought is, 'she killed them both, but in different ways.' *āversum*: the opposite of *adversī*, 687.

692. *sedentis*, 'a sitter'; sc. *in equō*. For the substantive force of the participle see on *venientum*, I. 434.

694. *fugiēns*: sc. *eum*; so with *agitāta* sc. *ab eō*.

695. *ḡyrō interior*: freely, '(by) taking the inner course'; *ḡyrō* is abl. of spec. The phrase seems to be a variation (§208) for *interiōre ḡyrō*, which would be unmetrical. Camilla flies from Orsilocho, sweeping round at first in great circles; presently, she swerves to one side. This maneuver puts her on an inner and so shorter circle than that on which Orsilocho is moving; hence she is enabled to overtake him and to

turn her flight into a pursuit. *sequentem*, 'her pursuer'; see on *sedentis*, 692.

699-701. *haesit*, 'halted.' *extrēmum*, 'last,' i.e. meanest, least skillful; sc. *in fallendō*, 'in trickery,' out of *dum* . . . *sinēbant*. Roman writers often emphasize the trickery of the Ligurians.

702-704. *ēvādere*=*se subducere* (see on *tēlō*, I. 99); hence the dat. *pūgnae* is possible. *ingressus*, 'esaying.'

705-707. *si* . . . *equō*, 'if though a woman you rely,' etc.; i.e. if you rely on the strength of your horse to offset your natural weakness as a woman. *fugam*: here 'means of flight'; see §186. *aequō* . . . *solō*: i.e. make the combat an even one; cf. the thought in *pūgnā* . . . *iniquā*, x. 889.

708. *glōria*: here 'ambition' in bad sense, i.e. 'vaingloriousness,' 'boasting.' *ventōsa* . . . *fraudem* really contains two thoughts. (1) which of us is an idle

- Dixit; at illa furēns acrique accēnsa dolōre
 710 trādit ecum comitī paribusque resistit in armīs
 ēnse pedes nūdō pūrāque interrita parmā.
 At iuvenis vīcisse dolō ratus āvolat ipse
 (haud mora) conversisque fugāx aufertur habēnis
 quadrupedemque citum ferratā calce fatigat.
 715 'Vāne Līgus frūstrāque animīs ēlāte superbīs,
 nēquiquam patriās temptāstī lūbricus artīs,
 nec fraus tē incolumem fallācī perferet Aunō.'
 Haec fātur virgō et pernīcibus ignea plantīs
 trānsit ecum cursū frēnisque adversa prehēnsīs
 720 concreditur poenāsque inimicō ex sanguine sūmit,
 quam facile accipiter saxō sacer āles ab altō
 cōnsequitur pinnīs sublimem in nūbe columbam
 comprēnsamque tenet pedibusque ēvīscerat uncīs;
 tum cruor et vulsae lābuntur ab aethere plūmae.
 725 At nōn haec nūllīs hominum sator atque deōrum
 observāns oculīs summō sedet altus Olympō:
 Tyrrhēnum genitor Tarchōnem in proelia saeva
 suscitāt et stimulis haud mollibus incutit irās.
 Ergō inter caedēs cēdentiaque agmina Tarchōn
 730 fertur equō variisque instigāt vōcibus ālās,
 nōmine quemque vocāns, reficitque in proelia pulsōs.

boaster merely, (2) which of us is to suffer through that boasting, i.e. in not being able to follow it up by deeds.

711. *pedes* and *interrita* belong together in thought; though now on foot (i.e. out of her proper element, as the Arcadians were, x. 364 f.), she is undismayed. *pūrā*: i.e. unadorned, unembellished; the shield bears no device. Contrast those of the Amazons, 660.

713. *conversis* . . . *habēnis* = *conversa* . . . *equō*.

716, 717. *patriās* . . . *artīs* is explained by 701. *fallācī*: father and son are alike in their trickiness. The vs. implies that Aunus (700) is yet alive.

718, 719. *ignea*: freely, 'like light-

ning,' 'with lightning-like pace.' *trānsit*, 'outstrips.' For Camilla's speed cf. foot cf. *virgō* . . . *ventōs*, vii. 804, 807 cf., too, *quālis equōs* . . . *Hebrum*, i. 316, 317, said of Harpalyce. *adversa*, 'facing him'; she gets in front of him, then turns and faces him.

721. *sacer āles*: the hawk was sacred to Apollo, and was used in augury.

725, 726. *nōn* belongs with *sedet*, not with *nūllis*; Jupiter views the spectacle 'with all his eyes,' as we might say. There is here a case of *litotes*; see on *nōn similī*, i. 136.

728. *stimulis* . . . *irās*: for the figure cf. *ea* . . . *Apollo*, vi. 102, 103 with note.

'Quis metus, ò numquam dolitūri, ò semper inertēs
 Tyrrhēni, quæ tanta animis ignāvia vēnit?
 Fēmina pālantis agit atque hæc agmina vertit!
 Quō ferrum quidve hæc gerimus tēla inrita dextris?' 735
 Hæc effātus ecum in mediōs, moritūrus et ipse, 741
 concitat et Venulō adversum sē turbidus infert
 dēreptumque ab equō dextrā complectitur hostem
 et gremium ante suum multā vī concitus aufert.
 Tollitur in cælum clāmor, cūctique Latīni 745
 convertēre oculōs. Volat igneus aequore Tarchōn
 arma virumque ferēs; tum summā ipsius ab hastā
 dēfringit ferrum et partis rimātur apertās,
 quā vulnus lētāle ferat; contrā ille repūgnāns
 sustinet ā iugulō dextram et vim viribus exit. 750
 Utque volāns altē raptum cum fulva dracōnem
 fert aquila implicuitque pedēs atque unguibus hæsit,
 saucius at serpēns sinuōsa volūmina versat
 arrēctisque horret squāmīs et sibilat ōre
 arduus insurgēns; illa haud minus urget obunō 755
 luctantem rōstrō, simul æthera verberat ālis,
 haud aliter prædam Tiburtum ex agmine Tarchōn
 portat ovāns. Ducis exemplum ēventumque secūti

732. ò . . . dolitūri: i.e. who are never going to feel the spur of resentment driving you into battle (as ira had spurred Tarchon into the fight, 728-730).

734. pālantis: proleptic (§193); freely, 'apart,' 'asunder'; cf. *age diversōs*, l. 70. hæc: emphatic and highly complimentary; it = 'these lines (that have so fine a record).'

741, 742. moritūrus expresses purpose, 'ready to die.' et ipse, 'himself also,' may mean (1) in addition to those whom he means to slay, or (2) in addition to those whom he has just bidden to fight valiantly and to face death. (2) seems better.

743. dextrā: as in x. 339.

746, 747. igneus: cf. *igneus*, 718, with

n. arma virumque, 'the man and his arms,' i.e. his foe, arms and all. ipsius, 'the man himself,' i.e. Venulus.

748. partis . . . apertās: i.e. of Venulus's armor.

750. vim, 'violence.' viribus, 'strength'; study *vis* in Vocab. exit: as in v. 438; see n. there. Some take exit as conative, and render 'seeks to evade force by force.'

753-756. at . . . ālis ought to run thus: *quamquam saucius serpēns . . . insurgēns, illa*, etc., for *illa . . . ālis* is the conclusion to *volāns . . . hæsit*, 751, 752. at disturbs the syntax, by converting the cl. *saucius . . . insurgēns*, which is logically subordinate, into an independent clause. arduus insurgēns: see §195, 2.

- Maeonidae incurrunt. Tum Fātis dēbitus Arrūns
 760 vĕlōcem iaculō et multā prior arte Camillam
 circuit et, quae sit fortūna facillima, temptat:
 quā sē cumque furēns mediō tulit agmine virgō,
 hāc Arrūns subit et tacitus vestigia lūstrat;
 765 quā victrix redit illa pedemque ex hoste reportat,
 hāc iuvenis fūrtim celeris dētorquet habēnās.
 Hōs aditūs iamque hōs aditūs omnemque pererrat
 undique circuitum et certam quatit improbus hastam.
 Forte sacer Cybelae Chlōreus ōlimque sacerdos
 insignis longē Phrygiis fulgēbat in armīs
 770 spūmantemque agitābat eum, quem pellis aēnis
 in plūmam squāmīs aurō cōnserta tegēbat.
 Ipse peregrinā ferrūgine clārus et ostrō
 spīcula torquēbat Lyciō Gortȳnia cornū;
 aureus ex umeris erat arcus et aurea vāti
 775 cassida; tum croceam chlamydemque sinūsque crepantīs
 carbaseōs fulvō in nōdum collēgerat aurō,

759. *Maeonidae*, 'the Etruscans'; cf. the n. on *Lydius* . . . *Thybris*, II. 781, 783. *Fātis dēbitus*: i.e. doomed.

760, 761. *vĕlōcem*, 'swift though she is.' *multā* . . . *arte* lit. = 'superior by reason of,' etc., but since it expresses the means and the manner of *circuit*, it may be joined by *et* to *iaculō*; see on I. 604. *circuit* fits better the nearer pred.; see on *legunt*, I. 428. *Render*, 'circles round with javelin (poised) and aided by the advantage his mighty skill gave him.' *fortūna*, 'opportunity.'

762, 763. *quā* . . . *cumque*: see § 211. *lūstrat*: freely, 'tracks,' 'follows.'

765. *celeris* . . . *habēnās*: cf. *conversis* . . . *habēnis*, 713, with note.

766, 767. *hōs* . . . *circuitum*: cf. *nunc hōs* . . . *locum*, v. 441, 442.

768. *ōlim*: in Troy, probably. For Cybele's connection with Troy cf. III. 111-113, II. 788, with notes.

770, 771. *aēnis* . . . *squāmīs*:

with *tegēbat*, as instr. abl. in *plūmam* = an adj., 'feather-like,' '(laid) plume-wise.' V. is thinking of a kind of scale armor for horses used by the Persians and the Greeks. On some soft and flexible material bronze plates were laid so as to overlap one another as tiles or feathers overlap. *aurō cōnserta*: the clasps which fastened the *pellis* were of gold.

772, 773. *ferrūgine* . . . *et ostrō*: freely, 'dark-hued purple'; both nouns describe the same thing (§ 232). *cornū*: i.e. a bow; see § 187.

774. *aureus*: by describing the bow as golden immediately after he has called it *Lyciō* . . . *cornū* V. must certainly be trying to say that the bow was partly of horn, partly of gold; how the two materials were arranged on the bow he has not chosen to say.

776. *fulvō* . . . *aurō*: i.e. with a *fibula* or clasp of gold; cf. *crinēs nōdantur in aurum*, IV. 138.

pictus acū tunicās et barbara tegmina crūrum.
 Hunc virgō, sive ut templis praefigeret arma
 Trōia, captivō sive ut sē ferret in aurō,
 vênātrix ūnum ex omnī certāmine pūgnae
 caeca sequēbātur tōtumque incauta per agmen
 fēmineō praedae et spoliōrum ārdēbat amōre,
 tēlum ex insidiis cum tandem tempore captō
 concitat et superōs Arrūns sic vōce precātur:
 'Summe deum, sānctī cūstōs Sōractis Apollō,
 quem primī colimus, cui pineus ārdor acervō
 pāscitur et medium frētī pietāte per ignem
 cultōrēs multā premimus vestigia prūnā,
 dā, pater, hōc nostris abolēri dēdecus armīs,
 omnipotēns! nōn exuviās pulsaeve tropaeum
 virginis aut spolia ūlla petō (mihi cētera laudem
 facta ferent); haec dīra meō dum vulnere pestis
 pulsa cadat, patriās remeābō inglōrius urbēs.'
 Audiit et vōtī Phoebus succēdere partem
 mente dedit, partem volucrīs dispersit in aurās:
 sterneret ut subitā turbātam morte Camillam
 adnuit ōrantī; reducem ut patria alta vidēret,
 nōn dedit, inque Notōs vōcem vertēre procellae.

780

785

790

795

777. *pictus* . . . *tunicās*: for constr. see § 136. *Chloereus* is said to have done what he caused others to do. *barbara* . . . *crūrum*: trousers were regarded by the Romans as a mark of oriental luxury and effeminacy.

778, 779. *ut* . . . *Trōia*: for this act cf. *Aeneās* . . . *arma*, III. 288. *sē ferret* = *sē iactāret*, 'might display herself.'

780. *vênātrix*: we should use a simile, 'like a huntress,' not a metaphor. *Join ānum ex* closely together, 'singled out of.'

783. *insidiis*, 'ambush'; note carefully the figure. *tempore*, 'chance.'

786. *cui*: see on *Iovē*, III. 279. *acervō*, 'by the (fuel-) heap.'

788. *cultōrēs*: freely, 'in the course

of our worship.' *multā* . . . *prūnā*, 'on thick-strewn embers'; for case see § 140. *premiimus*, 'set'; not as in VI. 197, VI. 331.

790, 791. *pulsae* . . . *virginis*, 'a trophy to mark my conquest of,' etc.

792, 793. *dum* . . . *cadat*, 'provided this,' etc. See A. 528; B. 310, II.; G. 573; H. 587. Strictly, the subj. is one of will (imperative subj.), and *dum* has intensive force, 'only,' 'just,' as in *agedum*. The whole thus = 'only let this . . . ; I will be content to return.'

795. *mente dedit*: cf. *mente darēs*, x. 629. *dedit* here = *passus est*.

797, 798. *reducem* . . . *vidēret*: in *patriās* . . . *urbēs*, 793, Arruns had really, by implication, prayed for a safe return home *alta*, 'noble,' 'glorious.' *dedit*

- Ergo, ubi missa manū sonitum dedit hasta per aurās,
 800 convertēre animōs ācris oculōsque tulēre
 cūctī ad rēginam Volscī. Nihil ipsa nec aurae
 nec sonitūs memor aut venientis ab aethere tēli,
 hasta sub exsertam dōnec perlāta papillam
 haesit virgineumque altē bibit ācta cruōrem.
 805 Concurrunt trepidae comitēs dominamque ruentem
 suscipiunt. Fugit ante omnis exterritus Arrūns
 laetitiā mixtōque metū nec iam amplius hastae
 crēdere nec tēlis occurrere virginis audet.
 Ac velut ille, priusquam tēla inimica sequantur,
 810 continuō in montis sēsē āvius abdidit altōs
 occisō pāstōre lupus māgnōve iuencō,
 cōnsciūs audācis factī, caudamque remulcēns
 subiēcit pavitantem uterō silvāsque petivit,
 haud secus ex oculis sē turbidus abstulit Arrūns
 815 contentusque fugā mediis sē inmiscuit armis.
 Illa manū moriēns tēlum trahit, ossa sed inter
 ferreus ad costās altō stat vulnere mūrō;
 lābitur exsanguis, lābuntur frigida lētō
 lūmina, purpureus quondam color ōra reliquit.
 820 Tum sic exspirāns Accam ex aequālibus ūnam
 adloquitur, fida ante aliās quae sōla Camillae,
 quicūm partīri cūrās, atque haec ita fātur:

here = *admit*, 797, or *concessit*, and so is construed with *ut* and the subj., 797; contrast constr. in 794, 796.

801, 802. *nihil . . . nec . . . nec* has occurred in ix. 428, 429; see notes there. *aurae*: i.e. the audible rush of air caused by the flight of the spear.

803. *exsertam . . . papillam*: cf. *ūnum exserta latus*, 649, with note.

805. *ruentem*: sc. *ab equō* (see 827, 828); cf. *frūtremque ruentem sustentat dextrā*, x. 838, 839.

809-811. *ille . . . lupus*: for the order see § 207. The separation is very effective here, because it makes the mind dwell twice on the subject. Render

ille by 'look you'; V. writes as if he were pointing to a wolf actually within range of our eyes. *prius quam . . . sequantur*: a purpose cl., = *ne . . . sequantur*. *āvius*: proleptic; § 193.

816-819. *trahit*: conative pres. *ad*, 'at,' 'among.' *lābitur . . . lābuntur* ('droops . . . droop'): the repetition and the emphatic position increase the pathos. *purpureus*: as in i. 591. *quondam* has adj. force; see on *longā*, i. 13.

821, 822. *ante aliās . . . sōla* = *ūna ante aliās*, iii. 331; see n. there. *partīri*: note hist. infin. in a relative cl.; cf. *mem . . . crēdere*, iv. 421, 422, with note.

'Hactenus, Acca soror, potui; nunc vulnus acerbum
 conficit, et tenebris nigræscant omnia circum.
 Effuge et hæc Turno mandata novissima perfer: 825
 succedat pugnae Troiânosque arceat urbe.
 Iamque valê.' Simul his dictis linquēbat habēnās
 ad terram nōn sponte fluēns. Tum frigida tōtō
 paulatim exsolvit sē corpore lentaque colla
 et captum lētō posuit caput, arma relinquēns, 830
 vītaque cum gemitū fugit indignāta sub umbrās.
 Tum vērō inmēnsus surgēns ferit aurea clāmor
 sīdera; dēiectā crūdēscit pūgna Camillā;
 incurrunt dēnsī simul omnis cōpia Teucrum
 Tyrrhēnīque ducēs Euandriūque Arcades ālae. 835

827. simul: a prep. here, as in v. 857. linquēbat habēnās: since her fight with *filius Auni* (699-724) Camilla had remounted, see §235.

828, 829. fluēns: cf. the use of *dē-* *Auxit*, 501. frigida, 'growing cold in death.' lenta, 'nerveless.'

830, 831. captum, 'o'ercome.' po-

suit=*dēposuit*. vīta . . . umbrās: Camilla dies young (*ante diem*, iv. 630), and so dies unwillingly; cf. *tum . . . reliquit*, x. 819, 820, said of Lausus, who also died young.

833. dēiectā . . . Camillā is explained by 824, 825; the Trojan forces are encouraged by Camilla's death.

LIBER XII

- Turnus ut infractōs adversō Marte Latinōs
 defēcisse videt, sua nunc prōmissa reposcī,
 sē signārī oculis, ultrō inplacābilis ardet
 attollitque animōs. Poenōrum quālis in arvis
 5 saucius ille gravī vēnantum vulnere pectus
 tum dēmum movet arma leō gaudetque comantīs
 excutiēns cervice torōs fixumque latrōnis
 inpavidus frangit tēlum et fremit ōre cruentō,
 haud secus accēnsō gliscit violentia Turnō.
 10 Tum sic adfātur rēgem atque ita turbidus inquit:
 'Nulla mora in Turnō; nihil est, quod dicta retrāctent
 ignāvī Aeneadae nec, quae pepigēre, recūsent;
 congredior. Fer sacra, patēr, et concipe foedus.
 Aut hāc Dardanium dextrā sub Tartara mittam,
 15 dēsertōrem Asiae, (sedeant spectentque Latīnī),

1-17. Turnus determines to meet Aeneas in single combat.

1, 2. Turnus . . . videt: Opis (see on xl. 648) avenges Camilla's death by slaying Aeneas (xl. 836-867); the Rutulians, however, flee in panic to the city. Aeneas presses on in pursuit, but night stops the battle (xl. 868-915). *sua* . . . *reposcī*: i.e. that the Latins are calling on him to fulfill his offer recorded in xl. 434-444.

5, 6. *saucius* = *postquam saucitūsus est*. *ille* . . . *leō*: cf. *ille* . . . *lupus*, xl. 809-811, with notes. *pectus*: for case see § 135. *saucius* . . . *pectus* balances *ut* . . . *oculis*, 1-3; it is because Turnus is wounded, so to speak, by criticism, that he gives fullest vent to his warlike frenzy. *movet arma*: i.e. gets ready to charge.

7. *latrōnis* pictures the hunter from the point of view of the lion, king of beasts and monarch of the woods.

11, 12. *nihil est, quod*, 'there is no reason why.' For this idiom see B. 296, 7; H. 591, 4. *dicta* . . . *recūsent*: an inaccurate reference to Aeneas's suggestion that the war be settled by a single combat between himself and Turnus (xl. 115-119). Nothing, however, had come of the suggestion; there were therefore no words for the Trojans to retract, no compact for them to violate. *nec*: sc. *est quod*, from 11; *aut quae*, etc., would have been simpler.

13. *congredior*: sc. *eis* = *Aeneadae*. Note the tense; cf. *feror*, x. 442, with n. *fer* . . . *foedus*: among the Greeks and the Romans the making of a treaty was always attended by religious ceremonies; the *sacra* referred to here are the fire, the water, and the holy plants needed in these ceremonies. *patēr*: for scansion see § 242.

et sölus ferrö crīmen commūne refellam,
aut habeat victōs, cēdat Lāvīnia coniūnx.'

'Nē, quaesō, nē mē lacrimīs nēve ōmine tantō
prōsequere in dūri certāmina Martis euntem,
ō māter, neque enim Turnō mora libera mortis.
Nūntius haec, Idmōn, Phrygiō mea dicta tyrannō 75
hand placitūra refer: cum primum crāstina caelō
pūniceis invecta rotīs Aurōra rubēbit,
nōn Teucrōs agat in Rutulōs; Teucrum arma quiēscant
et Rutuli; nostrō dirimāmus sanguine bellum.
illō quaerātur coniūnx Lāvīnia campō.' 80

Nec minus intereā maternīs saevus in armīs
Aenēās acuit Martem et sē suscitāt irā
oblātō gaudēns compōnī foedere bellum.
Tum sociōs maestīque metum sōlātur lūli 110
fāta docēns rēgīque iubet respōnsa Latinō
certa referre virōs et pācis dicere lēgēs.

16, 17. *crīmen commūne*: i.e. the charge of cowardice which, so Turnus fancies, the Trojans are making against all the Italians. *cēdat*: sc. *ei* = *Aenēas*.

72-80. Turnus announces to Amata his resolve to fight Aeneas.

72. *nē . . . ōmine tantō*: Amata had begged Turnus not to fight the Trojans longer, plainly intimating that a continuance of the struggle would mean his death.

74. *mora*, 'postponement,' is subject, *libera* is in the pred.; the whole means that Turnus is not at liberty to postpone his death (if death is to be his portion).

78. *nōn . . . agat*: one would expect *nē . . . agat*, i.e. one would naturally take this as a simple prohibition. But *nōn . . . bellum*, in point of thought, = *nōn Teucrōs, sed sē ipsum in mē agat*; in a sentence of this sort *nōn* would not belong with the verb, but with the pred.,

being balanced by *sed*. In our passage a new turn is given to the sentence at *Teucrum*; note the advers. asynd. there.

80. *illō . . . campō*: i.e. in the field necessary to the carrying out of the suggestion *nostrō . . . bellum*, 79.

107-112. Aeneas prepares for the combat with Turnus.

107-109. *maternīs* = *ā mātēre datīs*; see viii. 608-728. *saevus*: as in i. 99; see n. there. *Martem*: freely, 'his warlike zeal.' *oblātō*, 'proffered.' *compōnī*, 'was in the very process of settlement.'

111, 112. *fāta docēns*: i.e. by explaining prophecies like that in i. 257-296 (esp. 282-286); these plainly implied that Aeneas was to overcome all foes and to outlive the war. *respōnsa*: we infer (§ 225) that messengers (*virōs*) had been sent, by Latinus, no doubt, to Aeneas, as the outcome of Turnus's suggestion (11-17). *certa*, 'specific.' 'clear-cut.'

- Intereā rēgēs, ingentī mōle Latinus
quadriugō vehitur currū (cui tempora circum
aurāti bis sex radii fulgentia cingunt,
Sōlis avī specimen), bigīs it Turnus in albīs,
165 bīna manū lātō crispāns hastilia ferrō:
hinc pater Aenēās, Rōmānae stirpis origō,
sīdereō flagrāns clipeō et caelestibus armīs,
et iūxtā Ascanius, māgnae spēs altera Rōmae,
prōcēdunt castrīs, pūrāque in veste sacerdos
170 saetigerī fētum suis intōnsamque bidentem
attulit admōvitque pecus flagrantibus ārīs.
Illi ad surgentem conversi lūmina sōlem
dant frūgēs manibus salsās et tempora ferrō
summa notant pecudum paterisque altāria libant.
175 Tum pius Aenēās strictō sic ēnse precātur:
‘Estō nunc Sōl testis et haec mihi Terra precantī,
quam propter tantōs potui perferre labōrēs,
et pater omnipotēns et tū, Sātūrnīa coniūnx
(iam melior, iam, dīva, precor), tūque, inclute Māvors,
180 cūncta tuō quī bella, pater, sub nūmine torquēs,

161-215. Latinus and Aeneas make a treaty, binding themselves to abide by the outcome of the fight between Aeneas and Turnus.

161. *rēgēs* has no verb; 161-169 ought to run *intereā rēgēs prōcēdunt*, with *Turnus . . . Aenēās . . . Ascanius* all as simple nominatives in distributive appos., and all modified by participles; ‘forth come the kings, Latinus . . . riding, Turnus on a white chariot,’ etc.

163, 164. *aurāti . . . radii*: i.e. a golden crown adorned with twelve rays or ray-like ornaments. *Sōlis avī*: in vii. 47 V. gives another account of Latinus’s lineage; see *Faunus* and *Latinus* in Vocabulary.

165 = i. 312; see notes there.

166. *Aenēās . . . origō*: see § 59.

167. *caelestibus*: i.e. as made by Vulcan and brought to him by Venus.

171. *pecus*, ‘the cattle,’ includes both *ſum* and *bidentem*.

172. *conversī lūmina*: for the construction see § 136.

173, 174. *frūgēs . . . salsās = molam*; cf. iv. 517. *tempora . . . notant*: i.e. by cutting off a lock of hair; cf. § 300, and *summae . . . prima*, vi. 245, 246, with notes. *libant*, ‘besprinkle,’ a rare sense, involving an inversion (§ 203) of the normal constr. of this verb, seen in i. 736.

179. *iam . . . dīva*, ‘by this time (i.e. at last) kindlier,’ etc. The double *iam* (see on i. 133) dwells pathetically on the weary years in which the Trojans have hoped for a change in Juno’s attitude toward them. They had recently had a promise of such change from Jupiter himself, i. 279-282.

fontisque fluviōsque vocō quaeque aetheris alti
 rēligiō et quae caeruleō sunt nūmina pontō:
 cesserit Ausoniō sī fors victōria Turnō,
 convenit Euandri victōs discēdere ad urbem,
 cēdet Iūlus agris, nec post arma ūlla rebellēs 185
 Aeneadae referent ferrōve haec rēgna lacescent,
 sīn nostrum adnuerit nōbīs Victōria Martem
 (ut potius reor et potius dī nūmine firment),
 nōn ego nec Teucris Italōs pārēre iubēbō
 nec mihi rēgna petō; paribus sē lēgibus ambae 190
 invictae gentēs aeterna in foedera mittant;
 sacra deōsque dabō; socer arma Latīnus habētō,
 imperium sollemne socer; mihi moenia Teucrī
 cōstituent, urbīque dabit Lāvīnia nōmen.
 Sīc prior Aenēās; sequitur sīc deinde Latīnus 195
 suspiciēns caelum tenditque ad sīdera dextram:
 'Haec eadem, Aenēā, terram, mare, sīdera iūrō
 Lātōnaeque genus duplex Iānumque bifrontem
 vimque deum infernam et dūri sacrāria Ditis;
 audiat haec genitor, qui foedera fulmine sancit; 200

181, 182. fontisque: for scansion of -que see § 241. rēligiō: here 'object of veneration,' 'sacred majesty'; § 186.

184. convenit, 'it is agreed.'

185. Iūlus is mentioned here because the defeat of Aeneas by Turnus will probably involve Aeneas's death; Iulus will then be leader of the Trojans.

187. nostrum: proleptic (§ 193), = *ut noster sū.* adnuerit, 'shall have granted.'

188. et . . . firment: *ut* belongs also with this cl., though we should render, 'so, too, I pray, may the gods.' With *firment* sc. *hōc*, referring to 187.

189-191. nōn . . . nec . . . nec: for the negatives cf. n. on ix. 428, 429. paribus . . . lēgibus, 'on equal terms'; modal ablative.

192-194. sacra: as in ii. 293. deōs . . . dabō: Aeneas will thus fulfil the purpose of his coming to Italy, as described in *inferretque deōs Latib.* i. 6. socer . . . socer contains two thoughts: (1) let Latinus give me his daughter (cf. vii. 268-273), and (2) let the military and governmental supremacy be vested in him. urbi . . . nōmen: cf. n. on *genus* . . . *Rōmas*, i. 6, 7.

197-199. terram . . . sīdera: for case see on *cūius* . . . *nūmen*, vi. 324. Lātōnae . . . duplex: Apollo and Diana. vim . . . infernam: cf. *odōra canum vis*, iv. 132, with n. sacrāria: i.e. the sacred dwelling.

200. fulmine: i.e. by striking with his thunderbolt those who are false to a treaty.

tangō ārās, mediōs ignis et nūmina testor:
 nūlla diēs pācem hanc Italīs nec foedera rumpet,
 quō rēs cumque cadent, nec mē vīs ūlla volentem
 āvertet, nōn, sī tellūrem effundat in undās
 205 diluviō miscēns caelumque in Tartara solvat,
 ut scēptrum hōc' (dextrā scēptrum nam forte gerēbat)
 'numquam fronde levī fundet virgulta nec umbrās,
 cum semel in silvīs imō de stirpe recisum
 mātrem caret posuitque comās et brachia ferrō,
 210 ōlim arbōs, nunc artificis manus aere decōrō
 inclūsit patribusque dedit gestāre Latinīs.'
 Tālibus inter sē firmābant foedera dictīs
 cōnspectū in mediō procerum. Tum rīte sacrātās
 in flammam iugulant pecudēs et viscera vivīs
 215 ēripiunt cumulantque onerātīs lancibus ārās.

At vērō Rutulīs inpār ea pūgna vidērī
 iam dūdum et variō miscērī pectora mōtū,
 tum magis, ut propius cernunt nōn viribus aequīs;
 adiuvat incessū tacitō prōgressus et āram
 220 suppliciter venerāns dēmissō lūmine Turnus
 tābentēsque genae et iuvenālī in corpore pallor.
 Quem simul ac Iūturna soror crēbrēscere vidit
 sermōnem et vulgī variāre labantia corda,
 in mediās aciēs, fōrmam adsimulāta Camertī

201. tangō ārās: see on ārās . . . tenentem, iv. 219. mediōs, 'that are between us'; Latinus and Aeneas are on opposite sides of the altar.

207. fronde levī, 'light-leaved'; abl. of characteristic. See on praestanti corpore, i. 71.

208, 209. cum = ex quō (tempore), 'since'; 207 really = 'will never . . . (as it has never poured forth).' ferrō: for ease see on tēlō, i. 99; this vs. = mātrem liquit privātumque est comis et brachiis ferrō.

214, 215. in . . . pecudēs: i.e. they slay the victims so that the blood streams into the fire on the altar. vi-

scera . . . ēripiunt: cf. pecudum . . . exta, iv. 63, 64, with notes.

216-250. Iuturna, sister of Turnus, seeks to induce the Latins to break the treaty.

218. ut . . . aequīs: if the text is sound, we must supply cōs, which in this context will = bellātorēs, and take viribus aequīs as abl. of char.; translate, 'when they get a closer view of (them ill-matched =) the ill-matched combatants.'

219. adiuvat: as object acc. 'this impression.' tacitō, 'subdued,' 'faltering.'

(cui genus à proavis ingēns clārumque paternae
 nōmen erat virtūtis, et ipse ācerrimus armis),
 in mediās dat sēsē aciēs haud nescia rērum
 rūmōrēsq̄ue serit variōs ac tālia fātur:
 ‘Nōn pudet; ō Rutulī, prō cūctis tālibus ūnam
 obiectāre animam? numerōne an vīribus aequī
 nōn sumus? ēn omnēs et Trōes et Arcades hī sunt
 fātālēsque manūs, infēnsa Etrūria Turnō;
 vix hostem, alternī sī congregiāmur, habēmus.
 Ille quidem ad superōs, quōrum sē dēvovet āris,
 succēdet fāmā vīvusque per ōra ferētur;
 nōs patriā āmissā dominīs pārēre superbīs
 cōgēmur, quī nunc lentī cōnsēdimus arvīs.’
 Tālibus incēnsa est iuvenum sententia dictis
 iam magis atque magis, serpitque per agmina murmur:
 ipsī Laurentēs mūtātī ipsīque Latīnī;
 quī sibi iam requiem pūgnae rēbusque salūtem
 spērābant, nunc arma volunt foedusque precantur
 infectum et Turnī sortem miserantur inīquam.
 His aliud māius Iūturna adiungit et altō

225, 226. *paternae* . . . *virtūtis*: subjective genitive, ‘due to,’ etc. *et ipse* (sc. *erat*): *quique ipse*, etc., would be more strictly correct, but see on *qui* . . . *locus*, II. 71.

227. *rērum*: i.e. the things that must now be done; freely, ‘her rôle.’

229, 230. *nōn*: as in II. 594. *cūctis tālibus* = ‘for men so many and so sturdy as we are.’ *aequī*: sc. *Trōiāns*.

231, 232. *ēn* . . . *sunt*, ‘mark you! these men constitute their whole force, Trojans and,’ etc. *fātālēs*, ‘fate-guided,’ is sarcastic. When the Etruscans learned that their exiled king Mezentius had been welcomed by Turnus, they made ready for war on the latter, but delayed their attack because an oracle warned them that they could not

succeed unless they were commanded by a foreign leader; this leader they saw in Aeneas (cf. n. on x. 308). *Etrūria*: in appos. with *manūs*; it = *Etruscī*. Cf. the opposite use in *Argis*, I. 24.

233. *alternī* . . . *congregiāmur*: i.e. if only every other man of us should fight (with them).

234, 235. *ad superōs* . . . *fāmā*: cf. *quō* . . . *prior*, IV. 322, 323, with notes. *quōrum* . . . *āris*: a misrepresentation; Turnus is fighting to win Lavinia. *vīvus* . . . *ferētur*, ‘will live forever in the mouths of men.’

238. *sententia*: freely, ‘the hearts.’

240. *ipsī* . . . *ipsī*, ‘even’; in 216-220 only the Rutullians were mentioned.

242, 243. *foedus* . . . *infectum*, ‘the undoing of the treaty’; see on *mōlēs* . . . *fluctūs*, I. 135.

- 245 dat signum caelō (quō nōn praesentius ūllum
turbāvit mentēs Italās mōnstrōque fefellit),
namque volāns rubrā fulvus Iovis āles in aethrā
litoreās agitābat avēs turbamque sonantem
agminis āligerī, subitō cum lāpsus ad undās
250 cycinum excellentem pedibus rapit improbus uncīa.
Arrēxēre animōs Italī, cūnctaeque volucrēs
convertunt clāmōre fugam (mirābile vīsū)
aetheraque obscurant pinnīs hostemque per aurās
factā nūbe premunt, dōnec vī victus et ipso
255 pondere dēfēcit praedamque ex unguibus āles
prōiēcit fluviō penitusque in nūbila fūgit.
Tum vērō augurium Rutulī clāmōre salūtant
expediuntque manūs, prīmusque Tolumnius augur
'Hōc erat, hōc, vōtīs,' inquit, 'quod saepe petīvī.
260 Accipiō agnōscōque deōs; mē, mē duce ferrum
corripite, ō miserī, quōs improbus advena bellō
terrītat invalidās ut avēs et litora vestra
vī populat; petet ille fugam penitusque profundō
vēla dabit. Vōs ūnanimī dēnsēte catervās
265 et rēgem vōbīs pūgnā dēfendite raptum.'

245. *praesentius* = an adv., 'more powerfully.' The whole = 'this sort of sign, more than any other, preyed on,' etc.

247-250. *Iovis āles*: as in i. 394; cf. *Iovis armiger*, v. 255. *litoreās*, 'shore-loving,' i.e. that frequent the streams and the marshes. *turbam* . . . *āligerī*: *turba* and *agmen* seem to be opposed as in i. 186, l. 191 (cf. too the contrast between *agmine* and *turbābat*, i. 393-395); render then, 'the noisy throng formed by the feathered host once so orderly.' *cycinum* refers to Turnus, as the eagle does to Aeneas.

251-310. The truce is broken, and a general battle follows.

251, 252. *arrēxēre animōs*: freely, 'gave earnest heed.' *convertunt* . . .

fugam: i.e. 'change their flight into attack.'

254. *factā nūbe*, 'forming (in) a cloud-like mass'; cf. *agmine factō*, i. 32. 257, 258. *salūtant*, 'greet,' i.e. 'accept'; cf. n. on *sac* . . . *omen abami Aenēas*, v. 530, 531. *expediunt*: i.e. make ready for fighting.

260. *accipiō*: sc. *hōc* (from 259) = *augurium*, 257. See on *salūtant*, 257.

261. *ō miserī*: Tolumnius thinks of the lot of the Rutulians, under the treaty, as Iuturna did; see 236, 237. *advena*: used of Aeneas, as in iv. 591.

262-265. *et* . . . *populat* = *et quōrum litora*, etc.; see on *cui* . . . *locus*, ii. 71. *penitus* . . . *profundō* (§146), 'far away o'er the deep.' *improbus*, 261, *litora vestra*, 262, *penitus* . . . *dabit*, 263, 264, *raptum*, 265, are meant to recall *improbus*.

Dixit et adversos telum contorsit in hostis
 praecurrens; sonitum dat stridula cornus et aurās
 certa secāt. Simul hōc, simul ingēns clamor, et omnes
 turbati cunei, calefactaque corda tumultū.
 Hasta volans, ut forte novem pulcherrima fratrum 27
 corpora constituerant contra, quos fida crearat
 una tot Arcadio coniunx Tyrrhena Gylippō,
 horum unum ad medium, teritur quā sūtilis alvō
 balteus et laterum iuncturas fibula mordet,
 egregium formā iuvenem et fulgentibus armis, 273
 transadigit costas fulvaeque effundit harēnā.
 At fratres, animosa phalanx accensaque luctū,
 pars gladios stringunt manibus, pars missile ferrum
 corripunt caecique ruunt. Quos agmina contra
 praecurrunt Laurentum; hinc densi rursus inundant 280
 Troes Agyllinique et pictis Arcades armis;
 sic omnis amor unus habet discernere ferro.
 Diripere aras, it toto turbida caelo
 tempestas telorum, ac ferreus ingruit imber,

250, *litoreis* . . . *avis*, 248, *penitus* . . .
fulgit, 256, and *rapit*, 250.

268. *hōc*: i.e. the shooting of the
 arrow; sc. *erat*, 'happened.'

269. *cunei*, 'companies.' The armies
 have been drawn up to witness the
 fight, as the Trojans were aforesaid to
 witness the games in honor of Anchises;
 cf. v. 238, v. 340, v. 664.

270, 271. *ut* is used much as in v.
 329, v. 338; see notes there. Render,
 'just where, as it chanced, nine,' etc.
contra: sc. *Tolumnium*.

273. *ad medium* (sc. *eum*), 'against
 (at) his waist.' *teritur*: freely, 'rubs
 on,' 'presses on.' *sūtilis*, 'well-
 stitched.' The *balteus* was of leather,
 perhaps, also, as often, covered in whole
 or in part with plates of metal.

274. *balteus*, 'girdle.' *laterum*
iuncturas (sc. *hus=baltei*): lit., 'the

joinings of its sides (ends, edges),' i.e.
 'its joining (meeting) edges'; for case of
laterum see § 111. Some explain as 'his
 ribs.'

276. *costas* repeats and defines
unum ad medium, 273. For two objects
 thus used with one verb cf. n. on *Martem*
indomitum, II. 440. Freely rendered,
 273 ff. = '(strikes) one of these, full at the
 waist, where . . . lodging in his ribs,'
 etc.

278. *pars* . . . *pars* = *alii* . . .
alii, in distributive appos. with *fratres*,
 277.

281. *pictis* . . . *armis*: as in XI. 680;
 see note there.

283. *diripere aras*: in their rage
 at the treaty they tear down the altars
 (201, 214, 215) at which the treaty
 was being made. For the tenses see
 § 151.

- 285 crātērāsque focōsque ferunt. Fugit ipse Latinus
pulsātōs referēns infectō foedere divōs.
Infrēnant aliī currūs aut corpora saltū
subiciunt in equōs et strictīs ēnsibus adēunt.
Messāpus rēgem rēgisque insigne gerentem
290 Tyrrhēnum Aulestēn, avidus cōfundere foedus,
adversō prōterret equō; ruit ille recēdēns
et miser oppositis ā tergō involvitur ārīs
in caput inque umerōs. At fervidus advolat hastā
Messāpus tēlōque ōrantem multa trabālī
295 dēsUPER altus equō graviter ferit atque ita fātur:
'Hōc habet! haec melior māgnīs data victima divīs.'
Concurrunt Itali spolianteque calentia membra.
Obvius ambūstum torrem Corynaeus ab ārā
corripit et venientī Ebysō plāgamque ferentī
300 occupat ōs flammīs; ollī ingēns barba relūxit
nīdōremque ambūsta dedit. Super ipse secūtus
caesariem laevā turbātī corripit hostis
inpressōque genū nītēns terrae applicat ipsum;
sic rigidō latus ēnse ferit. Podalīrius Alsum

285, 286. focōs, 'braziers'; properly, firepans set on top of the altars; see Vocab. ferunt = auferunt = remove. pulsātōs, 'outraged,' 'insulted.' Infectō foedere: cf. n. on foedus . . . infectum, 242, 243. divōs: i.e. the statues of the gods, brought out to the treaty-making in accordance with the thought explained in § 299.

290, 291. avidus . . . foedus: see § 63. adversō . . . equō: instr. abl.; freely, 'by spurring his horse against him.'

292, 293. oppositis . . . umerōs: Aulestes backs away from Messapus, and trips over the ruins of an altar (cf. 283) of whose proximity he is unaware or forgetful.

295. altus equō: freely, 'towering high on his horse'; strictly, altus has

here the force and the constr. of *sublimis*, as seen in iv. 240.

296. hōc habet, 'he has (caught) it,' was the cry raised by the spectators when a gladiator was sorely wounded; hōc = 'this (that) stroke just delivered.' haec . . . divīs: cf. hanc . . . persolvō, v. 483, 484, with n.; haec is subject, referring to Aulestes; account for its gender. melior: than the victims of 170, 171.

298, 299. obvius: sc. ei = Ebysō. 299: freely, 'blocking the way.' Ebysō: for case see § 120.

301. secūtus: sc. torrem from 297.

303, 304. inpressō: sc. ei = Ebysō. ipsum: i.e. Ebysus's body, as distinct from his hair; freely, 'his whole body.' sic: i.e. while he is in this posture.

pāstōrem primāque aciē per tēla ruentem 305
 ēnse sequēns nūdō superimminet; ille secūrf
 adversā frontem mediam mentumque reductā
 disicit et sparsō lātē rigat arma cruōre.
 Ollī dūra quiēs oculōs et ferreus urget
 somnus; in aeternam clauduntur lūmina noctem. 310

Intereā extrēmō bellātor in aequore Turnus
 pālantis sequitur paucōs iam sēgnior atque 615
 iam minus atque minus successū laetus equōrum.
 Attulit hunc illī caecīs terrōribus aura
 commixtum clāmōrem, arrētāsque impulit aurīs
 cōnfūsae sonus urbis et inlaetābile murmur.
 'Eī mihi! quid tantō turbantur moenia lūctū? 620
 quisve ruit tantus dīversā clāmōr ab urbe?'
 Sic ait adductisque āmēns subsistit habēnīs.
 Atque huic, in faciem soror ut conversa Metisci
 aurigae currumque et equōs et lōrū regēbat,
 tālibus occurrit dictīs: 'Haec, Turne, sequāmur 625

305. -que is needless; V. has, however, preferred to treat *pāstōrem* and *ruentem* as if they were cōrdinate in function (see on *dulci* . . . *umbrā*, I. 694); both can be viewed as = rel. clauses.

306, 307. ille, 'but he (=Aeneas).' *secūrf* . . . *reductā*: cf. *reductā* . . . *hastā*, x. 552, 553. *adversā*: sc. *ēius* = *Podaliri*: render freely, 'as Podalirius faced him.' *mediam*, 'in twain.'

309, 310. *ollī* = *Podalirius*. *dūra quiēs* . . . *ferreus* . . . *somnus*: oxymoron (see on *via* . . . *invia*, III. 383). *quiēs* is generally *placida*, I. 691, or *dulcis*, VI. 523, or *grātissima*, II. 209. *ferreus* . . . *somnus* = *mors*; cf. *cōnsanguineus Lēti Sopor*, VI. 278, with note.—In 311-332 Aeneas tries to stop the conflict, but is wounded and retires; Turnus, however, slays many of the Trojans (cf. Messapus's attitude, 290; Turnus's conduct turns the reader against him). Aeneas, miraculously cured by Venus,

returns to the fight, seeking Turnus only, but the latter is kept out of the way by Juturna. Aeneas attacks the city; Amata in despair kills herself (554-603).

614-649. Turnus learns the situation and prepares to meet Aeneas.

614. *bellātor* virtually = *bellāns*; in poetry and later prose verbal nouns in -tor often thus = pres. participles.

617, 618. *hunc* . . . *clāmōrem*: i.e. the din described in the vss. immediately preceding this selection.

622. *adductis* . . . *habēnīs*: freely, 'reining in the steeds'; cf. *adductis* . . . *lacetis*, v. 141, with note.

623-625. *huic* . . . *occurrit*: i.e. anticipates his thought of returning to the city. *ut* is used much as in 270; see n. there. Render, 'keeping the guise in which, changed into the likeness . . . she was guiding.'

- Trōiugenās, quā prima viam victōria pandit;
 sunt alii, quī tēcta manū dēfendere possint.
 Ingruit Aenēās Italīs et proelia miscet;
 et nōs saeva manū mittāmus fūnera Teucris.
 630 Nec numerō inferior pūgnāe nec honōre recēdēs.
 Turnus ad haec:
 'Ō soror, et dūdum agnōvī, cum prima per artem
 foedera turbāstī tēque haec in bella dedistī,
 et nunc nēquiquam fallis, dea. Sed quis Olympō
 635 dēmissam tantōs voluit tē ferre labōrēs?
 an frātris miserī lētum ut crūdēle vidērēs?
 Nam quid agō? aut quae iam spondet fortūna salūtem?
 Vidī oculōs ante ipse meōs mē vōce vocantem
 Murrānum, quō nōn superat mihi cārrior alter,
 640 oppetere, ingentem atque ingentī vulnere victum.
 Occidit infēlix nē nostrum dēdecus Ūfēns
 aspiceret; Teucrī potiuntur corpore et armīs.
 Exscindine domōs (id rēbus dēfuit ūnum)
 perpētīar, dextrā nec Drancis dicta refellam?
 645 Terga dabō et Turnum fugientem haec terra vidēbit?
 Ūsque adeōne morī miserum est? vōs ō mihi Mānēs
 este bonī, quoniam superis āversa voluntās!
 Sāncta ad vōs animā atque istius īscia culpae

629. et, 'too.' mittāmus = *imittāmus* (§ 201); hence the dative. Teucris is natural.

630. numerō: out of 629 sc. *fūnerum* = *caesōrum*. inferior: sc. *quam Aenēās*.

632. artem, 'trickery'; the ref. is to 222-256.

634. dea repeats ō soror, 632, and effectively reveals Turnus's knowledge of his companion's identity.

636. an: see on aut . . . -ve, l. 369, 370; sc. *tantōs voluit . . . labōrēs* from 635.

637. quid agō: as in iv. 534.

641, 642. Ūfēns: for position see on *Dūdō*, iv. 171. Teucrī . . . corpore: the warrior of the heroic age thought such a fate the direst disgrace and hard-

ship, in part because it made proper burial impossible; see on *nūdus*, v. 871.

643. dēfuit is a true perfect.

644. Drancis dicta: in xl. 369-375 Drances had called Turnus a coward.

646. usque adeō, 'so very.'

647. superis: freely, 'on the part of the gods above'; for case see § 122. voluntās, 'sympathy.'

648. animā: nom. sing. Note the hiatus (§ 257). The final -ā is unparalleled in hexameters in this form, even in the thesis (§ 242), and before a caesura (§ 243), yet we can escape this scansion only by scanning *anima atque istius īscia culpae*, which is even more difficult, since the final -us of *istius* is in the arsis. The text

dēscendam mǎgnōrum haud umquam indignus avōrum.⁹

Vix ea fātus erat: mediōs volat ecce per hostis 669

vectus equō spūmante Sacēs adversa sagittā

saucius ōra ruitque inplōrāns nōmine Turnum:

'Turne, in tē suprēma salūs; miserēre tuōrum.

Fulminat Aenēās armīs summāsque minātur

dēiectūrum arcēs Italum excidiōque datūrum, 665

iamque facēs ad tēcta volant. In tē ōra Latīnī,

in tē oculōs referunt; mussat rēx ipse Latinus,

quōs generōs vocet aut quae sēsē ad foedera flectat.

Praetereā rēgina, tuī fidissima, dextrā

occidit ipsa suā lūcemque exterrita fūgit. 666

Sōlī prō portis Messāpus et ācer Atinās

sustentant aciēs; circum hōs utrimque phalanges

stant dēnsae, strictīsque seges mūcrōnibus horret

ferrea; tū currum dēsertō in grāmīne versās.⁷

Obstipuit variā cōnfusus imāgine rērum 668

Turnus et obtūtū tacitō stetit; aestuat ingēns

ūnō in corde pudor mixtōque insānia lūctū

et furiīs agitātus amōr et cōnscia virtūs.

of the line, as printed, seems certain. *istius*: contemptuous, 'that,' 'so sorry a.'

649. *indignus avōrum*: the gen. with *dignus* and *indignus* is very rare; in Greek, however, the adjectives signifying 'worthy' and 'unworthy' regularly take the genitive. V. is probably imitating this Greek usage.

650-656. News comes to Turnus that the city is surrounded. He hastens to face Aeneas in single combat.

651, 652. *adversa . . . saucius ōra*, 'wounded full in the face'; cf. *saucius . . . pectus*, 5, with note.

654. *summās*: i.e. strongest, those on which they most confidently rely.

657. *mussat*, 'is at a loss,' 'scarce knows'; see Vocabulary.

658. *quae . . . flectat*, 'to which treaty he ought to incline.' Up to the time indicated by xii. 161 ff. Latinus had

passively sided with the Latins; in xii. 161-215 he really made a treaty with the Trojans.

659. *tuī fidissima*, 'your truest friend,' involves a variation (§208) from the normal constr., *tibi fidissima*. *tuī* is a poss. gen.; cf. *nostrī*, iv. 287, *meī*, iv. 654, with notes.

663, 664. *strictīs . . . ferrea*, 'the iron crop bristles with,' etc. The warriors are the *segēs*; their spears correspond to the *aristas* or spear-like ears of a crop of grain. *grāmīne*, 'sward,' 'turf,' conveys a reproach, by implying that Turnus is moving amid scenes in which there is no suggestion of war.

665. *variā . . . imāgine rērum*, 'by the divers pictures' these words had called up, of Amata, the enemy at the gates, the houses afire, etc.

667, 668. *mixtō . . . lūctū*: as in x. 871. *amōr*: for scansion see §242. *cōn-*

- Ut primum discussae umbrae et lux reddita menti,
 670 ardentis oculorum orbis ad moenia torsit
 turbidus eque rotis magnam respexit ad urbem.
 Ecce autem flammis inter tabulata volutus
 ad caelum undabat vertex turrimque tenebat,
 turrim, compactis trabibus quam eduxerat ipse
 675 subdideratque rotas pontisque instraverat altos.
 'Iam iam Fata, soror, superant: absiste morari;
 quo deus et quo dura vocat fortuna, sequamur.
 Stat conferre manum Aeneae, stat quidquid acerbis est
 morte pati, neque me indecorem, germana, videbis
 680 amplius. Hunc, oro, sine me furere ante furem.'
 Dixit et e currum saltum dedit ocius arvis
 perque hostis, per tela ruit maestamque sororem
 deserit ac rapido cursu media agmina rumpit.
 Ac veluti montis saxum de vertice praeceps
 685 cum ruit avulsum vento, seu turbidus imber
 proluit aut annis solvit sublapsa vetustas,
 fertur in abruptum magno mons improbus actus
 exultatque solo, silvas, armenta virosque

scia virtus, 'consciousness of worth'; see on *mōtōs* . . . *fluctūs*, I. 135. The phrase = *mēns sibi cōscia rēcti*, I. 604.

672, 673. *tabulata*: sc. *turris* (gen.), from 673. *vertex* must here = 'a whirl of fire,' 'swirling fires.'

674, 675. *turrim* . . . *altos*: for movable towers cf. Caes. *B. G.* II. 30, 31. Here, however, the tower is part of the defences, standing, probably, outside the walls, and so placed as to rake any force attacking the walls. *pontis*: these connect the tower with the walls, and afford access to the tower or escape therefrom.

676. *morari*: sc. *mē*.

678, 679. *stat*: as in II. 750. *morte* belongs in part with *est* (as local abl. = *in morte*), in part with *pati*, as instr. abl.; render 'I am resolved, by facing death, to endure whatever of bitterness is therein.'

680. *furere* . . . *furem*, 'to indulge this madness,' i.e. the madness of fighting Aeneas; for the thought cf. 219-221. We have here an example of the so-called cognate acc. (a species of the acc. of effect; § 128); see A. 226; B. 176, 4; G. 333, 2; H. 409. *ante*: freely, 'first': strictly, it = 'ere, by dying, I wipe out my disgrace' (679).

683. *media*, 'intervening,' i.e. lying between the *aquor* of 614 and the city.

685, 686. *avulsum vento* is cond. and = *seu ventus avellit*. *aut*: *seu* would be more correct; we must carry the cond. force over into this cl. *annis*: instr. abl., 'through (the passage of) the years.'

687. *in abruptum*: as in III. 422; see n. there. *mōns* is an exaggerated substitute for *saxum*, 684.

involvēns sēcum, disiecta per agmina Turnus
 sic urbis ruit ad mūrōs, ubi plūrima fūsō
 sanguine terra madet striduntque hastilibus aurae,
 significatque manū et māgnō simul incipit ōre:
 'Parcite iam, Rutulī, et vōs tēla inhibēte, Latīnī:
 quaecumque est fortūna, mea est; mē vērius ūnum
 prō vōbīs foedus luere et dēcernere ferrō.'
 Discessēre omnēs mediī spatiumque dedēre.

At pater Aenēās auditō nōmine Turni
 dēserit et mūrōs et summās dēserit arcēs
 praecipitatque morās omnīs, opera omnia rumpit
 laetitiā exsultāns horrendumque intonat armīs,
 quantus Athōs aut quantus Eryx aut ipse coruscis
 cum fremit illicibus quantus gaudetque nivāli
 vertice sē attollēns pater Appenninus ad aurās.
 Iam vērō et Rutulī certātīm et Trōes et omnēs
 convertēre oculōs Itali, quīque alta tenēbant
 moenia quīque imōs pulsābant ariete mūrōs,
 armaque dēposuēre umerīs. Stupet ipse Latinus
 ingentis, genitōs diversis partibus orbis
 inter sē coisse virōs et cernere ferrō.

689. *disiecta*: i.e. scattered or parted by himself as he runs. The word corresponds to *silvās* . . . *sēcum*, 688, 689.

690. *plūrima*, 'far and wide.'

691. *stridunt*: for form see § 101.

694. *vērius*, 'truer,' in the sense of 'fairer,' 'more fitting'; it thus = *iūstius* or *aequius*.

695. *foedus luere* is briefly put for 'to atone for the breaking of the treaty.' Cf. n. on *scelus expēditiae*, II. 220.

697-745. Aeneas and Turnus meet in single combat. Turnus's sword breaks when it strikes Aeneas's armor, and Turnus flees.

698-700. *summās* . . . *arcēs*: Aeneas had attacked the city; cf. 654-656 and n. on 810. *rumpit* = *abrumpit*. *horrendum*: as in IX. 632. *intonat armīs*:

for the thought cf. *Iovis* . . . *streperet clipeis*, x. 567, 568.

701-703. *ipse* . . . *Appenninus*: for the order cf. *ille* . . . *leo*, 5, 6, *ille* . . . *lupus*, XI. 809-811, with notes. *ipse* is used as in I. 114. *quantus* (702) in sense precedes *ipse*, 701. Render, 'huge as himself is, what time he roars . . . and exultantly uplifts himself, even father Appenninus,' etc. *pater* is applied to the Apennines as chief among mountains (cf. § 61).

705, 706. -*que* . . . -*que*, 'both . . . and.' *ariete*: as in II. 492; see n. there. For scansion see § 240.

707-709. *stupet* = a verb of thinking, 'dwells in amazement on the thought that,' and so may be construed with the infinitive. *cernere* = *dēcertāre*, a usage almost confined to poetry.

- 710 Atque illi, ut vacuō patuērunt aequore campī,
 prōcursū rapidō coniectīs ēminus hastīs
 invādunt Martem clipeīs atque aere sonōrō.
 Dat gemitum tellūs; tum crēbrōs ēnaibus ictūs
 congeminant; fors et virtūs miscentur in ūnum.
- 715 Ac velut ingentī Silā summōve Taburnō
 cum duo conversis inimīca in proelia taurī
 frontibus incurrunt (pavidī cessēre magistrī;
 stat pecus omne metū mūtum, mussantque iuvencae,
 quis nemorī imperitet, quem tōta armenta sequantur),
- 720 illi inter sēsē multā vī vulnera miscent
 cornuaque obnixī infigunt et sanguine largō
 colla armōsque lavant, gemitū nemus omne remūgit,
 nōn aliter Trōs Aenēās et Daunius hērōs
 concurrunt clipeīs; ingēns fragor aethera complet.
- 725 Iuppiter ipse duās aequātō exāmine lancēs
 sustinet et fāta inpōnit dīversa duōrum,
 quem damnet labor et quō vergat pondere lētum.
 Ēmicat hīc inpūne putāns et corpore tōtō
 altē sublātum cōnsurgit Turnus in ēnsem

710. ut . . . campī, 'when the levels having been emptied, the plains (spread out, i.e.) were cleared.' vacuō . . . aequore is abl. absolute.

712. invādunt Martem is a poetic phrase, meaning 'they fight furiously at close quarters.' clipeīs . . . sonōrō: note the parallelism; §222. The ablatives are instr.; they use their very shields as weapons.

714. miscentur in ūnum, 'are confounded,' 'are combined,' i.e. in this furious hand-to-hand encounter some strokes of each combatant are due to warlike prowess, some to mere accident.

717-719. magistrī, 'keepers,' 'herdsmen.' mussant has been well rendered, 'dumbly wait to see'; see on *mussat*, 657. quis . . . quem: since there are but two taurī, uter . . . utrum would be more strictly correct.

721. infigunt, 'drive (strike) home.'

724. clipeīs balances *frontibus*, 717.

725, 726. aequātō exāmine: modal abl., 'with evened tongue (pointer)'; freely, 'evenly poised.' fāta . . . duōrum: the picture V. has in mind is found in other classical writers and in ancient works of art; in the latter cases the souls (fates) of the heroes are represented by small figures set one in each *lanx* of the scales.

727. quem . . . lētum: delib. questions in O.O.; we must render freely, '(to see) whom,' etc. quem is used as in 717; see notes there. quō (= *utrius*) . . . pondere is causal abl.; the whole phrase = 'whose weight makes death sink,' i.e. 'for which of the two the sinking weight foreshadows death.'

729. altē . . . ēnsem: cf. ix. 740 with note.

et ferit; exclāmant Trōes trepidique Latīni, 730
 arrēctaeque ambōrum aciēs. At perfidus ēnsis
 frangitur in mediōque ārdentem dēserit ictū,
 nī fuga subsidiō subeat. Fugit ōcior Eurō,
 ut capulum ignōtum dextramque aspexit inermem.
 Fāma est praecipitem, cum prīma in proelia iunctōs 735
 cōnscendēbat equōs, patriō mūcrōne relicto,
 dum trepidat, ferrum aurigae rapuisse Metiscī,
 idque diū, dum terga dabant pālantia Teucrī,
 suffēcit; postquam arma dei ad Vulcānia ventum est,
 mortālis mūcrō glaciēs ceu futtilis ictū 740
 dissiluit; fulvā resplendent frāgmina harēnā.
 Ergō āmēns diversa fugā petit aequora Turnus
 et nunc hūc, inde hūc incertōs implicat orbis,
 undique enim Teucrī dēnsā inclūsere corōnā,
 atque hinc vāsta palūs, hinc ardua moenia cingunt. 745
 Nec minus Aenēas, quamquam tardante sagittā
 interdum genus impediunt cursumque recūsant,
 insequitur trepidique pedem pede fervidus urget,
 inclūsum velutī sī quandō flūmine nactus
 cervum aut pūniceae saeptum formīdine pinnae 750
 vēnātor cursū canis et lātrātibus instat;

732, 733. dēserit . . . nī . . . subeat, 'deserts . . . should not flight,' etc. We say, less daringly and less effectively, 'plays him false (and defenceless he would be) if flight should fail,' etc. For nī . . . subeat cf. n. on nī faciat, 1. 58.

734. ignōtum is explained by 735-737.

735, 736. iunctōs . . . equōs = *currum* or *bigās*. patriō: Vulcan had made a special sword for Daunus, father of Turnus. Note the indicatives here in subordinate clauses of the O.O.!

738. terga . . . pālantia: freely, 'were in straggling flight.'

739. arma . . . Vulcānia = *arma* (*Aenēas*) *ā deō Vulcānō facta*; see viii. 606-723.

742. diversa . . . aequora, 'divers parts of the plain'; cf. *in mediā nocte, in summō monte*, etc.

745-750. Aeneas espies his spear, fast in the stump of an oleaster; he is unable, however, to pull it out. Juturna gives to Turnus his sword. Angry at this, Venus releases Aeneas's spear. The champions face each other anew.

748. trepidi, 'his trembling foe.' pede: sc. *suō*.

750. pinnae: subjective gen., 'caused by,' etc. For hunting methods cf. notes on iv. 121. Here a rope on which bright scarlet feathers are fastened is stretched round a portion of woodland. The deer starts back in terror from this barrier.

- ille autem insidiis et ripā territus altā
 mille fugit refugitque viās, at vividus UMBER
 haeret hiāns, iam iamque tenet similisque tenentī
 753 increpuit mālīs morsūque ēlūsus inānī est.
 Tum vērō exoritur clāmor, ripaeque lacūsque
 respōnsant circā, et caelum tonat omne tumultū.
 Ille simul fugiēns Rutulōs simul increpat omnīs,
 nōmine quemque vocāns, nōtumque efflāgitat ēnsem.
 760 Aenēās mortem contrā praesēnsque minātur
 exitium, sī quisquam adeat, terretque trementis
 excisūrum urbem minitāns et saucius instat.
 Quinque orbis explent cursū totidemque retexunt
 hūc illūc, neque enim levia aut lūdica petuntur
 765 praemia, sed Turnī dē vitā et sanguine certant.
 Forte sacer Faunō foliis oleaster amārīs
 hīc steterat, nautīs ōlim venerābile lignum,
 servātī ex undīs ubi figere dōna solēbant
 Laurentī divō et vōtās suspendere vestēs,
 770 sed stirpem Teucrī nullō discrimine sacrum
 sustulerant, pūrō ut possent concurrere campō.
 Hic hasta Aenēae stābāt, hūc impetus illam
 dētulerat fixam et lentā rādice tenēbat.

752. ille: the stag. *insidiis* . . . *altā* restates, in reverse order, *inclūsum* . . . *pinnae*, 749, 750. *altā*: the bank is so high above the water that the stag dare not jump into the stream.

753. *mille* . . . *viās*: cf. *it* . . . *clām*, vi. 122, with n. *vividus* in sense and meter balances *servidus*, 748.

754, 755. *iam iamque tenet*: as in ii. 530. *tenentī*: sc. *praedam*.

758. *ille* (Turnus) balances *ille*, 752.

761. *quisquam* (see Vocab.) is allowable, since *sī* . . . *adeat* in effect contains a prohibition, *nē quis adeat*.

763. *retexunt*: Turnus, like the stag (753), doubles back on his own course.

766. *sacer Faunō* . . . *oleaster*: in vii. 59 a laurel is sacred to Apollo, in x. 428 an oak is sacred to the Tiber.

769. *divō*: Faunus. *vōtās = quāe voverant se suspensūrōs esse*. Sailors in danger of shipwreck seem to have vowed to consecrate themselves and all they had to some god should their lives be spared. If they were saved, they offered up the garments they had worn in their time of danger, as a sort of symbolical offering of themselves.

770. *nullō discrimine*: as in i. 574. The Trojans (who probably knew nothing of its sacred character) treated this tree as they did others thereabouts.

771. *sustulerant* is not to be taken too literally; a stump was left.

773. *fixam* is proleptic (§193), 'so that it became fixed there.' For Aeneas's spear-cast see 711.

Incubuit voluitque manū convellere ferrum
 Dardanidēs tēlōquē sequi quem prēndere cursū 775
 nōn poterat. Tum vērō amēns formīdine Turnus
 'Faune, precor, miserēre,' inquit, 'tūque optima ferrum
 terra tenē, colui vestrōs sī semper honōrēs,
 quōs contrā Aeneadae bellō fēcere profānōs'
 Dixit opemque deī nōn cassa in vōta vocāvit, 780
 namque diū luctāns lentōque in stirpe morātus
 viribus haud ūllis valuit disclūdere morsūs
 rōboris Aenēās. Dum nītitur ācer et instat,
 rūsus in aurigae faciem mūtāta Metiscī
 prōcurrit frātrique ēnsem dea Daunia reddit. 785
 Quod Venus audāci nymphae indignāta licēre
 accessit tēlumque altā ab rādīce revellit.
 Olli sublimēs, armis animisque refectī,
 hic gladiō fidēs, hic ācer et arduus hastā,
 adsistunt contrā, certāmine Martis anhellī. 790

'Illud tē, nullā Fātī quod lēge tenētur,
 prō Latiō obtestor, prō māiestāte tuōrum: 800
 cum iam cōnubiis pācem fēlicibus (estō)
 compōnent, cum iam lēgēs et foedera iungent,

776. *sl*: see lines 4-9 of the article on this word in the Vocabulary.

779. *fēcere profānōs* = *profānāvērunt*, 'have desecrated'; the ref. is to 770, 771.

784, 785. *in . . . Metiscī*: cf. *in . . . aurigae*, 623, 624, with notes. *frātri*: Turnus. *dea Daunia* = Juturna; cf. *Daunius hērōs* = Turnus, 738. For position see on *Didō*, iv. 171.

786, 787. *nymphae*: the nymphs were only semi-divine. *altā . . . rādīce*, 'from the depth of the root.'

788-790. *sublimēs*, 'towering high,' is the outward and visible proof of *armis . . . refectī*. *refectī* strictly fits only *animis*; see on *legunt*, i. 426. *Render*, 'with arms restored and hearts revived.' *arduus hastā*: freely, 'towering with his spear'; strictly, *hastā* is abl. of

spec. certāmine . . . anhellī, 'breathless with (lit., in consequence of) the martial struggle.'

819-842. Juno promises Jupiter to allow fate to take its course, provided the Trojans are not allowed to impose their name on the Latins. To this Jupiter agrees.

819, 820. *illud tē*: with *obtestor*, which here = *orō*. *tenētur* = *retinētur*, 'is forbidden.' For the general thought here cf. §§303, 304. Jupiter had begun this discussion, reminding Juno that she knew that the Trojans must prevail, and urging her to yield (791-818). *tuōrum*, 'your kinsmen.' The Latins were descended from Saturnus (§274), father of Jupiter.

821, 822. *estō*, 'be it even so'; see

- nē vetus indigenās nōmen mūtāre Latīnōs
 neu Trōas fieri iubeās Teucrōsque vocārī
 aut vōcem mūtāre virōs aut vertere vestem;
 sit Latium, sint Albānī per saecula rēgēs,
 sit Rōmāna potēns Italā virtūte propāgō;
 occidit, occideritque sinās cum nōmine Trōia.
 Ollī subridēns hominum rērumque repertor:
 'Es germāna Iovis Sātūrnique altera prōlēs;
 irārū tantōs volvis sub pectore fluctūs.
 Vērū age et inceptum frūstrā summitte furōrem;
 dō quod vīs et mē victusque volēnsque remittō.
 Sermōnem Ausoniū patriū mōrēsque tenēbunt,
 utque est nōmen, erit; commixtī corpore tantum
 subsident Teucrī. Mōrem ritūsque sacrōrum
 adiciam faciamque omnis ūnō ore Latīnōs.
 Hinc genus Ausoniō mixtum quod sanguine surget,
 suprā hominēs, suprā ire deōs pietāte vidēbis,
 nec gēns ūlla tuōs aequē celebrābit honōrēs.'

on *est*, iv. 35. *tungent fits foedera* better than it does *légēs*: see on *legunt*, i. 426.

824, 825. *fieri*: as subject *sc. eds* = *Latīnōs*. *vōcem*, 'their tongue.'

827. *sit* . . . *propāgō* has been well rendered, 'let there be a Roman stock, strong with the strength of Italian manhood.'

828. *occiderit* . . . *sinās*: for constr. see on *sinile* . . . *revisam*, ii. 639. For tense of *occiderit* see on *fuert* . . . *secūla*, vi. 62. *cum nōmine Trōia*: the juxtapos. gives an effect like, 'let Troy have perished, name and nation alike.' For position of *Trōia* see on *Didō*, iv. 171.

831 proves the statement made in 830.

833. *victusque volēnsque*, 'o'erpowered and that, too, willingly.'

835, 836. *erit* = *sic erit*, 'so will it be.' *commixtī* (*sc. cum Ausoniis*) . . . *Teucrī*, 'the Trojans will be mingled (with the Ausonians) in blood only (not in customs, speech, etc.), and will thus

hold the lower place (i.e. will count for less in the new race than the Latin elements will).' The spirit here is that discussed in §61: V. is here, in a special sense, the national poet of Rome and Italy; he must therefore now exalt the Italian and native elements of Roman life and history and belittle the Trojan (i.e. the foreign) elements, even though by so doing he runs counter to the pride and insistency with which, heretofore, he has dwelt on the Trojan lineage of the Romans. *mōrem* . . . *sacrōrum*, 'the sacred custom and usage of holy rites'; these are to be Trojan, of course.

837. *faciam* . . . *Latīnōs*: cf. *genus* . . . *Latīnum*, i. 6, with n. With 830-837 cf. Aeneas's language, 189-194.

838. *hinc* refers to 834-837, and is further explained by *Ausoniō mixtum* . . . *sanguine*, 'through union with Ausonian blood.'

840. *nec* . . . *honōrēs*: the Trojans are to obey the injunction of Helenus,

Adnuīt hīc Iūnō et mentem laetāta retorsit;
intereā excēdit caelō nūbemque relinquit.

Aenēās instat contrā tēlumque coruscat
ingēns, arboreum, et saevō sic pectore fātur:
'Quae nunc deinde mora est? aut quid iam, Turne, retrāctās?
Nōn cursū, saevīs certandum est comminus armīs. 890
Verte omnis tēte in faciēs et contrahe quidquid
sive animīs sive arte valēs; optā ardua pinnīs
astra sequī clausumque cavā tē condere terrā.'
Ille caput quassāns: 'Nōn mē tua fervida terrent
dicta, ferōx; dī mē terrent et Iuppiter hostis.' 895
Nec plūra effātus saxum circumspicit ingēns,
saxum anticum, ingēns, campō quod forte iacēbat
limes agrō positus, litem ut discerneret arvis:
vix illud lēctī bis sex cervice subirent,
quālia nunc hominum prōdūcit corpora tellūs, 900
ille manū raptum trepidā torquēbat in hostem
altior insurgēns et cursū concitus hērōs.
Sed neque currentem sē nec cognōscit euntem

Unum . . . dōnis, III. 435-439; see notes.

842. *nūbem*: i.e. the cloud from which she had been watching the battle. —Jupiter now sends a fury to prevent Juturna from giving further aid to Turnus.

887-952. Aeneas wounds Turnus with his spear, but hesitates to slay him till he catches sight of Pallas's baldric on Turnus's shoulder.

887. *contrā*: sc. *Turnum*. Vss. 791-886 are parenthetical, interrupting the main story.

889. *deinde* seems to refer to 783-785, 789, and to = 'thereafter,' i.e. after recovering your sword. Aeneas is tauntingly saying, 'why are you delaying your attack now, after this miraculous assistance? in fact, why are you even retreating?'

891-893. The conclusion to these vss., 'nevertheless you can not escape

me,' is left to Turnus's imagination. *tēte*: a strengthened form of *tē*; cf. the nom. *tūle*. In other cases *tū* is strengthened by *-met*; cf. *egomet*.

894. *caput quassāns*: as in VII. 292.

898. *arvis* is a dat. of interest, involving personification, 'for the welfare of the fields.'

899. *subirent* is a cond. sent. of the type *subeant* (*si cōsentur*), made to apply to past time; see G. 596, 2.

900 is in appos. with *lēctī bis sex*, 'frames such as,' etc., i.e. 'with such (weak) frames as,' etc.

901, 902. *torquēbat*: conative impf. *altior insurgēns*: cf. *altior exurgēns*, XI. 697. Note the prefix; he draws himself up in order to throw his weight into the stone. *hērōs*: emphatic by position, as in I. 196 (see n. there); freely, 'with all a hero's prowess.'

- tollentemve manū saxumque immāne moventem;
 905 genua labant, gelidus concrēvit frigore sanguis.
 Tum lapis ipse viri vacuum per ināne volūtus
 nec spatium ēvāsīt tōtum neque pertulit ictum.
 Ac velut in somnīs, oculōs ubi languida pressit
 nocte quiēs, nēquīquam avidōs extendere cursūs
 910 velle vidēmur et in mediīs cōnātibus aegri
 succidimus (nōn lingua valet, nōn corpore nōtae
 sufficiunt vīrēs, nec vōx aut verba secuntur),
 sic Turnō, quācumque viam virtūte petivit,
 successum dea dīra negat. Tum pectore sēnsūs
 915 vertuntur variī; Rutulōs aspectat et urbem
 cunctāturque metū tēlumque instāre tremēscit
 nec, quō sē ēripiat, nec, quā vī tendat in hostem,
 nec currūs ūsq̄am videt aurīgamve sorōrem.
 Cunctantī tēlum Aenēās fātāle coruscat
 920 sortītus fortūnam oculīs, et corpore tōtō
 ēminus interquet. Mūrālī concita numquam
 tormentō sic saxa fremunt, nec fulmine tantī
 dissultant crepitūs. Volat ātri turbinis instar
 exitium dīrum hasta ferēns ōrāsque reclūdīt

905. *genua*: for scansion see §240.

906. *ipse*, 'too,' 'also'; the stone shares in Turnus's weakness. *vacuum* . . . *volūtus*: i.e. though there was no external force to check its flight.

909. *extendere*, 'ply,' 'pursue.'

911, 912. *corpore*: coll. sing. in local abl., 'in our bodies'; the dat. would have been more natural. *secuntur*, 'attend (our effort),' 'come at our bidding.'

913. *quācumque* (sc. *parte*), 'how-ever'; lit., 'wherever.' *viam*: i.e. an opening, a chance to attack Aeneas.

914, 915. *dea dīra*: the fury sent by Jupiter to Juturna; see on 842. *vertuntur* is a middle voice, 'revolve,' 'whirl.'

916. *tēlum* . . . *tremēscit*, 'notes

in terror that the spear is pressing him sore'; for the constr. cf. *stupet* . . . *cernere*, 707-709, with note.

919. *cunctantī* (sc. *ei*) is dat. with *coruscat*, which here = *minātur*.

920. *sortītus* . . . *oculis*: lit., 'having first allotted himself success with his eyes,' i.e. having marked the point where his spear could pierce his enemy's armor and win for himself success.

921-923. *mūrālī* . . . *tormentō*: a machine for destroying walls, like the *ballista* or the *catapulta*; Caca. B. G. iii. 4, talks of *falcēs mūrālēs* as used for the same purpose. *nec* . . . *crepitūs*, 'nor through (the discharge of) the thunder do peals so grievous leap apart'; Milton wrote of 'bursts of thunder.'

lōrica et clipei extrēmōs septēmplicis orbis: 925
 per medium stridēns trānsit femur. Incidit ictus
 ingēns ad terram duplicatō poplite Turnus.
 Cōnsurgunt gemitū Rutulī, tōtusque remūgit
 mōns circum, et vōcem lātē nemora alta remittunt.
 Ille humilis supplexque oculōs dextramque precantem 930
 prōtendēns, 'Equidem meruī nec dēprecor,' inquit;
 'ūtere sorte tuā. Miserī tē sī qua parentis
 tangere cūra potest, ōrō (fuit et tibi tālis
 Anchīsēs genitor), Daunī miserēre senectae
 et mē seu corpus spoliātum lūmine māvīs 935
 redde meis. Vicisti, et victum tendere palmās
 Ausoniū vīdēre; tua est Lāvīnia coniūnx;
 ulterius nē tende odiis.' Stetit ācer in armīs
 Aenēās volvēns oculōs dextramque repressit,
 et iam iamque magis cunctantem flectere sermō 940
 coeparat, infēlix umerō cum appāruit altō
 balteus et nōtis fulsērunt cingula bullis
 Pallantis puerī, victum quem vulnere Turnus
 strāverat atque umeris inimicum insigne gerēbat.
 Ille, oculis postquam saevi monumenta doloris 945

925. lōrica . . . clipei: the order here is the reverse of the natural one, to emphasize the effectiveness of the stroke; the spear goes even through the lōrica! See also on *referēs* . . . *ibis*, II. 547. extrēmōs . . . orbis, 'the edge of the circular layers.'

930, 931. oculōs . . . prōtendēns: cf. *tendēns* . . . *lūmina*, II. 405, 406, with note.

932-934. miserī . . . parentis: obj. gen. with *cūra*, 'regard for.' fuit . . . genitor, 'you too (et) had a father in like plight.' tālis: i.e. as old and as anxious as my father is now.

935, 936. mē . . . meis: i.e. either spare my life or at least, after you have slain me, give back my body to my kin.

938, 939. ācer in armīs, 'a fiery warrior'; lit., 'fiery in the midst of,' etc. A contrast is intended between this phrase and 939; in appearance he is a fiery, hostile warrior; in action he hesitates to do the things such a warrior would naturally do.

941. infēlix, 'ill-omened,' 'fatal.' The ancients seem to have felt that what was given by an enemy or was taken from him was apt to bring ill luck.

942, 943. cingula . . . pueri: cf. x. 495-505.

944. inimicum insigne may=(1) 'a decoration won from a foe,' (2) a 'decoration hostile (to himself),' or (3) both ideas may be intended at once. See on *longam*, I. 703.

exuviâsque hausit, furiis accensus et irâ
 terribilis, 'Tunc hinc spoliis indute meorum
 eripiâre mihi? Pallâs tē hoc vulnere, Pallâs
 immolat et poenam scelerâtō ex sanguine sūmit.'
 950 Hōc dicēns ferrum adversō sub pectore condit
 fervidus; ast illi solvuntur frigore membra,
 vitæque cum gemitū fugit indignâta sub umbrâs.

947-949. *hinc* and *mihi* reinforce each other. *indute*: grammatically, the nom. would be possible, but (1) it would be unmetrical, and (2) the voc. ('o man decked,' etc.), is more emotional and emphatic. *meorum*, 'won from,' etc.; the pl. is an exaggeration. *eripiâre* is a true middle voice. *immolat*: a strong verb; Turnus is a vic-

tim required by justice. 940-949 constitute a fine tribute to Aeneas; he is ready to spare his bitterest foe, till grief for one he had known but a short time makes him relentless.

951. *solvuntur* . . . *membra*: nearly as in l. 92; see notes there.

952. *vita* . . . *umbrâs* = xl. 222; see notes there.

INDEX

In this Index the abbreviations *f.*, *m.*, *n.*, *intr.* and *tr.* are used as they are in the Vocabulary. + sometimes = 'construed with'; (?) following a reference means that two explanations are given in the note referred to, so that the interpretation is not altogether certain, *vs.* = 'compared with,' or 'distinguished from,' *ibid.* = 'in the same place,' i.e. in the passage last referred to. For all other abbreviations see p. 108.

The Index has been made sufficiently comprehensive, it is hoped, to give the student easy access to all matters of importance discussed in the Introduction or the Notes. For the sake of completeness references have at times been added to passages, even though the topic is not discussed in the notes on such passages; such references are usually enclosed in brackets.

a final in nom. sing., declension 1, *animd.*, xii. 648.

ab-, force of, i. 108.

ab, prep., in expressions of time and place, ii. 87; with words denoting inanimate things personified and so viewed as agents, iii. 533; *a tergo*, i. 186.

ABBREVIATIONS in this book, p. 108, note above, preceding Index, and p. 1 of Vocabulary.

abiete—a spear with shaft of firwood, xi. 667; trisyllabic, §240, ii. 16, v. 663, xi. 667.

ABLATIVE: see CASES, V; FORMS, I, 1, (c), I, 5, (c).

abneg+infin., ii. 637, §161.

ABRUPT LANGUAGE gives power, ii. 390; token of emotion, i. 237, ii. 2-6.

abscondo, force of, iii. 291.

ABSTRACT for concrete: see METONYMY, 7.

ABSTRACTIONS, worshiped by Romans, §269.

ABSTRACT NOUNS, Latin weak in, *motus* . . . *fluctus*, i. 135.

ab usque—asque ab, vii. 289.

ac: see atque.

acanthus, used as pattern in embroidery and sculpture, i. 640.

accestis, form, §105, i. 201.

accido, of bad fortune, i. 96.

accingo, intr., ii. 235 (§139); archaic pass. infin. *accingier*, §102, iv. 493.

accipio (sc. *animis*), 'mark', iv. 611; 'welcome', i. 289, vi. 393, vi. 412; 'receive' an omen, xii. 260.

ACCUSATIVE: see CASES, IV.

acer, of fear, 'harrowing', i. 362; *acer in armis*, xii. 938; *acer ecus*, 'charger', 'war-horse', i. 444; epithet of a bow, ix. 665.

acerbus, of premature death, vi. 429.

ACHATES, armor-bearer of Aeneas, i. 188; characterized as *fidus*, i. 188, §192.

Acheron, the powers of the underworld, vii. 91.

ACHILLES, foremost champion of the Greeks before Troy, i. 468, bitter foe of Troy, i. 30, i. 458, foe of the Greeks also, i. 458; slays Penthesilea and Memnon, i. 490.

Achilli, gen. sing., i. 30, etc., §97.

acies, 'eye', iv. 643; 'vision', vi. 200.

ACTIUM, games at, founded by Augustus, iii. 280; victory at, commemorated by Augustus, iii. 504, 505; battle of, §§1, 12, described on Aeneas's shield, viii. 675-713, §67.

ad, 'at', 'among,' *ad costas*, xi. 817,

ad superos, vi. 481; 'against', ii. 443; 'according to', 'in unison with', v. 834; position of, §210, iv. 257; *ad auras*, 'upwards': see *aura*.

ad auras: see *aura*.

addico, 'adjudge', iii. 653.

addo, 'put on', v. 817; + *infin.*, viii. 637; *Teucri addita luno*, vi. 90.

adduco, 'draw home', 'strain', *adductis* . . . *lacertis*, v. 141 (cf. ix. 402), *adducto* . . . *arcu*, v. 507, *adducta sagitta*, ix. 632, *adductis* . . . *habentis*, xii. 622.

adeo, force of, iv. 96; emphasizes numeral adj., iii. 203; emphasizes pronoun in predicate, vii. 427.

adfecto, force of, iii. 670.

adgredior+infin., ii. 165.

adigo+infin., vi. 696.

ADJECTIVE:

1. Forms of: (a) made directly from proper name, *Lyacus*, i. 686, *Sychaeo*, iv. 552; (b) comparative forms of, strengthened, *ante* . . . *immanior omnis*, i. 347; (c) superlative forms of, strengthened, *ante alios pulcherrimus omnis*, iv. 141, vii. 55, *primus ante omnis*, ii. 40, v. 401, 402; *iustissimus unus*, ii. 426; (d) positive strengthened so that it really—a superl., *felix una ante alias*, iii. 321.

2. Force and use of: (a) Adj. compounded of *in*, 'not', and pf. pass. participle=adj. *in-bilis*, v. 591, v. 681.

(b) Adj. denotes only part of the noun: *prima*, i. 541; *interior*, i. 637; *summis*, ii. 460; *summa*, ii. 463; *summo*, iii. 22; *prima*, iii. 426; *postrema*, iii. 427; *primi*, v. 506; *primam*, vi. 810; *summa*, x. 476; *longo*, x. 769; *diversa*, xii. 742; *extremos*, xii. 925.

(c) Adj. carries main thought (cf. n. on *motos* . . . *fluctus*, i. 135); *reduces socios*, i. 390; i. 589, 590; i. 662; *degenerem* . . . *Neoptolemum*, ii. 549; iii. 352; *acri* . . . *equo*, iv. 156, 157; *contraria*, iv. 628; iv. 693, 694; v. 263, 264;

v. 466; vi. 267; ix. 447; *intactum*, x. 504; *ima* . . . *terra*, x. 615, 676; xii. 242, 243; *infecto foedere*, xii. 286; *conscia virtus*, xii. 668; *alta* . . . *radice*, xii. 787.

(d) Adj. used as formulaic epithet: §192; *pius* of Aeneas, i. 220, iv. 393, v. 26, v. 418, vi. 176, x. 591, x. 783; *fidus*, of Achaetes, i. 188 (cf. vi. 158).

(e) Adj. as proleptic epithet: §193; *diversos*, i. 70; *clausum*, i. 311; *furentem*, i. 659; *medius*, i. 682; *lamentabile*, ii. 4; *obscurus*, ii. 135; *inmensam*, ii. 185; *caecos*, ii. 357; *inertia*, ii. 364; *spumens*, ii. 419; *sterilis*, iii. 141; *latentia*, iii. 237; *secundos*, iii. 455; *ingentem*, iii. 462; *opaci*, iii. 508; *labantem*, iv. 22; *totalis*, iv. 104; *oblita*, iv. 528; *submersum*, v. 125; *palantis*, v. 265, xi. 734; *terni*, v. 580; *lacta*, v. 816; *natantia*, v. 856; *furenti*, vi. 100; *atra*, vii. 329; *laxos*, viii. 708; *spumantem*, ix. 103; *diversa*, ix. 623; *mediam*, ix. 750; *stringentia*, x. 331; *incautum*, x. 812; *arrectum*, x. 892; *atrius*, xi. 810; *rostrum*, xii. 187; *flam*, xii. 773.

(f) Adj. as transferred epithet: §194; *memorem*, i. 4; *asperrima*, i. 14; *maestum*, i. 202; *velitolum*, i. 224; *tristis*, i. 238; *triste*, ii. 184; *obscurum*, i. 411; *ater*, i. 511; *flagrantis*, i. 710; *virgineas*, ii. 168; *sera*, ii. 573; *acceleratas*, ii. 576; *crudelis* . . . *avarum*, iii. 44; *incipit*, iii. 47; *fessis*, iii. 145; *labente*, iii. 281; *concordia*, iii. 542; *crudo*, v. 69; *apricis*, v. 128; *contenta*, v. 518; *cito*, v. 610; *soporatum*, v. 855; *atri*, vi. 127; *undantia*, vi. 218; *pallentes*, vi. 275; *securus*, vi. 715; *infectum*, vi. 742; *fumida*, vii. 76; *opaca*, vii. 84; *undantia*, vii. 463; *rostrata*, viii. 684; *constructus*, ix. 326; *biforem*, ix. 618; *iussu*, x. 44; *vigilantia*, xi. 654. See also VERB, i.

(g) Adj.=adv.: §195; (1) general cases: *adversus*, I. 103, II. 416, VI. 684; *Alpini*, IV. 442; *alter*, VI. 713; *alternus*, III. 423, V. 584, XI. 426; *altus*, I. 200, VI. 9; *anticus*, I. 12; *castus*, III. 409, VI. 402; *certus*, V. 2, IX. 96; *caeter*, II. 388, V. 162, VI. 541; *dispersus*, X. 406; *diversus*, II. 298, V. 166, IX. 416; *extremus*, IV. 179; *ferus*, IV. 466; *gratissima*, II. 260; *gravis*, V. 178, V. 387, V. 447; *imius*, X. 785; *inanis*, IV. 449; *infensus*, II. 72; *ingens*, III. 62; *largior*, VI. 640; *medius*, I. 348, IV. 61, IV. 204; *multus*, II. 397; *nocturnus*, IV. 303, IV. 490, VI. 252; *nullus*, IV. 232; *oblicus*, V. 274; *omnis*, I. 180; *par*, V. 580; *plurimus*, I. 419, XII. 690; *praeceps*, V. 254; *primus*, I. 613, I. 737, V. 66; *rapidus*, I. 644; *secretus*, IV. 494, VIII. 610; *scrus*, V. 524; *splendidus*, I. 637; *suditus*, III. 225; *sublimis*, I. 415, VI. 720, I. 250; *tertius*, III. 645; *turbidus*, IX. 57; *vanus*, I. 392; *verus*, II. 78; *violentus*, VI. 356; *volatile*, VIII. 694; (2) In pred. with prtepl: §195, end; *lenis crepitans*, III. 70; *arduus attollens*, V. 278; *gratior* . . . *veniens*, V. 344; *ostentans arduus*, V. 567; *creber* . . . *adaptans*, V. 764; *surgens* . . . *altus*, IX. 30; *arduus insurgens*, XI. 755.

(h) Adj.=noun: §196, 2; (1) In sing., *recta*, I. 604; *supremum*, II. 630, *laevum*, II. 603, IX. 631; *diverso*, III. 232; *pravi* . . . *veri*, IV. 188; *tranquillo*, V. 127; *praeceps*, II. 460, VI. 578; (2) In pl., *brevia*, I. 111, *inculta*, I. 308, *deserta*, I. 384, *strata*, I. 422, *extrema*, I. 577, *angusta*, II. 332, *opaca*, II. 725, *aerula*, III. 208, IV. 583, *prima*, V. 104, V. 338, *lubrica*, V. 335, *ardua*, V. 695, *laeva*, V. 825, *secretata*, VI. 10, *obscuris vera*, VI. 100, *convexa*, VI. 241, VI. 750, *opaca*, VI. 633. *avia*, IX. 58, *medus*, X. 407.

(i) Adj., proper,=gen. of noun: §191; *Scyllaeam*, I. 200; *Typhola*,

I. 665; *Hectorea*, I. 273; *Hectoreum*, II. 543; *Phineia*, III. 212.

(j) Adj., common,=gen. of a noun: *nauticus*, III. 128, *hostilem*, III. 322, *regia*, VII. 56; =subjective gen.: *maternis*, XII. 107, *Vulcania*, XII. 739; =objective gen.: *feminea*, II. 584, *fraterna*, IV. 22, *patriae*, X. 824.

(k) Adj.=a clause: (1)=a causal cl., *memor*, I. 23, *maximus*, I. 521, *non ignara mali*, I. 630, *pauper*, II. 87, *consciis*, II. 90, *ignaros*, II. 384, *Phoenissaeam*, IV. 348, *fecit*, V. 717, *subtilis*, VI. 414, *virum* . . . *maximus*, X. 312; (2)=an advers. cl., *acer*, I. 208, *impar*, I. 475, *fecsum*, III. 710, *tuta*, IV. 298, *absens*, IV. 83, IV. 384, *invalidus*, VI. 114, *insontes*, VI. 435, *exiguam*, VI. 493, *immanem*, VII. 305, *antiquam*, VII. 306, *velocem*, XI. 760.

3. Syntax of: (a) Adj., In positive degree, +partitive gen.: *lectis equitum*, IX. 48.

(b) Adj. of fulness+abl.: with *fetus*, I. 51, II. 238; with *creber*, I. 85, V. 459, 460.

(c) Adj. In pred.: *memores*, I. 543; *cavae*, II. 53; *felices*, III. 493; *rorantia*, III. 567; *incerta*, IV. 110; *libera*, XII. 74. See also ADJECTIVE, 2, (g), (2).

4. Position of: see ORDER OF WORDS, 4, 5, 6, 7, 8, 9, 12.

5. Adjectives, coordinate, joined by *et*, II. 700.

adoquifur, scansion of, IV. 222, §243. *adnuo*, 'grant', XII. 187.

adoleo, 'render generously', III. 547; 'kindle', VII. 71.

ADOPTED PERSON takes name of adopter, p. 12, footnote.

ADRIATIC, navigation of, dangerous, I. 243.

adsto, 'allight', I. 301, VI. 17.

adsuetus, as middle, + acc., VII. 806.

adsurgo, of rising to deal death stroke, X. 797.

ADULTERY, punishment of, VI. 612.

advena, 'adventurer', IV. 591, XII. 261

ADVERB:

(a) modifies verbal noun: *late regem*, l. 21.

(b) in attributive position=adj., *longe*, l. 13; *super*, iii. 489, iv. 684; *porro*, vi. 711; *quondam*, xi. 819.

(c) with *videor* or *esse*, *temere est visum*, ix. 375; *macte virtute*, ix. 641.

ADVERSATIVE RELATIVE CLAUSE, subj. in: see MOODS, II., 4, (c), (2).

adversus—an adv., l. 103, ii. 416, vi. 684; remarks on force of, l. 166, l. 420, iii. 287, iv. 701, v. 477, v. 504, vi. 279, vi. 418, vi. 755, x. 571, xi. 719, xii. 307.

adverto, 'mark', 'note', ii. 712, iv. 116.

adytum *vs.* templum, ii. 404.

Aeacides, said of king Perseus (?), vi. 839.

aecus, 'kind', 'friendly', vi. 129.

aeger, 'fainting', 'exhausted', ii. 566, iii. 140; of breathing, 'labored', v. 432.

aegle, §279; ii. 616, viii. 435; worn by Pallas, ii. 616, viii. 435.

AENEAS, story of, long familiar to Romans, l. 1; wounded before Troy by Diomedes, l. 98; escapes from Troy, §52; meets Dido, §53; quits Carthage, §56; a man of Fate, l. 2, l. 382, iii. 5, iii. 9; *pietas* of, §62, vi. 403 (see also *pietas*, *pious*); gets Penates, etc., from spirit of Hector, ii. 296, 297, from Panthus, ii. 320, 321; bears the Trojan gods (Penates, etc.) from Troy, iii. 12, iii. 148-150, iv. 598; brings gods with him to Italy, l. 6, xii. 192; reaches Italy, §56; visits Sibyl, §56; sees Anchises in underworld, §56; wars of, in Italy, l. 5; career of, in Italy, l. 7; marries Lavinia, l. 7; stays three years in Italy before the founding of Lavinium, l. 266, l. 7; conquers the Rutuli in Italy, l. 266; warlike prowess of, *palantis*, v. 265, *agmina*, x. 318; is con-

queror and lawgiver, §§62, 63, l. 264; has armor-bearer like Homeric heroes, l. 188; shield of, viii. 626-728; disappears from mortal sight in Italy, *ante diem*, iv. 620, *sacrum*, vii. 797; last seen on banks of Numicius, vii. 797; ferocity of, *non . . . lambent*, x. 557-560; embodiment of spirit of Rome, §62.

AENEAS *vs.* Turnus, §63.

AENEID, §§39, 42; composition of, §§48, 49; composed first in prose, etc., §49; published after Vergil's death, §50; incomplete, §§48, 50; incomplete verses in, §49; inconsistencies in, §49; an epic poem of imitative type, §§76, 77, l. 1; story of, §§51-57; falls into two parts, §73, l. 1, vii. 44, 45; intimately related to Augustus's government, §1; purpose of, and three elements in, §58; national element in, §§59-63, l. 33, xii. 703, xii. 835, 836; religious element in, §§66-68, l. 33, *celebramus*, iii. 280, *libens*, iii. 438, *acceptis*, iii. 544, *in morem*, v. 556, *more . . . averti*, vi. 223, 224, *salvos . . . Lupercos*, viii. 663, *agens . . . dis*, viii. 678, 679, viii. 685-688, *omnigenum . . . Minervam*, viii. 698, 699, viii. 714; glorification of Augustus, §§64, 65; want of city. keynote of, l. 437, l. 522, ii. 294, 295, iii. 494, v. 617, v. 631; gods in, §271; text-book among Romans, §§73, 80, 314; imitated by Dante, Tasso, Ariosto, Camoens, Schiller and by English poets, §81; merits of, §78; originality of, §§84, 74, 75; success of, §§79-81; recent criticisms of, §§84, 85.

AEOLIDES, title of Ulixes, vi. 529.

AEOLUS, king of the winds, l. 52-83.

aequo, 'keep pace with', vi. 263.

aequor defined, v. 456.

aer in gen.=adj., 'misty', vi. 587:

aec. *acra*, l. 300.

aera, 'bronze plates' of a helmet, ix.

809, of a shield, x. 336 (cf. *aerea suta*, x. 313).

aes, type of indestructibility, l. 295.

aether, 'pure dazzling air', vl. 640;

acc. *aethera*, l. 379, vii. 65.

AGENCY, dative of: see CASES, III, 3.

age, agite, paves way for another

imp., l. 627, l. 753, iii. 462, iv. 223.

agito, a hunter's word, ii. 421.

agger, force of, v. 44, v. 273;

'rampart', vi. 830.

agmen, 'march', 'movement', of ser-

pents, ii. 212, v. 90, 'play' of

oars, v. 211; 'current' of stream,

ii. 782; of regular order (opposed

to *turba*), l. 393 (cf. l. 186), xii.

248, 249.

ago, in personal pass. constr., poetic

use, l. 574; *sese . . . agebat=*

ibat, vl. 337; 'set in motion', ix.

814; *testudinem agere*, ii. 441;

'plague', 'scourge', vl. 379. See

age.

AGREEMENT:

1. Of verb: (a) sing. verb

with several subjects: *insequitur*,

i. 87, *imminet*, l. 165; *parta (est)*,

ii. 784; *aperitur*, iii. 275.

(b) Pl. verb, with collective

noun in sing. as subject: l. 212;

pars . . . mirantur, ii. 31, 32 (cf.

xii. 277, 278).

(c) Sing. and pl. combined, in

one passage, with collective noun

in sing. as subject: *pars stupet*

. . . *et . . . mirantur*, ii. 31, 32;

ruit certantque, ii. 63, 64; *ruit*

. . . *complant*, iii. 675, 676.

(d) Shift from sing to pl.,

prendimus, vl. 61.

(e) Pl. verb due to change in

thought, *ruunt*, xl. 673.

2. Of adjective: (a) n. pl.

for sing. in pred., *nota (sunt)*, l.

680; (b) in certain phrases, *summi*

fastigia tecti, ii. 302, *summi fas-*

tigia culminis, ii. 458, *summi cul-*

mine tecti, iv. 186.

3. Of participle: pl. m., with

collective noun in feminine sing.:

pars . . . parati, v. 108, *manus*

. . . *passi*, vl. 660.

4. Miscellaneous: Sing. due to

shift in thought or to confusion,

litore, iii. 419, *qualis*, ix. 102.

5. See also GENDER.

AGRICULTURE esteemed by Romans,

§§22, 47.

AGRIPPA, M. VIPSANIUS, friend and

schoolmate of Augustus, §10,

helps Augustus to beautify Rome,

§18.

-AI, gen. sing in: see FORMS, I, 1,

(a).

AIR AND FIRE identified by ancients,

vigor, vl. 730; air and light identi-

fied, iii. 600, vl. 363; air called

'liquid' by the poets, vl. 16, vl.

202.

alacris, nom. sing. m.,=*alacer*, v.

380 (cf. also vl. 685).

alae, of huntsmen, iv. 121.

ALBUNEA, grove and oracle of, §290,

vii. 82-91.

aliquis, force of, iv. 625; 'some

measure of', l. 463.

allus, in incorrect expression, *alias*

animas, vl. 411.

ALLITERATION: §223; l. 421; l. 493;

double, l. 562; ii. 84; ii. 361, 362;

iii. 412; iv. 216; ix. 89; ix. 840,

341.

alma, 'life-giving', 'quickenning', l.

618.

ALTARS, fires on, iii. 279, vii. 71;

garlands on, iv. 202 (cf. l. 417);

place of sanctuary, l. 349;

touched during the taking of an

oath, iv. 219, vl. 124, xii. 201;

erected to dead, iii. 63, 64, iii. 305,

v. 48, v. 86.

alter, 'the other of two', l. 544;

'second', iii. 86, vii. 321; in com-

parisons and contrasts, l. 544.

alternus=an adv., iii. 423, v. 584,

xl. 426.

altus, 'high', of cities, l. 7; 'exalted',

x. 374, xl. 797; 'intense' (?), l.

209;=*sublimis*+instr. abl., *altus*,

xii. 295.

- alveo, scansion of, vl. 412, vii. 303, §248.
- AMAZONS, appearance of, xl. 649, xl. 803 (cf. l. 490-493); cut of, described, p. 5; allies of Troy, l. 490; skilful archers, v. 311.
- ambiguae, 'waverling', v. 655.
- ambas=*duas*, vl. 540.
- amblo, 'approach', 'cozen', iv. 283, vii. 333.
- amens animi, iv. 203.
- amittébāt, scansion of, v. 853, §242.
- amo, of 'hugging' a shore, v. 163.
- amor, 'love charm', iv. 516; -infin., ll. 10; scanned *amôr*, xii. 668, §242.
- Amphitheater, etc., floor of, v. 336.
- amplius, constr. after, when *quam* is omitted, l. 683.
- AMYCLAE, story of, x. 564.
- an, (a) used merely to separate single questions, xii. 636.
- (b) in single questions=*num*, v. 28.
- (c) *an* . . . *an*, l. 329, x. 681-683.
- (d) *ann*=*an*, vl. 864.
- ANACHRONISMS: in reference to anchors, l. 169, to biremes, l. 182, to boiled meat, l. 213, to tents, l. 469, to scaling ladders, ll. 442, to battering rams, ll. 492, in use of *barbaricus*, ll. 504, in reference to a formal siege, ll. 52, ix. 598, to astrology, ll. 360, to triremes, v. 119, in use of *quondam*, ll. 704, v. 865; in use of names of places, *Lavinia* . . . *litora*, l. 2, 3, *portus* . . . *Vellnos*, vl. 366. See also on ll. 689.
- ANACOLUTHON (i. e. interruption of proper grammatical structure): *Martem indomitum*, ll. 440; *Nautes* . . . *isque*, v. 704-708 (see n. on latter vs.); *illa*, vii. 787; *phaleras* . . . *cingula*, lx. 359, 360; *me*, ix. 427; *at* . . . *vtrosque*, lx. 702, xl. 753-756; *reges*, xii. 161. See also CONFUSION, (a).
- ANAPHORA, *tu* . . . *tu* . . . *tu*, l. 78, 79; *ubi* . . . *ubi* . . . *ubi*, l. 99, 100; *ut* . . . *ut* . . . *ut*, l. 486;

- unde* . . . *unde*, l. 743; *hic* . . . *hic* . . . *hic* . . . *hic*, ll. 29, 30; *nunc* . . . *nunc* . . . *nunc*, iv. 376, 377.
- anceps, 'irresolute', ll. 47.
- ANCHISES, consort of Venus, §52: has gift of divination, ll. 687; deified after death, *divini*, v. 47.
- adytis*, v. 84; prayers to, for winds, v. 59; spirit of prophecies to Aeneas, §311.
- ANCHORS not known in Trojan times: l. 169. See ANACHRONISMS.
- ANCIENT PEOPLE thought of as better than later, x. 792.
- ANDES, Vergil born near, §35.
- Androgeo, Greek gen. form, vl. 20.
- animā, nom. sing., xii. 648; 'shade', 'spirit', vl. 884; in pl. 'lives', x. 376, 'spirit' of one person, v. 81.
- anima mundi, philosophical doctrine of, *spiritus* . . . *alut*, vl. 726.
- mens*, vl. 727; *ollis* . . . *seminibus*, vl. 730, 731, *aurai* . . . *ignem*, vl. 747.
- ANIMALS, DRAUGHT, how yoked, ll. 113.
- animus vs. mens, ll. 316, 317; *animi*, loc.: see CASES, VII, (c); in pl. 'courage', ll. 386, *animis*=*animose*, xl. 438, 'pride', iv. 414, 'spirit', vl. 782; *animum reflecto*=*animadverto*, ll. 741; *animis adverto*=*animadverto*, ll. 712.
- annus, 'time of year', 'season', vl. 311.
- ante, adv., 'betimes', l. 673, x. 385: 'else', 'otherwise', vl. 52; 'first', xii. 680; semipleonastic after *prius*, iv. 24-27.
- ante, prep.: (a) *ante diem*, 'prematurely', iv. 620, iv. 697.
- (b) *ante omnis*, *ante alios* used to strengthen (1) a positive adj. *felix una ante alias*, ll. 321, *ante omnis pulcher*, v. 570, *ada ante alias* . . . *sola*, xl. 821, (2) a comp., *ante immanior omnis*, l. 347, (3) a sup., *ante alios pulcherrimus omnis*, iv. 141, vii. 55.

primus . . . *ante omnis*, II. 40, v. 491, 492.

ANTECEDENT, (a) omitted, (*etiam*) *quem*, IV. 598; (*eos ipsos*) *quos*, IV. 545.

(b) incorporated in rel. clause: see ORDER OF WORDS, 15.

(c) attracted to relative, *urbem quam*, I. 573.

(d) seldom has modifiers beside the rel. clause, *ignotum*, II. 59.

(e) to be found in thought of preceding sentence, *unde*, I. 6, *quo*, III. 604, *quod*, VI. 97.

ante diem: see *ante*, prep.

ante omnis, used to strengthen adjectives: see *ante*, prep.

ANTENOR, I. 242.

antequam, parts of, separated, I. 192, 193 (cf. III. 384-387).

Anticipation of the sequel: *nequitiam*, II. 515, VII. 652, IX. 364; *longe servet*, II. 711 (see on II. 716); *deus*, V. 841; *tamen*, IX. 315.

antiqua, 'dear old', II. 635.

ANTONY, MARK, *magister equitum* of Caesar, §2; in control at Rome after Caesar's death, §4; gains Macedonia, later Gallia Cisalpina as his province, §4; opposed by Cicero and Senate, §5; besieges D. Brutus at Mutina, §6; withdraws across Alps and joins Lepidus, §6; goes to East and meets Cleopatra, §9; marries Octavia, §9; defeated at Actium, §12; suicide of, §12.

anus=adj., *vetus*, VII. 419.

aperit, 'makes a way through', I. 146; *aperitur*, 'looms up to view', III. 275.

apex, 'tongue' of fire, II. 683.

APODOSIS: see CONDITIONAL SENTENCES, 7.

APOLLO builds walls of Troy, II. 670; oracle of, at Delphi, III. 92. Is long haired, IV. 148, I. 740, §281; wears arms, IV. 149; presides at Cumae, VI. 9, 10; temple erected to, by Augustus, in Rome, VI. 69, VIII. 720, §18; games in honor of, at Rome, VI. 70; games in honor

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CASES.

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660; *egressis*, II. 718; *Aulo*, III. 28; *sacris*, III. 112; *tectis*, III. 134; *membris*, III. 137; *Iovi*, 'out of deference to', etc., III. 279; *avo*, 'in honor of', etc., v. 550; *lacrimis*, III. 305; *mihi*, v. 162; *nobis*, v. 389; *trementi* (*et*), v. 431; *Neptuno*, 'in honor of', etc., v. 640; *consiliis*, v. 712, v. 749; vi. 75; *furanti*, vi. 100; *tibi*, vi. 149; *rebus*, vi. 196; *illi*, vi. 473; *misericis*, vi. 736; vi. 783; vii. 649; *cui*, ix. 347; *vesano* . . . *Ligeri*, x. 583, 584; *cui*, 'in honor of', etc., xi. 786; *Ebyeo*, xii. 299; *superis*, xii. 647; *arvis*, xii. 898.

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4. Of limit of motion: (a) in literal expressions of motion: *inferret* . . . *Latii*, i. 6; *appulsi oris*, i. 377, III. 338; *adnavimus oris*, i. 538; *includunt* . . . *lateri*, II. 19; *demisere neot*, II. 85; *demittimus Orco*, II. 398, *misertis Orco*, ix. 785; *lateri* . . . *abdedit*, II. 553; *caelo* . . . *tetendit*, II. 688; *it clamor caelo*, v. 451; *Udo* . . . *focis*, III. 177, 178; *venit medio*, III. 417; iv. 392; iv. 613; *descensus Averno*, vi. 126; *caelo* . . . *educere*,

vi. 178, II. 186; vi. 297; *terrae decelerat*, x. 546; *deturbet terrae*, x. 555.

(b) in other expressions: *alto prospectens*, i. 126, 127; *prospectum* . . . *pelago*, i. 181; i. 226; *effusi lacrimis*, II. 651.

5. Of purpose: (a) general examples: §123; *optare locum tecto*, i. 425; *collectam exilio*, II. 798; *optavit* . . . *locum regno*, III. 109; *bello*, III. 540; *epulis*, vi. 599; (b) double dat. construction: *excidio Libyae*, i. 22; *hospitio Teucris*, i. 299; *auxilio sibi*, v. 686; *nullis* . . . *exilio*, ix. 315, 316. See also under *cordi*.

6. Of association, etc.: (a) with verbs: §124; with *furo*, i. 107; with *tungo*, i. 408; with *misceo*, i. 440, III. 557, vii. 432; with *permisceo*, i. 488; with *concurro*, i. 493; with *simulata*, III. 349; with *pugno*, iv. 38; with *necto*, iv. 239; with *socio*, vii. 96; (b) with adjectives: §125; with *facilis* and *adfabilis*, III. 621; with *dexter*, iv. 294 (cf. with *suetus*, *adsuetus*, v. 301, v. 414, ix. 607).

7. With compound verb: *sco-pulo* . . . *infatit*, i. 45; *aris inponit*, i. 49; *inlidit* . . . *vadis*, i. 112; *ossibus impilcet ignem*, i. 660.

8. With compound adj.: *cui* . . . *obvia*, i. 314; *sibi* . . . *conscia*, i. 604; *conscius* . . . *conubilis*, iv. 167, 168.

9. With various verbs:

(a) *cunctanti telum* . . . *coruscet* (=minatur), xii. 919.

(b) *evadere* (=se subducere) *pugnae*, xi. 702.

(c) with *fido*, *confido*, II. 402.

(d) *lateri ingemnant*, v. 434.

(e) *linquere* (=dedere) *terrae*, v. 795.

(f) *mittamus* (=inmittamus) *funera Teucris*, xii. 629.

(g) *cadis onerarat (=dederat)*, l. 195.

(h) *tumulo referunt sollemnia*, v. 605.

(i) *reponunt robora navigis*, v. 752, 753.

10. Predicate: *curae* . . . *habet*, iv. 521.

IV. Accusative:

1. Of limit of motion; §127: *Italiam* . . . *litora*, l. 2, 3; *locos*, l. 365; *alias* . . . *oras*, l. 512; lll. 601; *limes*, l. 696 (cf. *tumulum* . . . *sedem*, ll. 742, *finis Italos*, lll. 440); in all these passages there is a verb of motion.

2. Of effect: (a) in general: §§128, 129; *stringere remos*, l. 552; *quietem intrigat*, l. 691, 692; *intexunt* . . . *costas*, ll. 16; *rumpit vocem*, ll. 129, lll. 246; *rumpebat* . . . *questus*, iv. 553; *rumpunt aditus*, ll. 494; *circumflectere cursus*, lll. 430; *prorumpit* . . . *nubem*, lll. 572; *tonat* . . . *deos*, iv. 510; *insidunt sulcos*, v. 142; *plaudunt choreas*, vi. 644.

(b) with verbs of vocal expression, emotion, etc.: §130; *hominem sonat*, l. 328; *plura querentem*, l. 385; *multa gemens*, l. 465; *supremum congemit*, ll. 630, 631; *intonuit laevum*, ll. 693, lx. 631; *mortale sonans*, vi. 50; *obloquitur* . . . *discrimina vocum*, vi. 646; *arma fremit*, vii. 460; *magnum stridens*, lx. 705; *horrendum stridens*, vi. 288, lx. 632 (see also §134); *dira frementem*, x. 572; *horrendum sonuere*, lx. 732; *horrendum* . . . *intonat*, xii. 700; *stupet* . . . *donum*, ll. 31; *fura* . . . *erubuit*, ll. 541, 542; *morsus horresce*, lll. 394; *sonitum* . . . *tremesco*, lll. 648; *horrendos*, ll. 222.

(c) With verbs expressing haste, etc.: §131; *maturate fugam*, l. 137; *celerare fugam*, l.

357; *haec celerans*, l. 656; *festinare fugam*, iv. 575.

(d) With verbs denoting some physical act or state: §132: (1) in figurative connections: *exspirantem* . . . *flammas*, l. 44; *odorem spiravere*, l. 403, 404; (2) in literal sense (see esp. §132, n.): *navigat aequor*, l. 67; *vastum* . . . *currimus aequor*, lll. 191, *aequora curro*, v. 235, *currit iter*, v. 862; *maria omnia vecti*, l. 524; *cum freta* . . . *terras* . . . *ferimur*, v. 627, 628; *ire viam*, iv. 468, *it* . . . *viam*, vi. 122; *fugit refugitque vias*, xii. 752.

(e) Cognate accusative: *furere* . . . *furorem*, xii. 680.

(f) With compound verbs: §133; *accensis scopulos*, l. 201; with *evado*, ll. 731, lll. 282, iv. 685, vi. 425; *tela* . . . *erit*, v. 438, xi. 750 (but see notes); *innare lacus*, vi. 134; *insistere limen*, vi. 563; *magnum* . . . *circumvolvitur annum*, lll. 284 (but see notes).

3. Adverbial: §134; *multum*, l. 3, lll. 348, vi. 481, *multa*, lll. 610, iv. 390; *quid*, l. 9, lll. 56; *hoc tantum*, ll. 690; *equid*, lll. 342; *cetera*, lll. 594, lx. 656; *omnia similis*, iv. 558, lx. 650; *transversa*, v. 19; *tantum*, v. 21, lx. 806; *tantum* . . . *quantum*, vi. 199, 200; *potes* . . . *omnia*, vi. 117, *hoo* . . . *posse*, lx. 50, 51, *et quid* . . . *possunt*, lx. 446; *grave olentis*, vi. 201; (*acternum*, vi. 401); *torra tucntem*, vi. 467, *acerba tuens*, lx. 794; *plurima* . . . *uscrat*, lx. 335, 336; *hoc erat* . . . *quod*, ll. 664.

4. Of specification: §135: (a) with adjectives: *nuda genu*, l. 320, *nudus membra*, viii. 425; *os umerosque similis*, l. 569; with *lacerum* (four accusatives), vi. 495-497; *sacra comam*, vii. 60; *capita* . . . *coruscet*, lx. 678;

sauolus . . . *pectus*, xli. 5; *sauolus ora*, xli. 652; (b) with participles: *colla tumentem*, li. 381; *nigrantis terga*, v. 97; *flaventem* . . . *malas*, x. 324; *animam erecti*, l. 579; with *accensa* (three accusatives), vii. 74, 75; *mentem* . . . *pressus*, lli. 47; *membra* . . . *victus*, lx. 337 (these last four cases might be grouped under §137); (c) with verbs: *comam* . . . *nutat*, li. 629; *vultum* . . . *moveitur*, vi. 470.

5. With pf. pass. prtcl. construed as in middle voice:

(a) General examples: §138: *oculos suffusa*, l. 228; *sinus collecta*, l. 320; *tunsae pectora palmis*, l. 481; *vultum demissa*, l. 561; *faciem mutatus et ora*, l. 658; *oculos affecti*, li. 210; *otroum terga dati*, li. 218, 219; *perfusus* . . . *vittas*, li. 221; *caecias indutus*, li. 275; *crinem* . . . *solutae*, lli. 65; *redimitus tempora*, lli. 81; *caudas* . . . *commissa*, lli. 428; *chlamydem otroumdata*, lv. 187; *mentum* . . . *crinem* . . . *subnerus*, lv. 216, 217; *crinis effusa*, lv. 509; *cauta pedem*, lv. 518; lv. 589, 590; *interfusa genas*, lv. 644; *os impressa toro*, lv. 659; *deflexus lumina*, vi. 156; *picti acuta*, vii. 796; *adsucta manus*, vii. 806; *protecti corpora*, viii. 662; *fusus* . . . *bardam*, x. 838; *thoraca indutus*, xl. 487; *oculos* . . . *flexus*, xl. 507; *pictus* . . . *tunicas*, xl. 777; *conversae lumina*, xli. 172.

(b) Special examples: §137: *per pedes tralectus lora*, li. 273; *manus* . . . *retrinctum*, li. 57; *innoxia pedem*, v. 511; see also 4, (b), end.

(c) With verbs of clothing, in finite mood forms: §138; *galeam* . . . *insigne* . . . *induitur*, li. 392, 393; *ferrum cingitur*, li. 510; *umeros* . . . *colla* . . . *insternor*, li. 721, 722; *velare*

comas, lli. 405; *capita* . . . *velamur*, lli. 545; *caput* . . . *neotentur*, v. 309.

(d) With infin. used as middle: *expleri mentem*, l. 713; *accingier artis*, lv. 493.

6. Of exclamation: *stirpem* . . . *fata*, vii. 293, 294.

7. In apposition with a clause or sentence: *infandum*, l. 251; *omen pugnae*, x. 811.

8. With verbs of swearing: vi. 324, vi. 351, xli. 197.

9. Acc. of person with *obliviscor*, li. 148.

10. Two accusatives with *obtestor*, xli. 819, 820.

11. Ellipsis of acc.: §139: *incombo*, l. 84, li. 514, li. 653, lv. 897; *averto*, l. 104, l. 402; *praecipito*, li. 9, lv. 251, lv. 565; *tulisset*, li. 94; *insinuat*, li. 229; *accingunt*, li. 235; *non* . . . *abstinuit*, li. 534; *transmittunt*, lv. 154; *proripis*, v. 741.

12. Accusative in predicate: *ultorem*, li. 96.

V. Ablative.

1. General remarks on: the abl. as the adverbial case: *Libyae*, l. 556.

2. Of separation: (a) General examples: §140: *Latia*, l. 31; *Italia*, l. 38; *finibus extorris*, lv. 616; *montibus*, vi. 182; *raptas* . . . *concessu*, viii. 635, 636; also in figurative connections: *cassum lumine*, li. 85; *carcere dolls*, li. 44; *morte* . . . *resignat*, lv. 244.

(b) With verbs of hanging, fastening, etc.: §140, n.; *umeris* . . . *suspenderat*, l. 318; *complexu* . . . *colloque pependit*, l. 715; *collo intendunt*, li. 236, 237; *intenta* . . . *remis*, v. 136; *coniuncta crepidine*, x. 653 (can be taken differently).

3. Of source, with participles: *Mata genitum*, l. 297; *nate dea*, l. 582, l. 615; *satum quo*, li. 540,

Hammone astus, iv. 198, *satus Anchisa*, v. 244, v. 424; with *genuit*, v. 38, 39; *Sulmone creatos*, x. 517.

4. Of material without *ex*: *scopulis*, . . . *saxo*, i. 166, 167; *aere*, i. 449; *ostro* . . . *superbo*, i. 639; *abiete*, v. 663.

5. Local ablative: (a) in literal expressions of locality: §142; *terris et alto*, i. 3; *foribus*, i. 505; *media testudine*, i. 505; *umbris*, i. 547; *montibus*, i. 607; *templis*, i. 632; *asilo*, ii. 761; *humo*, iii. 3; *imo* . . . *gurgite*, iii. 421; *tugo*, iii. 542; *Erymantho*, v. 448 (note *Ida in magna*, v. 449).

(b) in figurative connections: §143; *alta mente*, i. 26; *animis*, i. 149; *promissis maneat*, ii. 160; *dictis* . . . *manetres*, viii. 643.

(c) partly local, partly instrumental: §142; *ponto*, i. 40; *antro*, i. 52; *spelunca*, i. 60.

(d) expresses extent of space: §144; *aequore toto*, i. 29; (*ponto*, i. 70); *toto* . . . *corpore*, v. 683.

6. Of time: *servitio*, iii. 327; *tranquillo*, v. 127.

7. Of duration of time, *perpetua* . . . *iuventa*, iv. 32.

8. Of route: §146; *caelo* . . . *aperto*, i. 155; *ore* . . . *tuo*, iii. 696; *portis*, iv. 130; *scacnis*, iv. 471; *primis* . . . *undis*, v. 151; *pectore summo*, v. 558; *orto* . . . *tramite*, v. 610; *aqua*, vi. 356; *porta* . . . *eburna*, vi. 898; *recto* . . . *litore*, vi. 900; *nota* . . . *regione viarum*, xi. 530; *multa* . . . *pruna*, xi. 788; *profundo*, xii. 263.

9. Modal: (a) without modifying adjective: §145; *cumulo*, i. 105, ii. 498; *rimis*, i. 123; *turbine*, i. 88; *arte*, i. 639; *volumine*, ii. 208; *ludo*, 'playfully', v. 598; *studio*, vi. 681; *hospitio*, ix. 361; *astu*, 'deftly', x. 522; *animis* (=animose), xi. 488.

(b) with modifying adj.: (*pelago sonanti*, i. 246); (*modis* . . . *miris*, i. 354); *subito* . . . *fluctu*, i. 535; *nullo discrimine*, i. 574, xii. 770; *floto pectore*, ii. 107; *caeco Marte*, ii. 335; iii. 46; iii. 535; iv. 11; *aequatis* . . . *vellis*, iv. 587; *ingenti mole*, v. 118, v. 223; *tunctis* . . . *frontibus*, v. 157, 158; *aequatis* . . . *rostris*, v. 232; v. 372; v. 662; *tanta mole*, viii. 693; xii. 190; *aequato examine*, xii. 725.

(c) ablative of accordance: *foedere certo*, i. 62; *composito*, ii. 129; *non aequo foedere*, iv. 520.

10. Of attendant circumstance: §147; (a) with *cum*: *magna cum murmure montis*, i. 55; *vasto cum murmure montis*, i. 245; *vastis cum viribus* . . . *magnaque* . . . *murmure*, v. 368, 369; (b) without *cum*: *talia fando*, ii. 7 (see esp. the n. here); *per maria nando*, v. 594; *haud numine nostro*, ii. 896; *magna* . . . *murmure*, i. 124; *maioribus* . . . *auspicis*, iii. 374, 375; *maioribus* . . . *auspicis*, iii. 498, 499; *dis* . . . *auspicibus* . . . *et Iunone secunda*, iv. 45; *hoc* . . . *caelo*, v. 18; *plausu* . . . *fremituque secundo*, v. 338; *clamore secundo*, v. 491; *multa morte*, ix. 848; very loosely used, *salacis* . . . *superbis*, i. 697.

11. Of measure of difference: *longo* . . . *tempore*, iii. 309.

12. Of characteristic: *praestanti corpore*, i. 71; *silvis* . . . *coruscis*, i. 164; i. 269; *lato aestiva ferro*, i. 313; cf. iv. 131; i. 469; i. 702; ii. 204; ii. 333; *lato* . . . *ore*, ii. 482; ii. 697; iii. 13; iii. 350; iii. 426; *sante* . . . *oruentis*, iii. 618; *letis discrimine parvo*, iii. 685; cf. x. 511; v. 77, 78; v. 104, 105; v. 609; vi. 107; vi. 225; vi. 296; vii. 474; vii. 817; *pingui summo*

Nilus, ix. 31; ix. 722; xl. 522; xii. 207; xii. 218.

13. Of specification: (*bello* . . . *superbum*, i. 21); *stetit* . . . *regno*, i. 208; *facilem victu*, i. 445; iii. 419; (*honore*, iii. 484); *ordine debilis uno*, v. 271; *gravis ictu*, v. 274; *celsam* . . . *moltibus urbem*, v. 489; *adversat spatula*, v. 584; *gravis* . . . *alvo*, vi. 516; *sacra sonorus arma*, ix. 651; *gyro interior*, xi. 695; *ardens hasta*, xii. 789.

14. With adj. of fulness: *loca feta* . . . *Austris*, i. 51, *feta arma*, ii. 238; *creber* . . . *procellis*, i. 85; *densis ictibus horos creber*, v. 459, 460.

15. With verb of want: *defensoribus* . . . *eget*, ii. 521, 522; *carere dolis*, ii. 44.

16. With comitor: *comitatus Achate*, i. 312; *turba et* . . . *comitata ministris*, ii. 580; *lectis equitum comitatus*, ix. 48.

17. With *misceo*, *iungo*, etc., *se corpore miscet*, vi. 727, *comistatus sanguine*, vi. 762.

18. With *vescor*: i. 546, iii. 339.

19. With *fides* (*est*), iii. 69, ix. 79.

20. Ablative absolute (a)=causal clause: ii. 14; ii. 52; iii. 614, 615; vi. 354.

(b)=conditional clause: iv. 48.

(c)=advers. clause: *dile* . . . *aequis*, v. 809.

(d) loosely used: *misato* . . . *luctu*, x. 871, xii. 687.

(e) used to denote lineage: *Clytio* . . . *patre*, xi. 666.

(f) use impersonally: *Udato*, i. 737.

VI. Vocative used instead of expected nom.: *miserande*, x. 327; *morituro*, x. 811; *indute*, xii. 948; *macte virtute*, ix. 641.

VII. Locative: §148; (a) in a common noun: *humis*, i. 193; (b) in

names of countries, *Oretae*, iii. 162; *Libyae*, iv. 36.

(c) In form *antmi*: (1) with an adj., with *fidens*, ii. 61; with *amens*, iv. 203; with *infelix*, iv. 529; with *furens*, v. 202; with *praeceps*, ix. 685; (2) with *miseror*, vi. 332, x. 686.

CASSANDRA, §310; relations with Apollo, ii. 247; prophecies of, not believed, ii. 246, 247, ii. 345, 346, iii. 186, 187.

CASSIUS, governor of Syria for 43, §2; defeated at Philippi, §8.

CATALBPTON, collection of poems by Vergil, §39.

CATTLE, pastured in wooded districts, ix. 383.

CAUSAL RELATIVE CLAUSES in subjunctive: see MOODS, II., 4, (c). (1).

Cavea, 'ring' in amphitheater, etc., v. 340.

cavus, 'frail', 'unsubstantial', iii. 191, vi. 293; 'enfolding', 'sheltering', i. 516, ii. 360, ix. 46; 'vaulted', ii. 87.

CAXTON printed translation of Aeneid, §81

CEILINGS laid out in costly panelling, *laquearibus aureis*, i. 726.

celebro, 'throng', i. 735, iii. 280.

celero, tr., i. 357, i. 656, §131 (cf. iv. 641, v. 609).

celsus, epithet of cities, iii. 293.

centum, of an indefinitely large number, i. 416, i. 634, i. 635, vi. 43, vi. 786.

Ceres=*frumentum*, i. 177; = *pans*, i. 701; §288; law giver, iv. 59; temples to, outside city gates, ii. 714; cut of, described, p. 4.

cerno=*decerto*, poetic use, xii. 709.

certo+infin., ii. 64.

certus, defined, i. 576, vi. 322, xii. 112; + infin., *certa mori*, iv. 564.

cervix, in prose, chiefly in pl., i. 402.

cesso+in and acc., vi. 51.

cete, Gk. acc. pl. n., v. 822.

cetera, as adv., §134, iii. 594, ix. 656.

- ceu in comparison involving facts, II. 355, II. 416, in comparisons involving hypotheses, II. 438.
- CHARIOTS, at races, at first confined within barriers (*carceres, fines*), v. 139.
- CHARLES I. of England used the *Sortes Vergillianae*, §82.
- CHILDREN, death of, before that of parents, esp. sad to Romans, vi. 308.
- CICERO opposes Antony, §5.
- cingor as middle+abl., II. 749, as middle+acc., II. 511.
- cinis vs. *Manes*, iv. 34, iv. 427.
- circum, position of, I. 32, I. 466, §210.
- circumfero+acc. and abl., vi. 229, §203.
- circumflecto+acc., (§128) force of, III. 430.
- CRIS, early poem by Vergil, §39.
- CITY, gates of, closed in war times, II. 27, VIII. 385, 386; lack of, keynote of Aeneid: see AENEID; lines of new, marked out by plow, v. 755; described as *altus*, I. 7, as *oculus*, III. 293.
- CLEOPATRA and Antony, §§9, 11, 12; war declared against by Senate, §12; flees from Actium, §12; suicide of, §12.
- CLOELIA, VIII. 651.
- CLOUDS, formed by condensation of air, v. 20; gods sit on or travel on, ix. 111, ix. 638-640, xii. 842.
- CODEX MEDICEUS, CODEX PALATINUS, CODEX ROMANUS, §314.
- COGNATE ACCUSATIVE: see CASES, IV., 2, (e).
- cognomen=*nomen*, III. 133.
- colligere arma, 'make all snug on shipboard', v. 15.
- colo, force of, III. 77, III. 73, III. 13.
- COLOR, prominent in Latin poetry, especially in contrasts, *flavo argentum*, I. 592, 593.
- comes, 'member of suite', etc., *comitum*, vi. 865.
- comitor+abl.: see CASES, V, 16.
- COMMAND, pf. subj. in: see TENSES, IV, 8.
- committo, of wrong-doing, I. 231, I. 136.
- commixtus+abl.: see CASES, V, 17.
- COMPARATIO COMPENDIARIA: see BREVITY, (b).
- COMPARATIVE DEGREE (a) has intensive force: *tristior*, I. 228; *gravior*, II. 436; *senior*, II. 509; (b) strengthened forms of: see ADJECTIVE, 1, (b).
- COMPARISON, forms of: see ADJECTIVE, 1, (b), (c), (d), and *ante*, prep., (b).
- Comparison condensed: see BREVITY, (b).
- COMPASS, unknown to ancient sailors, III. 507.
- compono, used hg., of quieting waves, I. 135, of quieting cares, iv. 341; of burial, I. 374.
- compostus=*compositus*, I. 249.
- COMPOUND ADJECTIVES rare: *narctifragum*, III. 553 (cf. *velivolium*, I. 224).
- con-, force of, *conclamant*, II. 233.
- CONATIVE present and imperfect: see TENSES, I, 8, II, 5.
- CONCRETE much used by Romans, ix. 711.
- concretus, dep. prtepl. from intr. verb: vi. 738, vi. 746; 'ingrained', vi. 746.
- concurreo, 'meet in battle shock', I. 493.
- CONDITIONAL SENTENCES.
1. Future less vivid condition, so called, transferred back to refer to past time: *subirent*, xii. 899.
 2. (a) Indicative in apodosi of contrary to fact condition: *impulcrat*, II. 55; *potui*, iv. 19; *fuerat*, iv. 603; *merui*, v. 355; *tenebam*, vi. 358; *eger*, II. 521.
 - (b) pf. infin. (instead of *-urus fuisse*) in such cases: *meruisse*, II. 434.
 3. Impf. subj. in, with special

- force (involving FIGURE OF VIS-
ION), vi. 31, vi. 34.
4. Clauses vital to thought in un-
real condition follow contrary
to fact form in moods, iv. 329,
x. 615, 616.
5. Mixed form: *sunt* . . . *dubitem*,
vii. 310, 311; *deserit* . . .
ut . . . *subeat*, xii. 732, 733.
6. Protasis supplied (a) by a wish
contrary to fact, *vocasses*, iv.
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sequens, iii. 368, (e) in a pro-
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7. Apodosis (a) left to be sup-
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9. *si*-clause virtually expresses
purpose: see *si*, (d).
- confido*, constructions with, i. 452;
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- confiteri*, form, iv. 116.
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ENNIUS, §72; *Annales* of, exists now only in fragments, §72; imitated by Vergil, §73, VI. 846.

eo=causa, I. 246, II. 27; = *ab eo*, v. 269; + acc. of effect, *viam*, IV. 468, VI. 122.

EPITHETS etymologically akin to noun: *novae . . . Carthagine*, I. 298, I. 306; *pluvias . . . Hyadas*, I. 774; *Plemyrilum undosum*, III. 693. Used with special appropriateness: *Dardanio*, I. 494. See also **PLUS**.

Epic poetry defined, §69; distinguished from history, §69; types of, §77; written by Vergil and Varius, §29, I. 1.

epulor+abl., III. 224.

ergo as prep., *illius ergo*, VI. 670.

ergo, conjunction, resumptive, IX. 107; 'therefore', VI. 145.

Erinyes, 'the war-fiend', II. 337; 'scourge', 'curse', II. 573.

error, 'mischief', 'trick', II. 48; 'maze' (said of the Labyrinth),

v. 591; 'source of perplexity', §186, x. 392.

erubescō+acc., II. 542.

Eryx deified after death, v. 484; offerings to, v. 483.

ERYX, Mt., temple to Venus on, v. 759, 760.

est, from *edo*, 'eat', IV. 66, v. 683.

esto, 'be it so', 'granted,' construction with, IV. 35, VII. 313, XII. 821, 822.

et: (1) with coordinate adj., II. 709.

(2)='or', I. 572, II. 37, II. 125.

(3)='etiam', '*also*', I. 549, II. 89, II. 508, II. 675, III. 486, III. 543, IV. 377, v. 108, v. 499, VI. 86, x. 343, x. 584, XII. 629; *et ipse*, VI. 90, IX. 842, XI. 741, XII. 228.

(4)='even', II. 49, v. 851, IX. 763 (in each case with participle=advers. clause).

(5)='et tamen', IV. 390.

(6)='but', II. 94, II. 408.

(7) In paratactic construction: *fors et*, II. 139.

(8) Postpositive; §209, I. 262, III. 668, (v. 344).

(9) With expressions unlike in form, but like in meaning and function: I. 694, VI. 640, VIII. 610, IX. 48, XI. 678, XI. 761.

(10)='and in particular', §198: III. 442, III. 484, IV. 140, VIII. 630.

(11)='and as a result': §199: I. 671, VI. 414. Cf. I. 211.

(12)='and forthwith': §200: v. 113, VII. 288, IX. 117.

ETHIOPIANS, allies of Troy under Memnon, I. 489.

etiam, 'besides', I. 25; in a question, III. 247; *etiam . . . etiam*, 'still . . . still', fundamental temporal sense, VI. 485.

ETRURIA, settled by Lydians, II. 781.

ETYMOLOGIES, Roman, feeble, v. 117.

ETYMOLOGICAL EPITHETS: see **EPITHETS**.

euhantis, tr., *euhantis orgia*, VI. 517.

EUMENIDES, §301, IV. 469.

Euryalus, scansion of, §243, v. 337.

evado+acc.: with *viam*, II. 731; with *urbes*, III. 282; with *gradus*, IV.

685; with *ripam*, vi. 425; +dat., *evadere pugnae*, xi. 702.

EVANDER welcomes Aeneas, viii. 370, viii. 608, x. 494, 495.

ex, use of, li. 727.

ex- denotes success, i. 39.

EXAGGERATION.

I. In women's speech: in Venus's speech, *funera*, i. 232, *cunctus* . . . *orbis*, i. 233, *caeli* . . . *arceem*, i. 250, *media* . . . *urbem*, v. 785, 786, *subegit*, v. 794; in Dido's speech, *fraterna caede*, iv. 21, *moliris*, iv. 309, *amissum* . . . *reduxi*, iv. 375, *faces* . . . *extinzem*, iv. 604-606.

II. In men's speech: in Aeneas's speech, i. 597, ii. 263, ii. 331, ii. 351, 352, iii. 1, *verba* . . . *stingula*, iii. 348, *meorum*, xii. 947; in speech of Harpes, iii. 249; in Jupiter's speech, *urbes*, iv. 225; in speech of Numanus, ix. 600; by Vergil himself, ii. 265, iv. 277, iv. 446, *urbis opus*, v. 119, *lato* . . . *balticus*, v. 312, 313, *lacu*, 'vat', viii. 451, *nervis*, x. 341, *prima agmina*, x. 561, *mons*, xii. 687.

excipio, 'greet', in hostile manner, iii. 818.

excolo, force of, vi. 663.

exerceo, 'ply', iii. 281, iv. 87, iv. 100, vi. 543, x. 808.

exit+acc., 'escapes', v. 438, xi. 750.

exitus (sc. *vittae*), 'death', ii. 554.

exorior, of conjugation third, *exoritur*, ii. 813.

exosus, use of, v. 687.

expers+gen., iv. 550.

expleo+gen., ii. 585, 586.

exsors, meaning of, v. 534.

extinxem, form of, §105, iv. 606; *extinxisti*, iv. 682.

expectat, intr., iv. 225.

extremus, 'last', i. e. 'least skillful', xi. 701, 'edge of', xii. 925.

extendo, 'display', vi. 807; 'ply', 'pursue', xii. 909.

exuo, constructions with: v. 423; *exuta pedem*, iv. 518.

exuviae, defined, iv. 496.

F

FAMOUS VERSES and phrases: i. 203, i. 364, i. 574, i. 630, ii. 49, v. 710.

facies vs. ora, i. 658; 'type', vi. 560.

facio replaces preceding verbal expression, v. 439; forms of compounds of, in passive, *conferat*, iv. 116; with infin., §168, ii. 338, 539; —ostendo, and so takes infin., *fecerat* . . . *fungere* (five infinitives in all), viii. 630-634, *fecerat* . . . *ferri*, viii. 710. See also under *fecere*.

factus, 'wrought', of gold, x. 527.

fallo, force of, i. 684.

fama, 'mere rumor', x. 510.

Fama, 'Gossip', iv. 666, iv. 173 ff.

famulus, attendant of deity, v. 95; 'men-at-arms', ix. 327.

fandi as gen. of *fas*, i. 543.

fascas, 'government', vi. 818.

fastigium, in fig. sense, 'main point' of a story, i. 342.

FATE, §§303-305; names for, §303; all deities, even Jupiter, subject to, i. 18, i. 39, §304; accomplishment of will of, might be delayed, §305, viii. 397-399. *tenetur*, xii. 819; cause of Aeneas's exile, etc., i. 3; caused Trojan wanderings, i. 32; Jupiter's relation to, §304. *tolle* . . . *fatia*, x. 624. (Jupiter himself is speaking); Fates conceived of as weavers, *Parcae fila legunt*, x. 815; of individuals (Turnus and Aeneas) balanced by Jupiter, xii. 726.

fateor+infin., §116, vii. 433.

FATHER, acknowledgment of newborn child by, i. 175.

fatigamūs, scansion of, §§241, 245. ix. 610.

FAUNUS, §293.

faxo, §105.

fecere pedem, v. 830; *fecere profanos* —*profanarunt*, xii. 779.

FEE, metrical, §280.

felix, 'propitious', i. 830; +infin., §169, *felictor* . . . *ungere* . . . *armare*, ix. 772, 773.

ferina (sc. *oaro*), 'venison', i. 215.

ferre, 'extol', l. 625; 'bear away', ll. 555, ll. 600; 'undo', 'overpower', *tulisset*, v. 356; 'carry' tales by word of mouth, vi. 822; 'report', vi. 508; 'noise abroad', vii. 78; *se ferre*, 'display one's self', xl. 779; *fero*+parts of body as object, l. 189, l. 315; *ferens*, of a favorable wind, lll. 473, iv. 430; *se fero*, 'go', 'proceed', l. 314, ll. 455, 456; in middle voice='go', 'proceed', ll. 588; in passive='move', 'proceed', ll. 169, ll. 655; *ferre sub auras*, 'reveal', ll. 158; in pass.+acc., §132, n., v. 627, 628; *fertur= dicitur*, l. 15, vi. 893 ('is represented as'). See also **VERB**, 2, (c).

ferrel, scansion of, §248, vi. 280.
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fessus+gen., l. 178.

FETIALES, college of, ix. 52, 53.

fetus+abl., l. 51, ll. 238.

Fidenam, rare sing., vi. 773.

fidens+loc., *fidens animi*, ll. 61.

ides, 'truth', ll. 309, lll. 375; 'trusty tidings', §186, xl. 511;

ides (est)+abl., lll. 69, ix. 79.

ido=audeo+infin., v. 69; +dat., of person, *fidere diuio*, ll. 402.

fiducia+objective gen., l. 132, ll. 162, viii. 395, 396, xl. 502.

figo=transfigo, v. 544; *vestigia figit*, 'plants', etc., vi. 159; *figere contra*, 'strike straight', 'pierce full in front', x. 343; 'lodge' (a spear), x. 883.

FIGURES: (a) from hunting: *actos insequitur*, l. 240, 241; l. 616; *agittavimus*, ll. 421.

(b) from military life: l. 82; l. 190; l. 673; l. 675; ll. 196; lll. 489; lll. 587; iv. 121; iv. 152; iv. 293; v. 441; vii. 66; x. 408, 409; xl. 783.

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(d) from the circus: lll. 429; v. 886.

(e) from horses: l. 54; l. 63; l. 65; l. 523; v. 662; vi. 80; vi. 101; ix. 718.

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FILLETS, use of: *infula*, ll. 430; worn by priest, *perfusus . . . vittas*, ll. 221, lll. 370, by victim, ll. 133, ll. 156, v. 366, by deities, lll. 174; on statue of a god, ll. 167, 168; used in chapels to the dead, iv. 459.

FINAL SHORT VOWEL before l- consonant: *mihi*, l. 77, etc.

FINAL SHORT VOWEL before double consonant: *nemorosa Zacynthos*, lll. 270.

FINDS, portion of, offered to gods, lll. 223.

figo, meaning of, ll. 80.

finis, f., an archaism: ll. 554, lll. 145, v. 328, v. 384.

fi, true passive of *facio*, ll. 209.

FIRE-SIGNALS, *flammae*, ll. 256.

FIRES set to clear woodland, etc., x. 409.

flammae, 'fire-signals', ll. 256; 'fire-darts', ll. 478; in sing., 'torch', vi. 518.

fleo, trans., vi. 212.

FLINT (*silex*), used to strike fire, l. 174, vi. 6, 7.

fultans, force of, v. 867.

focus, 'fire-pan on altar', 'brasier', xii. 285.

FOREIGNERS, not welcome, i. 519; i. 526; *ipsa*, vii. 103; Romans opposed to, viii. 685-688.

forent=*essent*, ii. 439.

FOREST AND FIELD, ditties of, §291.

forma, 'woe', 'suffering', vi. 615.

FORMS, INFLECTIONAL

I. of Declension.

1. Declension 1: (a) gen. sing. of, in *-di*: §88: in nouns, *aulat*, iii. 354, *aurat*, vi. 747, *aquat*, vii. 464; in adjectives: *pictat*, ix. 26; (b) gen. pl. of, in *-um*: §88: *Aeneadum*, i. 565; *Dardandum*, ii. 242; *caelicolum*, iii. 21; *Gratugenum*, iii. 550; *Lapithum*, vii. 305; *Ansonidum*, x. 564. (c) abl. pl. of, contracted, *taents*, v. 269, §108.

2. Declension 2: (a) gen. sing. of, of nouns in *-tus* or *-tum*, *suvti*, iii. 702; (b) gen. pl. of, in *-um*: §89: in nouns, *superum*, i. 4, *deum*, i. 9, viii. 698, etc., *Danaum*, i. 30, ii. 572, *Argivum*, i. 40, *Gratum*, iv. 228, *virum*, i. 87, v. 148, v. 369, x. 312, *divum*, i. 63, ii. 648, *socium*, v. 174, *Pelaugum*, vi. 503, *Iuvenum*, ix. 609, etc., etc.; in adjectives, *magnanimum*, iii. 704, vi. 307, *omnigenum* . . . *deum*, viii. 698.

3. Declension 3: (a) Greek acc. sing. of, in *-a*, §90; *acra*, i. 300; *aethera*, i. 379; *cratera*, iii. 525; (b) Greek acc. pl. of, in *-as*: *lebetas*, iii. 466; *crateras*, i. 724.

4. Declension 4: (a) dat. sing. of, in *-u*: §91; *curru*, i. 156, iii. 541, *metu*, i. 257, *portu*, iii. 292, *stnu*, iii. 692, *venatu*, ix. 605; (b) gen. pl. of, in *-um*: *currum* = *curruum*, vi. 653.

5. Pronouns: (a) *oili=ili* (dat. sing.). i. 254, iv. 105, xii. 309.

(b) *oili=ili* (nom. pl.), v. 197, v. 580, xii. 788.

(c) *quis* (rel. pron.)=*quibus*, dat., i. 95, vii. 444, vii. 799, x. 435; abl., v. 511; §92.

(d) *mi=mihi*, vi. 104, vi. 123.

6. Greek Proper Names: §93-100.

(a) First declension: §94.

(b) Second declension: §95.

(c) Third declension: §96, 97, 98: (1) acc. sing. in *-a*: *Hectora*, i. 483, *Sidona*, i. 619, *Laocoonta*, ii. 213, *Tyndarida*, ii. 569; (2) nom. pl. in *-es*, *Thracea*, iii. 14; (3) acc. pl. in *-as*, *Troas*, i. 30, *Cyclopa*, xi. 263 (*Hyadas*, i. 744); (4) gen. sing. in *-i*, from nom. in *-es*: *Achilli*, i. 30, *Oronti*, i. 220, *Uliati*, ii. 7; etc.

(d) Forms from names in *-eus*: §99.

(e) Varying declension of Greek names: §100.

(f) Miscellaneous: *oete*, n. pl., v. 822; *Androgeo*, gen. sing., vi. 29; *Dido*, acc. sing., iv. 383.

II. Of conjugation.

1. Transfers of conjugation: §101: (a) from second to third: *effulgere*, viii. 677, *fervere*, iv. 409, iv. 567, viii. 677, ix. 683; *stridit*, iv. 689, *stridunt*, ii. 418, xii. 691; (b) from fourth to third, *potitur*, iii. 56, iv. 217, *exoritur*, ii. 313.

2. Archaic pres. infin. pass.: §102; *accolinger*, iv. 493; *dominarius*, vii. 70 (both in the fifth foot).

3. Archaic impf. forms in *-bat*, *-bant*, in conjugation 4: *lenibat*, vi. 468, *lenibant*, iv. 523, *insignibat*, vii. 70 (*nastribant*, vii. 485), *pollibat*, viii. 486, *edimibat*, x. 538.

4. Perfect Indicative, third person plural of, in *-ere* (seldom discussed in notes): §104: *tenuere*, i. 12, ii. 282; *latuere*, i. 130; *conspicere*, i. 152; *con-*

fluere, II. 1; *profluere*, II. 505; *desuere*, II. 565; IV. 582; *misere* . . . *dedere*, II. 566; *sublere*, III. 113, VI. 222; *petere*, IV. 164; *insere*, IV. 346; *corripere*, V. 145; *concussere*, V. 147; *orepuere*, V. 206; *hacere*, V. 529; *instruere*, V. 578; *fecere*, V. 830, VI. 664, XII. 779; *soluere*, V. 831; *patuere*, VI. 81; *sedere*, VI. 192; *exoluere*, VI. 663; *voluere*, VI. 748; *potuere*, VII. 295; *sonuere*, IX. 732; *diripere*, XII. 263.

5. Short forms, of uncertain origin: §106; *acostis*, I. 201; *exstinat*, IV. 682, *exstinam*, IV. 606; *trave*, V. 788; (*favo*, IX. 154, XII. 316; *iusso*, IX. 467).

III. Miscellaneous Forms.

(a) §106; *vinculum*, I. 54, *oraclum*, III. 143, *periculum*, II. 709, V. 716, *gubernaculum*, V. 859.

(b) Syncopated forms: §107: *repostum*, I. 26, *compostus*, I. 249, *supposita*, VI. 24, *imposita*, IX. 716, *aspris*=*asperis*, II. 379.

(c) *ast*, archaic form of *at*, I. 46, I. 116, II. 467, etc.

(d) *dū*, gen. sing. of *dies*, I. 636.

(e) *deris*, §247, VII. 262.

(f) *hausurum*, rare form, IV. 383.

(g) Heterogeneous forms: *Averna* vs. *Avernus*, III. 442, V. 732, *Pergama* vs. *Pergamus*, always in *Aenid*.

FORMULAIC EPITHET: see ADJECTIVE, 2 (d).

fors, as adv., 'perchance', origin of this use, V. 232.

fors et, 'perchance', II. 139.

forsitan, etymology of and construction with, II. 506.

fortasse, sarcastic, 'very probably', X. 548.

fortuna, 'emergency', 'crisis', IX. 41; 'opportunity', XI. 761.

actanatus+gen., §§113. 117. XI. 416.

FRAGRANCE, idea of, associated with presence of deity, I. 403.

FRANKNESS of heroes concerning their own merits, I. 378; II. 721; IV. 654 (spoken by Dido); X. 880; XI. 441, spoken by Turnus.

fraus, 'deceptiveness', IX. 397.

fremo, defined, I. 56; of applause, I. 559; 'mourn', VI. 175; +acc., *dura frementem*, X. 572, §180.

frequentes, 'in throngs', I. 707.

frigens, 'cold in death', VI. 219.

frigidus, 'cold in death', IX. 415; 'growing cold in death', XI. 828.

fruges, 'meal', VI. 420.

fuga, 'means of flight', §186, XI. 706.

fugio+acc., of effect, XII. 753.

fulcra, of a couch, VI. 604.

FULNESS OF EXPRESSION: §183: *ore fremebant*, I. 559; *ore locuta*, I. 614; *vocavi voce*, IV. 680.

fundo=effundo: see VERB, 2 (e).

FUNERAL MOUND, arms, etc., put on, *servant*, VI. 507; cf. VI. 217, VI. 233.

funus, 'dead body', VI. 510.

furens: see *furo*.

FURIAE: §301.

FURIES, hardly differentiated from frenzy of remorse, *furiis*, III. 331; carry torches, IV. 384, IV. 472 (cf. VI. 607); avenge crime, IV. 610, VIII. 669; armed with lash, VII. 451 (cf. VII. 336, VI. 570-572); number of, VI. 572; at times sent from heaven, VIII. 701; with serpents, VII. 450.

furo and furor defined, I. 491; *furens*, of love, IV. 65, I. 659, of prophetic inspiration, II. 845, VI. 100, VI. 262; of martial fury, I. 491, II. 613.

fūror+acc. and dat., V. 845.

fusi suggests ease, I. 214, V. 837; suggests carelessness, IX. 317; = *effusi*, 'spreading', VI. 440; cf. VII. 421.

FUTURE IMPERATIVE: see MOODS, III, 1.

FUTURE INDICATIVE: see MOODS, I, 5.

FUTURE PARTICIPLE: see PARTICIPLE, 4.

FUTURE PERFECT TENSE: see TENSES, VI.

G

GALLIA TRANSPADANA, proverbial for austere living, §36; did not obtain citizenship till 49, §85.

GALLUS, §§31, 35.

GAMES celebrated on anniversaries of funeral, *sacra* . . . *ferre*, v. 59, 60; spectators at, assemble before daylight, v. 107.

GANGES, seven-mouthed, *amnis*, ix. 30, 31.

GARMENTS gathered up to permit easy motion, i. 320.

GARLANDS used in chapels (to dead), iv. 459, on altars, i. 417, iv. 202.

GATES, guarded by Ianus, §294; of city closed in war times, ii. 27; viii. 385, 386.

GATEWAYS of cities small, ii. 234.

GELI, quantity of, iii. 702.

gemini merely=*duo*, ii. 203, ii. 225.

gemitum dat, §202, i. 485; *gemitum dedere*=*insonuere*, ii. 53.

Gender: (a) subject pronoun attracted to gender of the predicate noun: *hoc*, i. 17, *hic*, i. 253, i. 534, iv. 127, *hic* . . . *haec*, iii. 714, *is* . . . *ea*, iv. 379, *haec*, vi. 852, *hoc opus*, *hic labor*, vi. 129, *ea*, vi. 153, *quae*, vi. 611, *haec*, ix. 737, *hoc*, x. 469, *haec*, x. 879, *hoc* . . . *hoc*, x. 858, 859, *haec*, xi. 443, xii. 296 (in iii. 173, *illud*, on the contrary, is not attracted); (b) variations from normal gender, *fnis*, as fem., ii. 554, iii. 145, v. 327, v. 384; *vulgus* as masc., ii. 99; (c) masc. gender used in pl. word (adj. or pron.) which refers to several persons of different sexes, *quos*, i. 348; (d) neuter adj. in pred. after fem. subject, *varium et mutabile semper femina (est)*, iv. 569; (e) gender due to confusion of thought, *metuunt* . . . *gaudent*, vi. 733; (f) pl. m. prtcl. with collective noun,

in f. sing.: see AGREEMENT, III.

GENERAL NAME followed by specific (defining) name; *Italiam* . . . *Latinita* . . . *litura*, i. 2, 3, *Italiam* . . . *Tiberim* . . . *ostia*, i. 13, 14.

GENERALIZING THIRD PERSON, *habitant*, iii. 106, *habitabant*, iii. 110, *teneant*, iii. 686, *iacuant*, ix. 712.

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GENITIVE, uses of: see CASES, II.

genitor, complimentary title of gods, i. 155, i. 237.

GENIUS LOCI, §291, 292, v. 95.

genus, scansion of, §240, v. 432, xii. 905.

genus, of one person, 'scion', poetic use, iv. 12, vi. 500; 'high lineage', v. 621.

GENUS LATINUM, origin of, i. 6, 7.

GEOGRAPHY, carelessness and ignorance of Roman writers concerning, *Geticis*, iii. 35; *hinc* . . . *hinc*, iv. 42; *Threiciis*, xi. 659.

GEOGRAPHICAL ORDER disregarded in narrative, iii. 553, *subnissae*, iii. 402.

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gero, with parts of body as object, i. 315, *gerunt* . . . *tempora*, vi. 772.

GERUND-(a) noun, iv. 175; (*precando*=*precibus*, iv. 113, iv. 413; *fandi flator*, ix. 602); (b) in instr. abl., *tuendo*, i. 713, *fando*, ii. 81, ii. 361; (c) in abl. of attendant circumstances, *talia fando*, ii. 7, *per maria nando*, v. 594.

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Geticus, 'Thracian', iii. 35.

GIANTS, the, §§274, 275; origin of, iv. 178; Giants and Titans confused, iv. 179.

GIFTS to GODS hung in *tholus*, ix. 408; fastened on temples, i. 248, iii. 287, 288, v. 860, viii. 721; why made, i. 447.

glomerio, force of, iii. 577.

gloria, 'vaingloriousness', xl. 708.
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- II. 236; for other constructions with *cf. religavit ab*, vii. 106, *revinat e*, iii. 75.
- HANGINGS, for decorative purposes, I. 697.
- harena, floor of amphitheater, etc., v. 336.
- HARPIES, story of, iii. 213; genealogy of, iii. 241; have prophetic powers, iii. 250-252; function of, *furtarum*, iii. 252.
- haud mora, in paratactic construction: iii. 207, 208, iii. 548, 549, vi. 177.
- haurio, in fig. sense, iv. 359, iv. 661.
- hausurum, rare form, iv. 383.
- HAWK, sacred to Apollo, used in augury, xi. 721.
- HEAD, covered by Romans when they prayed, iii. 405; left uncovered by Greeks during prayer, iii. 405.
- HEALTH, Graeco-Roman mode of drinking, I. 738.
- HEARTH, altar of Penates, *foeis*, iii. 178.
- HEAVENS REVOLVE; *vertitur*, ii. 250, *aetheris axe*, ii. 512, iv. 482.
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- Heleno=*mihi*, iii. 433.
- HELMET, with crests, viii. 620; vii. 785-788; ix. 678; double-crested, worn by Mars and Romulus, vi. 779.
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- (c)='this only', *hoc*, x. 400.
- (d) *hoc erat . . . quod*, 'was it for this that', ii. 664.
- (e) *hoc illud . . . fuit*, iv. 675 (*cf. hoc erat . . . quod*, ii. 664).
- (f) *hunc illum poscere Fata*, vii. 272.
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- hic, with *t* short, vi. 791, iv. 22; *hic . . . hic* together, vi. 791.
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- hiems, 'storminess', 'inclemency', ii. 111.
- hinc, 'next', iii. 551, I. 194 (correlative to *primum . . . tum*); *hinc . . . hinc*, I. 162; *hinc atque hinc*, I. 500.
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ille: (a) deictic, 'yonder', *XI*. 809, *xii*. 5; used of Jupiter, *II*. 779, *x*. 875.

(b) 'the aforesaid', *haec illa Ophryddia*, *III*. 558.

(c) 'the following', *III*. 435.

(d) 'the famous', 'the glorious', *II*. 274, *II*. 448, *II*. 503, *III*. 401.

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infero, of making offerings to dead, III. 66.
inferus, of things in the underworld, II. 91.
Infula denotes the whole 'fillet', x. 538.
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Ingressus, 'essaying', +infin., xi. 704.
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(1) in nouns: *puer*, ii. 306, *ambr*, xii. 668, *Numitor*, vi. 708, *patr*, v. 581, *pulsis*, i. 478, *sanguis*, x. 487, *pectoribus*, iv. 64;

(2) in verbs: *videt*, i. 308, *petor*, i. 651, *amittet*, v. 863, *dabit*, x. 383, *sinit*, x. 433.

(c) Lengthening before the caesura: §243; (1) in nouns:

domus, ii. 563, *nomis*, iii. 113, *Euryalus*, v. 337, *capit*, x. 394;

(2) in verbs: *tactetur*, i. 668, *obruetur*, ii. 411, *adloquitur*, iv. 223, *datur*, v. 324.

(d) Syllables properly light counted as heavy before a Greek word: *canit hymenaeos*, vii. 306; *languentis hyacinthi*, xi. 69.

(e) Miscellaneous examples: *pellis Euandri*, ix. 9; *gravius* iii. 464; *supr*, vi. 254.

3. **SYSTOLE**: §246; *steterunt*, ii. 774, iii. 48, x. 334; *constiterunt*, iii. 681.

4. **SYNOPSIS**: §§247-249.

(a) In forms from proper names in *-us*; §247; *Odor*, i.

41; *Ilionot*, i. 120; *Neret*, x. 764; *Eurytheo*, viii. 292.

(b) In words properly cretics, or that help to make cretics: §248; *oliveo*, vi. 412, vii. 303; *aurea*, i. 698; *aureis*, i. 726, v. 352; *eodem*, x. 487; *ferret*, vi. 280; *baltei*, x. 496; *nesolo*, ii. 735.

(c) In miscellaneous examples: §249; *dehinc*, i. 131, i. 256, etc.; *solo*, iii. 602; *semianimis*, iv. 686 (cf. x. 396, x. 404); *semistatus*, v. 697 (cf. iii. 578); *detnde* everywhere.

5. Varying quantity of proper names: §251.

6. Elision and Echthipsis: §252.

7. Hypermetric verses: §256; (a) in verses ending in *-que*: i. 382; i. 448; ii. 745; iv. 558; iv. 629; v. 422; v. 733; vi. 602; vii. 470; x. 781; x. 895; (b) . . . *Lat-norum*, vii. 160.

8. **HIATUS**: defined, §§252, 257. Examples are:

(1) At a marked pause in the verse: §257; *Samo: hio*, i. 16; *dea. Ille*, i. 405; *matri et*, iii. 74; *perco, hominum*, iii. 606; *spe inimica*, iv. 235; *colo. Huo*, v. 735.

(2) Between proper names, etc.: §258; *Dardanio Anchiae*, i. 617, ix. 647; *Neptuno Aegaeo*, iii. 74.

(3) Miscellaneous cases: §259; *femineo ululatu*, iv. 667.

9. **SEMI-HIATUS**: §260; *insulae Ionia*, iii. 211; *Ille alto*, v. 261; *te, amice*, vi. 507.

licet, as conjunction, +subj., *floruit* . . . *licet*, vi. 802; *praestet* . . . *induat* . . . *licet*, xi. 438-440; postpositive, vi. 802.

LIGHT AND AIR identified, vi. 363; iii. 600; idea of, connected with gods, i. 402, *pura* . . . *luce*, ii. 590.

LIGHT SYLLABLE defined, p. 74, footnote.

LIGURIANS, trickery of, xi. 701.

linquo+*dat.*, v. 795.

LITERATURE and the religious revival, §21; played subordinate part under the republic, §22; received high honor under the empire, §23; poetry especially encouraged then, §§23, 24; fostered by Augustus, Maecenas and Messala, §24.

litō, tr., poetic use, iv. 50.

LITOTIS defined, *non similit*, i. 136; other examples are: *haud altiter*, i. 399; *haud secus=sic*, ii. 382; *non sic*, ii. 496; *haud . . . divum*, v. 56 (i. 387, 388, ii. 777, vi. 368); *non hos=longe alios*, iv. 647; *non altiter*, iv. 669; *haud alto*, v. 592; *non actius*, v. 862; *non indebita*, vi. 66; *non inferiora*, vi. 170; *laeta parum*, vi. 862; ix. 375; *fortasse*, x. 548; xi. 725. Cf. *non ignara mali*, i. 630; *haud impune*, iii. 628.

litus, force of, iii. 390.

lividus, 'dark-hued', vi. 320.

LIVIVS ANDRONICUS, §72.

LIVY, Roman historian, §26.

LOCALIZATION: §190: *Auster=ventus*, i. 51, i. 536, ii. 304, iii. 61, iii. 70; *Dorica=Graeca*, ii. 27; *Euro*, i. 388; *Noto*, i. 575; *Mycena=Graecia*, i. 650, ii. 25, ii. 577; *Argos=Graeciam*, ii. 95; *acernis=lignis*, ii. 112; ii. 186; *Larissaeus=Thessalicus*, ii. 197; *pinca*, ii. 258; *robora*, ii. 260; *Orestia*, iv. 70, *Diotacoe*, iv. 73; *Zephyria*, iii. 120; *Orestes . . . Agathyrat*, iv. 146; *Maurusia=Africana*, iv. 206; *Boreae*, iv. 442; *Gnostia*, v. 306; *Amazoniam . . . Threicia*, v. 311, 312; *Lyctam . . . pharetram*, vii. 816; *Threiciae*, xi. 659.

LONG FINAL SYLLABLES worthy of note: see LICENCES, 2.

longus, construction after, when *quam* is omitted, i. 683.

longus, force of, i. 703; 'distant part of', x. 769.

LOTS, used by Dido to assign portions of work, etc., i. 508; appeal to, an appeal to the gods, ibid.; *ductus*, ii. 201; form of, i. 508; how drawn, v. 490; shaken in urn, vi. 432; cast to apportion oars to

(Trojan) crews, iii. 510; special parts of booty exempted from, v. 534.

LOVE CHARM, *amor*, iv. 316.

LOVERS make sacred compact, v. 6 (cf. iv. 520).

lumen=*dies*, vi. 356; 'light of day', iii. 658(7); 'eye', i. 226, iii. 658(7) etc.; in pl., 'glances', iv. 364.

LUPERCAL, grotto on the Palatine, *Mavortis . . . antro*, viii. 630.

lustrō, 'parade before', *lustravere*, v. 578; =*inlustrō*, iv. 6, iv. 607; 'track', 'follow', xi. 762.

lux, 'day', 'dawn', iv. 586; 'daylight', ix. 355.

Lydius=*Etruscus*, ii. 781.

LYRE, Greek, seven stringed, vi. 646; quill (plectrum) used in playing, *pectine*, vi. 647.

LYRIC POETRY, written by Horace, §28.

M

MAECENAS, §14; helps V. to recover his farm, §40; friend of V., §41; patron of literature, §24.

macte . . . virtute, ix. 641.

Maenonidae, 'Etruscans', xi. 759.

magalia, 'huts', i. 421; 'suburbs' of Carthage, iv. 259.

MAGIC, methods of ancient, iv. 496, iv. 516; bronze used in, iv. 513; condemned by best Roman feeling, iv. 493.

magister, 'helmsman', v. 867, i. 115; 'keeper', 'herdsman', xii. 717.

MAGNA GRAECIA, why so called, iii. 398.

male used with adjectives, *male ade carnis*, ii. 23; *male . . . amicum*, ii. 735; *male sana*, iv. 8.

malignus, 'niggardly', xi. 525.

maneo+local abl., *promissis maneo*, ii. 160.

Manis, 'condition in underworld', vi. 743.

manus, 'handiwork', 'skill', i. 455; 'exploits', vi. 683.

MANUSCRIPTS OF VERGIL, §314.

MARBLE, whence obtained by Bo-

mans, Parius . . . laps, l. 592, 593.
maritus, 'sultor', iv. 35.
marmoreus, 'bright', vi. 729.
MARRIAGES, auspices taken at, at Rome, l. 345, 346; torches in processions at, iv. 18; married woman escorts bride, *pronuba*, iv. 166; customs connected with at Rome, *vertice*, iv. 168; second, condemned by Roman feeling, iv. 27.
MARROW, seat of feeling, *ossibus*, l. 660; ii. 120, 121; iv. 66; iv. 101; v. 172; vi. 54, 55; *duris . . . ossibus*, ix. 65.
MARS, fond of Thrace, iii. 13, iii. 35; cut of, described, p. 3.
Mars=pugna, xii. 712.
MASCULINE GENDER, special use of: see **GENDER**, (b), (c), (f).
mater, title of honor for goddess, iii. 111; sarcastic, vii. 441.
maturu+acc., l. 137, §131.
maturu+gen., *aevi maturus*, v. 73, §116.
maximus, 'eldest', l. 521, maxima, l. 654; 'eldest'='earliest', iii. 107 (note maxima natu, v. 644); 'deeper', x. 764.
MEAT not boiled in Trojan times, l. 213.
MEDIOLANUM, Vergil studied at, §38.
medium as noun: see *medius*.
medius=an adv., l. 348, iv. 61, iv. 204; 'central', v. 113; 'in twain', xii. 307; 'intervening', xii. 201, xii. 683; pleonastic, with *inter*, l. 348, iv. 61, iv. 204; proleptic, *medius . . . occurrere*, l. 682, *medius . . . prorumpit*, x. 379, *medius . . . intercipit*, x. 402; used in n. as noun, *caeli medio*, iii. 354, *caeli medio terraeque*, iv. 184, *caeli medio*, vii. 59, in pl., 'intervening spaces', x. 407.
medius=possessive gen., iv. 654.
MEMNON aids Troy with the Ethiopians, l. 489.
mens, defined, l. 643; vs. *animus*, ii. 316, 317.
vensas remove, 'end a feast', l. 216, l. 723.

mentior+inf., ii. 540.
MERCURY, §286; conducts dead, etc., iv. 243; gives or takes away sleep, iv. 244; cut of, described, pp. 4, 6
merere+de and *abl.*, 'deserve (well, etc.) of', i. e. 'benefit', iii. 667 iv. 317, iv. 333-335.
MERITS OF THE AENEID, §78.
MESSALA, patron of literature, §24.
MESSAPUS, V.'s conception of, §63, character of, xii. 289-291.
METAPHOR: see **FIGURES**; used where English would use a simile, *custos*, iv. 186, *Amazon*, xi. 648, *venatrix* xi. 780.
METER, defined, §226; origin of, §227. See also **HEXAMETER**; **LICENCES**; **METRICAL CONVENIENCE**; **METRICAL CORRESPONDENCE**; **REPETITION**, §8.
METONYMY, defined, §184. Examples are:
 1. In general: §184; *armis=armatus*, l. 506.
 2. Cause for effect: §185; *bonumque labores*, ii. 306; *nimbus*, iv. 120, *nimbo*, v. 317; *pueri*, v. 602.
 3. Effect for cause: §186; *dolores*, l. 25; *frigore*, l. 92; *morsu*, l. 169; *laudi*, l. 461; *honorem*, l. 49, l. 632, iii. 118, iii. 264, v. 601; *umbra*, shade-trees, l. 165; *error*, 'mischief', 'trick', ii. 48; *vulnere=telo*, ii. 529; *imber=nimbus*, iii. 194; *invidia*, iv. 350; *amor*, 'love-charm', iv. 516; *vulnere*, 'deadly blows', v. 433; *error*, v. 591; *cursum*, vi. 313; *verbera . . . faces*, vii. 336, 337; *signa*, x. 310; *fidem*, 'trustworthy tidings', xi. 511; *fugam*, 'means of flight', xi. 706; *religio*, 'sacred majesty', xii. 182; *error*, x. 392.
 4. Material for thing made: §187; *aes*, l. 35, ii. 545, ii. 734, iii. 111, iii. 240, vi. 591, ix. 809; *argentum*, l. 640; *aurum*, l. 739, iii. 517, v. 817; *trabe*, 'ship', iii. 191; *pinus=navis pinea*, v. 153; *cornu*, 'bow', ix. 606, xi. 773.
 5. (a) Part for whole: §188; *carinae=naves*, ii. 28, ii. 198; *pup-*

pis=navis, II. 256, v. 198; *limina*, 'temple', II. 567, 'apartment', IV. 645; *Ausonia* and *Dictaea*, III. 171; *trabidus=navidus*, IV. 566; *cardine=foribus*, III. 448; *iugis=equis*, v. 147; (b) whole for part, *arcu*, 'bowstring', v. 507.

6. Name of deity for common noun, etc.: §189; *Ceres=frumentum*, I. 177, *=pans*, I. 701; *Bacchus=vinum*, I. 215, III. 354, v. 77; *Penates*, 'home', I. 527, 'hearth', I. 704; *Vulcanus=ignis*, II. 311, v. 662; *Mars=proclium*, II. 335, *=pugna*, II. 440, XII. 712, *=warlike zeal*, XII. 108; *Hymenaeus*, 'brida', IV. 127 (cf. *hymenaei*, I. 651, III. 328); *Venus=amor*, VI. 26; *Nereus=mare*, x. 764.

7. Abstract for concrete: *coniugium=contumax*, II. 579, III. 296, VII. 423; *conspectus*, 'onlookers', II. 67; *nefas*, 'guilty creature', II. 585; *hospitium=amicus*, III. 15; *virtus*, 'manly band', v. 754; *stragis*, VI. 304.

8. Container for thing contained: *nidi*, v. 214.

METRICAL CONVENIENCE determines choice of form or language: *medium in penetralibus*, II. 508; IV. 127; v. 274; *primi*, VI. 255; *somni*, VI. 893; *lectis equitum*, IX. 48; *miserrande*, x. 327; x. 392; x. 509; *ima*, x. 785; x. 811; x. 871; XI. 695; XII. 947. See also PLURAL, I.

METRICAL CORRESPONDENCE: *rursum . . . longo vs. rursum . . . caeli*, III. 229-232; *nocte vs. luce*, IV. 184-186; *fervidus vs. vividus*, XII. 748-753; *perque vias . . . perque domos*, II. 364, 365; *clauda vs. tarda*, v. 278-280; *Siculiene . . . Italasne*, v. 702, 703. See also REPETITION, 8, (b).

METRICAL TREATMENT OF REPEATED WORDS: see REPETITION, 8

metuens+gen., v. 716.

MEZENTIUS, Vergil's conception of, §63, x. 773, *nate*, x. 851, *neo . . . ulli*, x. 880, *etc.*, x. 901.

mi=mithi, VI. 104, VI. 123.

MIDDLE VOICE, defined, §152. It is used:

1. In direct reflexive sense=*active voice+reflexive pronoun*: (a) in finite verb forms of *verto*, I. 158, II. 250, VII. 784, XII. 915, *implentur*, I. 215, *circumfundimur*, II. 383, *expedior*, II. 633; *cingor*, II. 749, *aperitur*, III. 275, *inferar*, IV. 545, *reddar*, VI. 345, *criptare*, XII. 948, *imponere* (imp.), II. 707; (b) in pf. pass. ptclpl. forms, with reflexive force, without acc. object: §155; *proruptus*, I. 246, VII. 459, *circumfusa*, II. 64, *protecti*, II. 444, *effusus*, v. 145, x. 803, *converso*, IX. 724.

2. In deponent sense, with acc. as direct object: (a) in finite forms of verbs of clothing: see CASES, IV, 5, (c), (d); (b) in pf. pass. ptclpl. forms: see CASES, IV, 5, (a), (b).

MILITARY FIGURES: see FIGURES.

mille, a round number, I. 498, II. 198. MINERVA, §279; warlike goddess, II. 425; goddess of weaving, spinning, embroidery, v. 284, VII. 805; cut of, described, pp. 3, 4.

minime, strong neg., I. 633.

ministro, 'furnish', I. 213; 'serves' (ac. *navem*), VI. 302.

minores, 'younger generation', I. 532.

minus=*non*, I. 633; construction after, when *quam* is omitted, I. 683.

miscuo, favorite word of Vergil, I. 124, II. 298, II. 329, II. 487; constr. with, VI. 727; +dat. (and acc.), VIII. 432.

misereor+gen., II. 148 (cf. IV. 435).

misero+loc., VI. 332, x. 686.

MISTLETOE, ancient view of, VI. 206.

missio, missus, 'turn', 'event' at games, v. 286.

mitra, use of, condemned, IV. 215-217, IX. 616.

mitto=*dimitto*, I. 203; *=dimitto*, XII. 629; 'despatch', of games, v. 286, v. 545.

Mnesthel, form and scansion of, §§99, 247.

Mnestheus=*ego*, v. 194.

modo, 'only', 'just', with imp., I. 389; with imp. subj., II. 160, III. 116.
moenia, 'city', 'walled town', I. 264, II. 187, v. 798, IX. 782; 'buildings', II. 234, VI. 549, VI. 631.
moles, 'trouble', 'effort', v. 118; 'bulk', x. 771; 'towers', 'rampart', v. 439; 'masses', 'blocks of stone', IX. 711.
mollor expresses difficulty, etc., I. 564; *fugam* . . . *molliri*, II. 108, 109; 'toll over' a road, VI. 477; *viā* . . . *mollita*, 'having forced', etc., x. 477.
MONOSYLLABIC VERSE ENDING: §261; I. 65; I. 105; III. 12; v. 481.
monstrum, §308; said of the wooden horse, II. 245, of unexpected arrival of Trojans, III. 307, of noises of Aetna, III. 583.
monumentum, force of, III. 102.
MOODS.

I. Indicative.

1. In conclusion of unreal conditions: see CONDITIONAL SENTENCES, 2, (a).

2. In subordinate clause of *oratio obliqua*: *cum* . . . *conscendebat*, XII. 735, 736; *dum* . . . *trepidat*, XII. 737.

3. In deliberative question: *quem sequimur*, III. 88; *quae* . . . *vito*, III. 367; *quid ago*, IV. 534, x. 675, XII. 637.

4. In question (exclamation) following an imperative: *viden ut* . . . *stant*, VI. 779; *aspice ut* . . . *supereminet*, VI. 854, 855.

5. Future tense of, (a) = imp.: *noster eris*, II. 149; *refere* . . . *his*, II. 547; (b) in permissive sense, = *quamvis* or *licet* + subj., *excudent* . . . *dicent* (five verbs), VI. 847-850.

II. Subjunctive.

1. In expressions of the will (volitive subjunctive): (a) In commands: *maneas* . . . *serves*, II. 160.

(b) In provisos: *dum* . . . *cadet*, XI. 792, 793.

(c) Paratactic subjunctive.

(1) after verb of command: see

especially on *sinite* . . . *revocam*, II. 669. Cf. also *dio* . . . *properet* . . . *ducat*, IV. 635, 636; *date* . . . *ablum* . . . *legam*, IV. 683-685; *stringat sinite*, v. 163; *ducat* . . . *ostendat* . . . *dio*, v. 550, 551; *habeant* . . . *sine*, v. 717; *canas oro*, VI. 76; *date* . . . *fungar*, VI. 883-885; *praemittat quaterent campos*, XI. 513; *occiderit* . . . *sinas*, XII. 828; cf. *praemittit* . . . *ferat* . . . *ducat*, I. 645; (2) with *necesse est*, *praeterlabare necesse est*, III. 478; (3) in a result clause: *licet* . . . *terreat* . . . *licet* . . . *servet*, VI. 400-402.

(d) In deliberative questions: I. 327; *eloquar an sticam*, III. 39; IV. 371; IV. 535; v. 850; IX. 96; XI. 509; in deliberative questions in *oratio obliqua*, I. 218; *parent*, II. 121; IV. 283, 284; IX. 67, 68; IX. 399-401; XII. 727.

(e) In expressions of obligation and propriety: (1) *quid* . . . *dicam*, IV. 43, *quid memorem*, VI. 123, VI. 601; (2) in expressions of unfulfilled past obligation: *vocasses*, IV. 678 (?); *maneres*, VIII. 643; *dedissem*, x. 854 (?).

2. In wishes.

(a) In true wishes. These occur (1) without introductory particle: *sic* . . . *leves* . . . *doces*, I. 330-332; *licet*, I. 551; *vellis* . . . *adsit*, I. 733, 734; II. 537; *optem*, IV. 24; v. 80; *sic* . . . *faciat*, x. 875; (2) with introductory particle: with *si*, VI. 187, 188; VI. 882; x. 458; with *ut*: *ut* . . . *ludat* . . . *reflectas*, x. 631, 632.

(b) In so-called wishes contrary to fact ('vain regrets'): (1) with *utinam*, I. 575, 576, II. 110, III. 615; (2) without *utinam*, *cuperem* . . . *adesset*, x. 448; *vocasses*, IV. 678 (?); *de*

dissem., x. 854 (?) ; (3) with *o*
st., xl. 415.

(c) In a relative clause: *quod*
convertant, II. 191.

3. Potential subjunctive. (a)
of present (future) time: *credas*,
VIII. 691; (b) of past time:
volarer . . . *tingueret*, VII. 808-
811; *aspiceret*, VIII. 650; *videret*,
VIII. 676.

4. Subjunctive in subordinate
clauses.

(a) In dependent questions:
impulerit, I. 11; I. 307, 308;
tremor . . . *cui* . . . *poscat*, II.
121 (question here depends on a
noun); *quid* . . . *possit*, v. 6
(depends on *prtepl.*=noun); *por-*
tenderet . . . *posceret*, v. 706,
707.

(b) In clause forming integral
part of unreal condition, IV. 329,
x. 615, 616.

(c) In relative clauses: (1)
causal: I. 388; II. 230, 231 (two
verbs); II. 345, 346; v. 623,
624; VI. 590, 591; IX. 728, 729.

(2) adversative: II. 248, IV.
536; x. 483.

(3) of purpose: I. 20; I. 62; I.
287; I. 706; II. 184; v. 130, 131;
VII. 98, 99; VII. 271, 272.

(4) of result: v. 590, 591; x.
679.

(5) of wish: *quod* . . . *con-*
vertant, II. 190, 191.

(6) of repeated action, *quan-*
tum . . . *possent*, VI. 200.

(d) With *dum*, in final clause:
I. 5, x. 800, x. 809.

(e) With *nihil est quod*, XII.
11, 12 (two verbs).

(f) In subordinate clauses of
oratio obliqua: II. 136; II. 189;
III. 36; III. 234, 235; III. 262;
III. 652; IV. 193; IV. 289-291; v.
621; VI. 871; VIII. 650, 651; IX.
41-43; IX. 805; etc., etc. See
also II, 1, (d), above.

5. Omission of subjunctive:
see on *viris*, I. 517; (*sit*, *sint*),
I. 748; (*sit*), II. 74; (*sit*), II.

390; (*sit*), IV. 193; (*sint*) .
(*sit*), IV. 298, 294; (*sint*), VI
186.

6. Subjunctive, force of pres-
ent tense of: see TENSES, I. 7.

III. Imperative.

1. Future tense of: *teneto*, III.
408.

2. In prohibitions: §156; *ne*
credite, II. 48; *tu ne* . . . *time*
neu . . . *recusa*, II. 606, 607; *ne*
finje, IV. 338; VI. 544; *ne sub-*
trahe, VI. 698; *ne* . . . *finje*, VII.
438; *ne trepdate*, IX. 114; *ne*
. . . *prosequere*, XII. 72, 73; *neo*
. . . *horresce*, III. 394.

IV. Infinitive.

(a) Historical infinitive: §157;
(1) II. 98, 99 (three verbs); II.
132; II. 685, 686 (note conative
sense); II. 775; x. 458; (2)
coupled with indic. forms: *fluere*
. . . *referri* . . . *fractae* (*sunt*)
. . . *aversa* (*est*), II. 169, 170;
III. 141, 142; III. 666-668; (3)
in a *nam*-clause: *nam* . . . *colere*
. . . *credere* (denotes repetition),
IV. 421, 422; (4) in a rel. clause,
quicum partiri curas, XI. 822.

2. In exclamations: §158; *de-*
sistere . . . *posse*, I. 37, 38;
meno . . . *potuisse*, I. 97, 98;
heu . . . *superesse*, v. 615, 616.

3. Of purpose: §159; *diffun-*
dere, I. 319; *populare* . . . *cer-*
tere, I. 527; *habere*, v. 262. See
also §159, n.

4. Complementary infinitive:
§§160-166.

(a) With verbs of willingness,
etc.: §161; with *do* (=patior),
I. 66, I. 79 (cf. §166, n.), I. 522,
523 (two infinitives, cf. §166,
n.), III. 77, IV. 192, v. 247, 248
(cf. §166, n.), v. 306, 307 (cf.
§166, n.), XI. 794, 795; *dare*
. . . *fatetur*, VII. 433, *abnegat*
. . . *producere* . . . *pati*, II. 637,
638.

(b) With verbs of preference,
desire, etc.: §162, with *ardeo*,
I. 514, 515, I. 580, 581; *instan-*

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2. Gender of, determined by nearest noun: i. 100, i. 144.

3. present active (a)—adjective, +gen.: *servantissimus acqui*, ii. 427; *metuens* . . . *pericit*, v. 716; (b) expresses purpose: *scitantes*, ii. 114; (c) =past prtcl., and denotes antecedent time and action: *volvens*, i. 305, iii. 102; *labantem* . . . *signantem*, ii. 695, 696; *movens*, x. 890.

4. Future, expresses (a) purpose: ii. 47, xi. 741; (b) imminence and certainty of future events: i. 712; *ventura*, ii. 125; ii. 408; *casuras*, viii. 875; *fata ventura*, ix. 648.

5. Perfect passive participle, in full personal passive sense, from an intransitive verb; *credita*, ii. 247; *regnata*, iii. 14, vi. 793; *errata*, iii. 690; *concessa*, iii. 700.

6. perfect passive in middle sense, +acc.: for examples see CASES, IV, 5, (a), (b).

7. perfect, pass. or deponent, with force of present: §171; *invectus*, i. 155; *tunsae*, i. 481; *otroum-fusa*, ii. 64; *protecti*, ii. 444, viii. 662; *completa*, ii. 514; *amplexae*, ii. 517; *percussa* . . . *abecissa*, iv. 589, 590; *vectos*, 'sailing', vi. 335; *actis*, viii. 636; *converso*, 'turning', 'revolving', ix. 724; *obnixa*, 'straining', x. 359; *effusa*, x. 803.

8. Deponent, perfect, in passive sense: see esp. on (*comitatus*) *Achate*, i. 312; *tutus*, i. 571, vi.

238, ix. 48; *pelago* . . . *romen-so*, ii. 181, *romenso* . . . *mar*, iii. 143, 144; *Bacchata*, iii. 125; *dignate*, iii. 475; *venerata*, iii. 460.

9. Deponent perfect, from intr. verbs or verbs usually tr.: *oretus*, ii. 74, iv. 191; *concretus*, ii. 277, vi. 738, vi. 746; *gramina pastus*, ii. 471; *suctus*, iii. 341, v. 414; *placitus*, iv. 38; *adseutus*, v. 301; *titubata*, v. 832; *saturata dolorem*, v. 608.

10. Participle—a clause.

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(c)—a temporal clause: (1) present, i. 620; (2) perfect passive, *expulsum*, i. 620; iii. 154; iii. 708; iv. 207.

(d)—a conditional clause: (1) present, *sequens—si sequar*, iii. 368; (2) perfect passive, *ovulum*, xii. 685.

(e)—a relative clause: (1) perfect passive, i. 100; i. 172; ii. 610; vi. 470; xii. 769.

(2) deponent, ii. 422, iii. 156, 157; *passi*, vi. 680.

(3) —antecedent + relative clause: in pres. prtcl., *vententum*, i. 484 (poetic and post-classical use); in deponent prtcl., *passi*, i. 199.

11. Participle—an adverb: *merentem*, ii. 229; *congressi*, ii. 397; *libens*, iii. 438; *volens*, 'graciously', iii. 457; *aequatæ*, 'evenly', ii. 844.

12. Participle carries main

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(c) Perfect pass. prtcl.: l. 135; l. 390; l. 391; ll. 116; ll. 183; ll. 413; *captas* . . . *urbi*, ll. 643; ll. 676; *stratis* . . . *iuvenis*, ill. 247; *sparsos* . . . *Penatis*, iv. 21; v. 283; *conversas* . . . *numina*, v. 466; v. 541; x. 426; *pulsas* . . . *virginis*, xl. 790, 791.

13. Participle—a noun: (a) perfect passive: §196, 1; *incepto*, l. 37; *inceptum*, ix. 694; *commissa*, l. 136; *iussa*, l. 302, vi. 461, x. 612; *facti*, l. 367; *capto* (masc.), ll. 64; *sepulto* (masc.), ill. 41; *abruptum*, ill. 422, xli. 687; *facti*, iv. 188; *rapto*, 'prey', iv. 217, ix. 613; *exstructo*, 'throne', v. 290; *operta*, vi. 140; *auso*, 'venture', vi. 624; *orsa*, 'beginnings of a speech', vii. 435; *dictis*, 'promises', viii. 643.

(b) deponent perfect: *profectis*, l. 732; *egressis*, ll. 713.

(c) present active (poetic and post-classical use): *venientum*, l. 434; *venientis*, ill. 101; *furentem*, iv. 65; *amantis*, iv. 221; *faventum*, v. 148; *volantes=aves*, vi. 239, vi. 728; *silentum*, vi. 432; *fugientibus*, ix. 763; *sedentis*, xl. 692; *sequentem*, xl. 695.

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patrius, 'hereditary', ill. 249; 'time-honored', ill. 281; 'of her (one's) own race', ill. 297.

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pendens, of rocks, caverns, etc., l. 166; 'drooping', ix. 331.

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- principio, 'to begin with', iii. 381, vi. 724; *principio . . . inde* correlatives, ii. 752-756.
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650; +subj. (in Q. O.), *auderet quia*, viii. 650.

quianam=*quidnam*, v. 18 (an archaism).

quid, interrogative, (a) as adv. acc. (acc. of extent of space), *quid* . . . *cogit*, iii. 56, iv. 412; see also i. 9; (b) in idiomatic questions, *quid* . . . *Ascanius*, iii. 339; *quid manus illa*, x. 672; (c) *quid*+indic. *vs. quid*+subj. in questions, *quid moror*, iv. 325, *quid* . . . *reservo*, iv. 868.

quid? paves way for second question, iv. 311.

quid vult (*sibi*), vi. 318.

quidam *vs. certus*, i. 576.

quin: (a) *quin etiam*, 'nay more', i. 279, iii. 408; (b) *quin et*=*quin etiam*, vi. 735; (c)='why not'+indic., =a command, *quin* . . . *coercesmus*, iv. 99, 100; hence *quin* +imperative, *quin morere*, iv. 547, *quin* . . . *aspice*, vi. 824, 825; (d) in result clauses, *quin* . . . *poscas*, iii. 456; x. 614-616 (see on 615).

quippe, sarcastic, i. 39, iv. 218; without sarcastic force, i. 59; in an explanation, i. 661.

1. *quis*, (a) as adj., for *qui*, *quis strepitus*, vi. 865; (b)=*uter*, *quis* . . . *quem*, xii. 719; *quem* . . . *quo*, xii. 727; (c)+subj.=negative assertion, *quis* . . . *temperet*, ii. 6-8; *quis* . . . *possit*, ii. 361, 362; *quis* . . . *crederet*, iii. 186, 187; ii. 656; iv. 66.

2. *quis*, used chiefly after *si*, etc., vi. 141.

quis=*quibus*: see FORMS, 1, 5, (b).

quisquam, found only in sentences essentially negative, ii. 48; xi. 415; xii. 761.

quisque+superlative: *proxima quaque* (note pl.), x. 518.

quo (a)=*ad quam*, v. 29; =*in quam*, v. 489, xi. 524; =*ad* or *in quem*, ix. 86; =*in quem*, ix. 421; =*in quae*, x. 679; =*quocumque*, (v. 709).

(b) With subj. in purpose clause: iii. 378, iv. 432; without

a comparative, *quo* . . . *averteret*, iv. 106.

quocumque=*quolibet* or *quovis*, iii. 654, iii. 682.

quod, relative, with clause for antecedent, =*id quod*, vi. 97.

quod, conjunction, (a) in entreaties, 'but', ii. 141, vi. 363; so with *ut* +subjunctive in a wish, x. 631; (b) 'as to the fact that', ii. 180; (c) idiomatically used, *hoc erat* . . . *quod*, 'was it for this that', ii. 664.

quondam, 'at times', ii. 367, ii. 416, v. 448; used of the future, a rare use, vi. 876; in an anachronism, iii. 704, v. 865; =an adj., xi. 819.

quon, not a Roman mode of spelling, *seountur*, i. 185, *Mountur*, iii. 28; *ecum*, vii. 651.

R

rabies, used of prophetic frenzy, vi. 49.

RADIANCE, idea of, associated with gods, i. 710, ii. 589.

rado, 'graze', 'skim past', or 'over' (a goal, road, etc.), *radimus*, iii. 700, *radit*, v. 170, *radit*, v. 217.

rapio, of quick, uncereemonious action, i. 176; 'range quickly through', 'scour', *rapit*, vi. 8; 'move (carry) quickly' (on board ship), iv. 581.

rarus, of separate things widely sundered, i. 118, iii. 314, ix. 383; of nets, 'wide-meshed', iv. 131.

ratis=*navis*, i. 43.

re-, with intensive force, *utero* . . . *recusso*, ii. 52; 'anew', *reponimus*, iii. 231.

recipio, 'welcome', ix. 780; 'rescue', i. 178; 'retrieve', vi. 818.

RECITATION, public, of literary works before publication, introduced by Pollio, §30.

reddo, 'return by way of answer', *reddita*, iii. 40; 'reproduce', vi. 768.

redimibat, x. 538, §103.

reduco, 'draw back', *reducta* . . . *dextra*, v. 478, 479; *reductis* . . .

- remis*, viii. 689, 690; *reducta* . . . *hasta*, x. 552, 553; *securi* . . . *reducta*, xii. 306, 307.
- refero, 'reproduce', iv. 329, v. 564; 'revive', v. 598; +dative, v. 605; in a periphrasis, *referunt gemitus* = *gemunt*, viii. 420.
- refugo, 'annul' laws, vi. 622.
- refugio+acc. of effect, *mille* . . . *refugit vias*, xii. 753.
- regio, 'line', 'direction', ii. 737, ix. 385, xi. 530.
- regno, in pers. pass., though properly intr., *regnata*, iii. 14, vi. 793.
- RELATIVE CLAUSE: (a) antecedent incorporated within: see ORDER OF WORDS, 15.
- (b) adjectives in, though belonging in thought with antecedent: see ORDER OF WORDS, 8; of noun in, etc.: see ORDER OF WORDS, 14.
- (c) use of: (1) as explanatory: *quae* (= *ca enim*) . . . *accepit*, iii. 514; *cui* (= *ei enim*) . . . *debetur*, iv. 275, 276; *quam* (= *cam enim*) . . . *mitigat*, v. 783; *unde* (= *inde enim*) . . . *ductis*, v. 801.
- (2) in apposition with noun: *quae* . . . *fuit*, ii. 5, 6.
- (3) in subj., to express purpose: see MOODS, II, 4, (c), (3).
- (4) in subj., to express cause: see MOODS, II, 4, (c), (1).
- (5) in subj., to express adversative ideas: see MOODS, II, 4, (c), (2).
- (6) in subj., to express result: see MOODS, II, 4, (c), (4).
- (7) in subj., to express wish: see MOODS, II, 4, (c), (5).
- (8) in subj., to express repetition: see MOODS, II, 4, (c), (6).
- Relative pronoun: (a) used to connect clauses very closely: *quem*, i. 64, i. 546; *cui*, iv. 138; *quam*, iv. 90; *quam*, iv. 436; *quos*, v. 554; (similar is *cum*=*quo tempore*, vi. 91).
- (b) seldom repeated in a different case-form, *cui* . . . *locus*, ii. 71; *catull* . . . *expectant*, ii. 337,

358; iii. 382; v. 252; *duro* . . . *tergo*, v. 403; vi. 350; *ab ea*, vii. 63; *Turni* . . . *habebat*, ix. 503, 594; x. 674; *et ipse*, xii. 226; xii. 262, 263.

(c) postpositive: i. 287, i. 584, ix. 629.

religio, 'agency of religion', 'revelation', iii. 363; 'reverence', 'religious awe', ii. 715; 'holy observance', iii. 409; 'sacred majesty', xii. 182, §186.

RELIGIOUS ELEMENT IN AENEID: see AENEID.

religio+ab and abl., vii. 106; §140, n.

remigium, 'oarsmen', iii. 471.

remis insurgere: see *insurgere remis*.
removere mensas, 'end a feast', i. 216, i. 723.

REPEATED WORDS, metrical treatment of: see REPETITION, 8.

rependo, in figurative sense, 'offset', i. 239.

REPETITION.

1. General remarks on: *aurca*, iv. 139; *plenis* . . . *cellis*, v. 251; improper, *ut* . . . *utque*, ii. 605 (in a purpose clause, with only one verb).

2. Of an idea in varying forms: ii. 546; *sede*, ii. 568; *prosentia*, iii. 174; *rati*, iii. 433; iv. 407-409; *nigra* . . . *sub nube*, v. 516.

3. Of words even in changed sense: *ruunt*, i. 85; *rerum*, 'destinies', i. 278, vs. *rerum*, 'the world', i. 282; *alta*, 'deep', i. 427, vs. *alta*, 'high', i. 429 (repetition here is rhetorically effective); *videbar* . . . *visus* (int. ii. 730-732; *cripuit* . . . *crepta*, iii. 736-738; *estulit*, v. 424, v. 427).

4. Of words, for rhetorical purposes: *hino* . . . *hinc*, i. 234, 235; *lumina* . . . *lumina*, ii. 405, 406; *furens* . . . *furentem*, ii. 498, 499; *divum* . . . *divum*, ii. 602; *arma* . . . *arma*, ii. 668; *atro* . . . *ater*, iii. 28-33; *laeva* . . . *laeva*, iii. 412; *luno*

nis . . . *Iunoni*, III. 437, 438;
nuno . . . *nuno* . . . *nuno*, IV.
376, 377; *intenta* . . . *intenti*,
V. 136, 137; *risere* . . . *vident*,
V. 181, 182; *Ida* . . . *Ida*, V.
252-254; *proximus* . . . *proxi-*
mus, V. 320.

5. Connects clauses effectively:
sacpe . . . *sacpe*, II. 108-110;
sanguine . . . *sanguine*, II. 116-
118, *sternit* . . . *sternit*, II.
306; *et alterius* . . . *et alterius*,
III. 31-33; *bellum* . . . *bellumne*,
III. 247, 248; (*semper* . . .
semper, IV. 466, 467).

6. Repetition effects pathos: I. 100,
101; *sara* . . . *sara*, I. 108,
109; I. 120, 121; *fortem* . . .
fortem, I. 222; I. 486; II. 483,
484; II. 756; *ora, ora*, VI. 495,
496, X. 821, 822; IX. 774, 775;
XI. 818; XII. 179.

7. Voices encouragement, joy,
etc.: *vos* . . . *vos*, I. 200, 201;
fortem . . . *fortem*, I. 612.

8. Metrical treatment of repeated
words: §§263-265.

(a) different: §264; *perque*
. . . *perque*, I. 537; *novas* . . .
novas, I. 657; *mirantur* . . . *mi-*
rantur, I. 709; (*sternit* . . .
sternit, II. 306); *unum* . . .
una, II. 709, 710; *nate* . . . *nate*,
II. 733; *audit* . . . *audit*, IX.
394; *labitur* . . . *labuntur*, XI.
218.

(b) same. §265; *fortem* . . .
fortem, I. 222; *miratur* . . . *mi-*
ratur, I. 421, 422; *hic* . . . *hic*
. . . *hic* . . . *hic*, II. 29, 30; *si*
forte . . . *si forte*, II. 756; *et*
alterius . . . *et alterius*, III. 31-
33; *unum* . . . *unum*, III. 435;
Iunonis . . . *Iunoni*, III. 437,
438; *vidi* . . . *vidi*, III. 623-627;
hoc . . . *hoc* . . . *hoc*, V. 73,
74; *duo* . . . *duo* . . . *duo*, V.
77, 78; *Ida* . . . *Ida*, V. 252-
254; *forte* . . . *forte*, VI. 186
190.

(c) Similar and different com-
bined: §266; I. 750, IV. 139.

9. Repetition of verses: III. 48=II.
774; III. 153=II. 775; III. 516=
I. 744; III. 612=II. 76; IV. 7=
III. 589; IV. 126=I. 73; cf. IV.
272, 273, with IV. 232, 233 (in
delivery of a message); IV. 280
nearly=II. 774, III. 48; IV. 583=
III. 208; V. 8-11 nearly=III. 192-
195; V. 89 nearly=IV. 701; V.
777=III. 130; V. 778=III. 290;
VI. 700-702=II. 792-794; VI. 901
=III. 277; XII. 165=I. 313.

Repetition, subjunctive of: see
Moods, II, 4, (c), (6).

repeto (sc. *memoria*), 'recall', III.
184.

repono+dativ., V. 752.

reposco, 'claim as one's due', X. 374.

repositus=*repositus*, I. 26, III. 364, VI.
59.

res=*res publica*, I. 268, II. 322;
'state', 'condition', 'position', I.
515, I. 563; 'narrative', II. 196; in
plural, 'troubles', I. 178; 'des-
tinies', I. 278; 'the world', I. 282;
'fortunes', I. 452; 'interests', II.
350; 'the truth', X. 666; 'role', XII.
227; *res secundae*, I. 207.

resigno+abl. of separation, IV. 244.

resolvo, 'slacken limbs', VI. 422.

RESULT, emphasis laid on, rather

than on process: see on *telo*, I. 90;

ante, I. 198; *vento accesscrit*,

(=appulsus sit), I. 307; *cadet*=

sternetur, I. 334; *patuit ostenta*

est, I. 405; *ardescit=inflammat*,

I. 713; *stetit*, 'was kept firm'=

stabilita est, II. 163; *incidit*=

fertur, II. 305; *steterat*, II. 352;

arduus=erectus, II. 475; *labat*, II.

492; *adescit=venire*, II. 732, (VI.

34); *stant*, 'are set up', III. 63;

steterant, III. 110; *manifesti*, III.

150; *immutos*, III. 570; *manerent*,

IV. 343; *vidit*, IV. 453; *stant*, IV.

509; *trahens*, IV. 701; *tauit*, V.

336; *stant* . . . *flamma*, VI. 300;

stat, VI. 554; *resident*, IX. 643;

fatiscent, IX. 809; *haeret*

(=premitur or impeditur) *pede*, X.

361; *ruebant*, X. 756; *stat*, X. 771;

on *ferro*, XII. 209.

- reus+gen., v. 237.
RHESUS, death of, l. 472, 473.
RHYTHM defined, §228; in Latin, quantitative, §228; Latin, *vs.* English, §228.
RIVERS, Roman poets interested in, ll. 497; in Latin poetry, type of swiftness, l. 317.
ROBES embroidered, etc., a reproach, ix. 614 (cf. iv. 215-217).
Roma, Vergil's etymology of, l. 277.
ROMAN HOUSE, peristylum of, ll. 528.
ROMANS, Trojan in origin, *hinc*, l. 234, *genus* . . . *Memmi*, v. 117, xii. 166 (cf. l. 33, text), §59; wont to dedicate to gods things for which they had no further use, *fluit*, l. 248; especially fitted to govern others, vi. 847-852.
ROME, streets of, well-paved, l. 422; noise in, *ibid.*; Vergil studies at, §38; colony from Troy, *deducere*, ll. 800.
Romulus, founder of Rome, l. 276, 277; to be reconciled to Remus, l. 292.
roseus=pulcher, l. 402, ll. 593.
rudentes, 'rigging', how handled, iii. 267; cf. *rudentis excutere*, iii. 682, 683.
ruina, 'downfall', etc., ll. 310.
rumpo, as tr.+acc. of effect, ll. 129, iii. 246, iv. 553; cf. *rupto* . . . *turbine*, ll. 416; =*abrumbo*, iii. 580, xii. 699.
ruo: see **VERB**, §2, (m).

S

- SABINES** famous for purity of life, viii. 637; Sabine women, rape of, viii. 635, 636.
sacer, 'accursed', iii. 57; 'awful', vi. 573.
SACRIFICE of thanksgiving for safe arrival, *dapibus*, iii. 353, *tempis*, l. 632; to nether gods performed at night, vi. 252.
SAILING in winter unusual, l. 531, iv. 309, v. 35.
SAILORS loath to leave land, having no compass, iii. 507; used stars as guides, iv. 578, 579; fearing ship wreck consecrate themselves, xii. 769.
SAILS, how handled, iii. 549, v. 16, *fecere pedem*, v. 830; cf. also v. 831-832; square, *adversa*, l. 103, *aequatis* . . . *velis*, iv. 587.
SALTED MEAL used at sacrifices, ll. 133, xii. 173 (cf. iv. 517).
sanguis, scansion of, §§248, 242, x. 487.
SATURNUS, §§274, 275, 293; reigns in Italy, §§274, 275, l. 569.
satus+abl., ll. 540, iv. 198; *satus Anchisa*, v. 244, v. 424.
SAYING, verb of, omitted: see **ELIPSIS**, V.
scaena, force of, l. 164, l. 429.
SCALE-ARMOR FOR HORSES, xi. 771.
SCALING-LADDERS unknown in Trojan times, ll. 442.
SCANSION, special notes: see **LICENCES**; **METER**; **METRICAL CONVENIENCE**; **METRICAL CORRESPONDENCE**; **HEXAMETER**; **REPETITION**, §.
SCHEDAE VATICANAE, §314.
SCHILLER, admiral of Vergil, §81.
scillicet, with ironical emphasis, ll. 577, vi. 526 (cf. iv. 379); not sarcastic, vi. 750.
scio+infin., l. 63, §166; scansion of, iii. 602, §249.
secessus, 'estuary', l. 159.
secretus, 'apart', ll. 299, v. 613; —adv., 'apart', viii. 610; —noun, 'hidden haunt', vi. 10.
secundus vs. proximus, v. 320; of a chariot, 'swiftly gliding', l. 156.
securus+objective gen., l. 350, x. 326, vii. 304.
sed, postpositive, l. 353; *sed* . . . *autem*, ll. 101; *sed enim*, l. 19, ll. 164, vi. 28.
sedeo suggests inactivity, feebleness, l. 295; 'be firmly established', 'be resolved', ll. 680, v. 418.
sedes, 'lasting abode', l. 205, l. 247.
semianimis, scansion of, §249, iv. 686 (cf. x. 396, x. 404).
SEMI-HIATUS: see **LICENCES**, 9.
semita, 'path', 'foot-path', l. 418, ix. 383.

semilustus, scansion of, §249, v. 697 (cf. III. 578).

sensus, 'mind', 'intelligence', vi. 747.

sentio, 'feel to one's sorrow', vii. 434.

sepellic, loosely used, III. 41; in extravagant phrase, II. 263 (cf. III. 630); *sepultus*=*soporatus*, vi. 424.

septena=*septem*, v. 85.

sequax, of waves, 'ravenous', v. 198.

SEQUEL, anticipation of: see ANTICIPATION, etc.

SEQUENCE OF TENSES: see TENSES, VII.

sero, of speech, vi. 160.

servo, 'keep in view', vi. 200; 'cling to', II. 568, vi. 402, ix. 43; 'keep green in memory', vi. 507.

seu (a) in dependent questions, I. 218, 219, II. 739; (b) after relative conditional clause, v. 69; *seu* . . . *sive*=*utrum* (or-*ne*) . . . *an*, poetic use, I. 218, 219.

SEVEN a sacred number, v. 85.

SEVEN AGAINST THEBES, expedition of, vi. 479, 480.

SHIELD, often described as of seven layers, viii. 448, 449; bears device, *insigne*, II. 392, *picti scuta*, vii. 796, *pictis* . . . *armis*, xi. 660, xii. 281; without device, xi. 711; mode of carrying, II. 672; originally made largely of ox-hide, x. 482; banged to frighten enemy, x. 368; Vergil fond of elaborate descriptions of, x. 482, viii. 625, viii. 448, 449.

SHIPS, stern of, higher than main body, hence called high, I. 183, II. 375, III. 527; in Trojan times had only one bank of oars, I. 182; arms on poop of, I. 183; sails of, square: see SAILS; pitched or greased, iv. 398; have figure-heads at bow, v. 116-122 (see n. on v. 122); have painted sterns, *pictas* . . . *puppis*, v. 663, *pictas* . . . *carinas*, vii. 431; in Homeric times could not sail against head winds, II. 111; steering-gear of, v. 177; tackle of, called *arma armamentum*, v. 15, or *rudentes*, I. 87, III. 267; maneuvers

of, in tacking, *fecere pedem*, v. 880, *torquent* . . . *detorquent*, v. 831, 832; in Vergil's time crossed from Brundisium, Italy, to Dyrachium, Greece, III. 382, III. 507; anchored prow to sea, III. 277, vi. 901; drawn up on land after voyage and in winter, I. 551, II. 30, vi. 3; garlanded when entering or leaving port, iv. 418; commander of, has place on stern, viii. 680 (cf. iv. 554, v. 132, 133).

SHORT FINAL VOWEL before initial $\frac{1}{2}$ consonant, and before double consonant: see FINAL SHORT VOWEL.

si: (a) *si* wishes: vi. 187, 188, vi. 882, x. 458 (?).

(b) in vain regret or wish contrary to fact: *o si* . . . *adesset*, xi. 415.

(c) *si* in reverent allusions to the future: v. 64, 65; vi. 770; vi. 829.

(d) *si* in clause which virtually expresses purpose: *si* . . . *videat*, I. 181, 182; *si* . . . *possit*, iv. 85; *si* . . . *possit*, vi. 78; *si* . . . *adiuvet*, x. 458 (?).

(e) With no element of doubt, 'if, as is the case', 'since', III. 433, 434 (see on *vati*); in a prayer, ix. 406, 407, (twice), xii. 778.

(f) in dependent questions, 'whether', iv. 110.

(g) *si* . . . *sin* correlatives; I. 553-555, II. 189-192.

(h) *si* omitted: *sinceret dolor*, vi. 31; used twice in a single protasis, v. 398.

SIBYL, §56; III. 443; writes prophecies on leaves, III. 444-452; when inspired is superhuman, *maior* . . . *videt*, vi. 49.

SIBYLLINE BOOKS highly honored: §82, *penetratit*, vi. 71; in charge of commissioners, *sacra* . . . *viros*, vi. 73, 74; mode of consulting, §82.

sic, emphatic, 'thus only', iv. 637; gathers up preceding description, I. 225, x. 875, x. 901, xii. 304.

- siccus**, 'hungry', II. 358.
- Sidonius**, 'Carthaginian', 'Phoenician', I. 446.
- sidus**=*tempus*, IV. 309; in pl., 'signs of the zodiac', VI. 195.
- SIGGE**, mention of, an anachronism, III. 52, IX. 598.
- SIGNALS** made by fire, etc., II. 256.
- signa**, figures chased on silver, V. 267, on a crater, V. 536; figures in embroidery, I. 648; 'signal-giving instruments', X. 310.
- signo**, 'make valid', 'give meaning to', III. 287.
- SILVIUS**, cognomen of the Alban kings, VI. 763.
- similis**, constructions with, V. 594.
- SIMPLE VERB** for compound: see **VERB**, 2.
- simplex**, 'pure', 'elemental', VI. 747.
- simul**=*simul atque*, III. 630; *simul* . . . *simul*—one *simul*, I. 513.
- simul** as preposition+abl., *simul his dictis*, XI. 827 (cf. V. 327).
- simulacrum**, force of, II. 772.
- simulo** *vs.* *dissimulo*, I. 516; 'make like to', III. 349.
- sin.** correlative to *si*, I. 555, II. 192.
- SINGULAR**, noteworthy uses of: see **AGREEMENT**, I. (a), (c), IV.
- SINGULAR**, collective: §172; *cardo*, I. 449; *custode*, I. 564; *millite*, II. 20, II. 495; *fronde*, II. 249; *myrtus*, III. 23; *ecctamine*, III. 128; III. 266; *rups*, III. 647; IV. 152; IV. 202; IV. 261; *carina*, IV. 398; V. 116; V. 349; V. 490; *pedis*, V. 567, *pedem*, V. 830; VI. 4; VI. 137; VI. 431; VI. 492; *Aegyptus* . . . *Araba*, VIII. 705, 706; *pater* . . . *Romanus*, IX. 449; X. 538; XII. 911.
- sinistra** (sc. *manus*), 'left arm', X. 545.
- sinit**, scansion of, X. 433; §242.
- sino**+paratactic subjunctive: II. 669, V. 163, V. 717, XII. 828.
- sinus**, 'curve', 'bend' in general, then 'gulf', I. 161; 'bay', II. 23; 'winding course' of a river, VI. 132; 'fold' of sail (III. 455), V. 16, V. 831.
- si quis**=*quicumque*, II. 420.
- sisto**=*consisto*, III. 7; 'fetch', legal sense, IV. 634.
- SKINS** of beasts as robes, I. 275, II. 722; Charon's boat fashioned of, *sutilis*, VI. 414.
- SKY** conceived of as palace, from which day issues, etc., I. 374.
- SLAVES**, all of one age, possessed only by those of royal rank, I. 703.
- SLEEP**, Vergil's view of, *consanguineus*, VI. 278; viewed as a blessing, II. 253, IV. 522-530, VI. 522; kinsman of death, VI. 278; =death, XII. 309, 310.
- SNAKES**, crests of, II. 206; twin symbol of coming ruin, VIII. 697 (cf. II. 203 ff., VII. 450).
- socio**+acc. and abl., I. 598-600 (cf. IV. 16, IX. 594).
- solvere**, of 'slackening' (paralysis) of limbs, I. 92, XII. 951.
- somnus**, 'dream', II. 794, III. 173.
- sonans** (*est*)=*sonat*, VI. 50.
- sono**+acc. of effect, I. 328; *horrendum sonuere*, IX. 732.
- sopor**, 'dream', III. 173.
- SORTES VERGILIANAE**, §§80, 82.
- sortior**, loosely used as 'choose', II. 18.
- SOUL** (spirit) of individual is a portion of the *anima mundi*, VI. 726; disposition of, in underworld, *crimina*, VI. 433; post mortem condition of, *Manibus et cineri*, X. 828; purified after death by punishment, VI. 739-742; of dead craves vengeance, *umbra*, X. 519. See also **DEAD**.
- SOURCE**, ablative of, with participles: see **CASES**, V, 3.
- spatia**, '(race) course', V. 316.
- SPEAR**, headless, prize of bravery in war, VI. 760; got by warrior from bodies of slain, *raptas*, IX. 763.
- steterunt* . . . *campis*, X. 334, 335.
- iaculo* . . . *raptio*, X. 342, *hastam* . . . *receptat*, X. 383.
- specula**, 'height', XI. 526.
- SPEECH**, verb of, omitted: see **ELLIPSIS**, V.
- SPELLING**: see **qu.**

spero, 'expect' evil, 'fear', l. 543, iv. 292, iv. 419.

SPOILIA OPIMA taken but thrice in Roman history, vi. 855.

SPONDAIC VERSE defined, §233; example of such verse, v. 320.

SPONDEE defined, §230; effect of, in verse, x. 842.

stagna, force of, l. 126.

STARS, believed to be fed by ether, l. 608; revolve, *voluntur*, iv. 524; used by sailors as guides, iv. 578, 579; fixed like nails in the sky, v. 527, *axem* . . . *aptum*, iv. 482.

stat (sc. *mihi*), 'I am resolved', ll. 750, xii. 678.

STATUE OF DEITY confounded with deity proper, §290, *salsus*, ll. 173.

STATUE OF GODS, l. 501, ll. 502, ll. 773; of the dead, ll. 773.

STEERING-GEAR of Roman ship, v. 177.

STEREOTYPED EXPRESSIONS of prose avoided by poets, *terris* . . . *et alto*, l. 3; *foedera lungi*, iv. 112.

sterno, in military metaphor, l. 190.

STERNS of ships painted, high, etc.: see **SHIPS**.

stetérunt: scansion of, ll. 774, ill. 48, x. 334; §246.

sto=a strengthened *sum*, ill. 210.

stet, vi. 471; 'stand firm', x. 350; 'come to anchor', ill. 403; =passive of *arrigo*, 'be uplifted', vi. 300. See also on ill. 63, ill. 110. See *stat*.

STONES used as anchors in Trojan times, l. 169.

STORM-GOD, (*Hiems*), offerings to, ill. 120.

STRANGERS (foreigners) treated as foes by Carthaginians, l. 298, l. 526. See **FOREIGNERS**.

STREETS (in Rome, etc.), narrow, ll. 332.

strido, third conjugation forms of: see **FORMS**, II, 1; ='gurgles', 'sobs', said of a wound, iv. 689; +acc. of effect: §130, *horrendum stridens*, ix. 632, *magnum stridens*, ix. 765.

stringo+acc. of effect, l. 552; +de and abl., *strinxit de corpore*, x. 478.

struo, force of, l. 704; of difficult tasks, ll. 60.

studium, in plur., 'enthusiastic cheers', v. 148, v. 228.

STUMBLING on threshold, ominous, ll. 243.

stupeo+acc., ll. 31; +infin., xii. 707-709.

Stygius frater=Pluto, ix. 104.

STRYX, unburied dead wander about, l. 353.

suadeo+infin., l. 357.

sub, compounds with, denote motion upward, l. 424, l. 438, l. 551.

sub suggests trickery, ll. 83; 'within', 'in', l. 36; 'under cover of', in figurative relations, ll. 188; 'with help of', v. 585, x. 497; 'at the hands of', x. 438; 'just before', vi. 255, l. 662; 'immediately after', v. 394; 'close behind', v. 323; 'at', v. 285.

subduco+dat., x. 615.

subeo, 'steal over', ll. 560, ll. 575, x. 371, ix. 757; 'assails', ix. 344; 'face', 'meet', x. 798.

SUBJECT OF TWO VERBS in second clause: see **ORDER OF WORDS**, 13.

SUBJUNCTIVE: see **MOODS**, II.

sublimis=a perfect pass. participle (*sublatus*), iv. 240, v. 253;=an adv., l. 415, vi. 719.

subrigo, old form of *surgo*, iv. 183.

sufficio+infin., v. 21, 22; §163.

SUETONIUS, §34; biographies by, §34; ultimate source of Donatus's life of Vergil, §34.

SUGGESTIVENESS OF VERGIL'S LANGUAGE: *adsurgens*, l. 535; *longam* . . . *penum*, l. 703, 704; *struere*, l. 704; *insidat*, l. 719; *hospitibus*, l. 731; *quantus*, l. 752; *attolentem iras*, ll. 381; *spumcus*, ll. 419; *defessi*, ll. 565; *ubere lacto*, ill. 95, *subnira*, ill. 402; *frena* . . . *ferre*, ill. 542; *infrant*, iv. 41; *obscenium*, iv. 455; *veniens* . . . *gentis*, v. 373; *ferre manum*, v. 402; *deponunt*, v. 751; *manu*, vi. 435; *manus*, vi. 620; *taedae*, vii. 322; *mediam* . . . *quietem*, vii. 414;

alti, ix. 697; *insolentum insignis*, xii. 944.

sum, loss of present participle of, causes inconvenience, ii. 447; imperfect of, has pathetic effect, i. 343, i. 354, i. 544; perfect of, has pathetic effect, *fuit*, ii. 325, iii. 11, vii. 413; 'be possible', vi. 596, viii. 676.

summus, 'top (surface) of', i. 737, ii. 460, iii. 22, x. 476; 'last', ii. 324; 'end of', ii. 463.

SUN, track of, symbolic of civilized world, i. 568; rises from and sinks into ocean, i. 745, iii. 508.

suovetaurilla, v. 96, 97.

super, adverb,=*desuper*, v. 697, x. 384, x. 893; ='besides', i. 29, ii. 348; =an adj., 'surviving', iii. 489, 'lingering', iv. 684; scanned *super*, vi. 254, §§241, 245.

super=*de*, as preposition, i. 750, iv. 233.

SUPERLATIVE (adjective), fondness for, with proper name, i. 496, i. 72, i. 741; strengthened forms of: see ADJECTIVE, 1, (c).

supero, 'survive', =*supersum*, ii. 597, iii. 339, v. 519, v. 713; with dat., because it=*supersum*, ii. 643.

superus in sing.=*deus*, a rare use, vi. 780; in pl., 'gods of heaven', i. 4, etc.

superus, adj., of upper world of life, ii. 91.

Supine: (a) in -u, *misericordis risu*, i. 111; *mirabile dictu*, i. 439; *digna . . . relatu*, ix. 595.

(b) in -um, of purpose, etc., *servitum*, ii. 786.

SUPPLIANTS, regularly unarmed, i. 487.

supplicatio, 'thanksgiving', i. 632.

supposita=*supposita*, vi. 24.

supra est=*supereminet*, vii. 784.

suscipio, special force of, i. 175, iv. 327; 'catch', vi. 249; 'catch up' ('answer') a speaker, vi. 723.

suspecta habuisse vs. *susperisac*, iv. 97.

sus vs. *proprius*, i. 73; stands in

subject of sentence, i. 461, iii. 469, iii. 494, x. 438, x. 467; special uses of, *sum*, iv. 633, *sumis*, x. 392.

SWEARING, acc. with verbs of, vi. 324, iv. 351, xii. 197. See *iuro*.

SWINE, SHEEP AND OXEN sacrificed together, v. 96, 97.

SYLLABA ANCEPS, §234.

SYLLABLES HEAVY AND LIGHT, p. 74, footnote.

SYNAPHRA, §256.

SYNCPATED FORMS: see FORMS, iii. (b).

SYNOPSIS: see LICENCES, 4.

SYNTAX, notes on: see ANACOLUTHON; CASES; MOODS; TENSES; confusion of: see CONFUSION, (a).

SYRACUSE, complimented by Vergil, iii. 697.

SYSTOLE: see LICENCES, 3.

T.

tabeo, force of, i. 173.

TABLE conceived of as altar (hence libations poured on), i. 736; removed at close of feast, i. 216, i. 723.

taceo, transitive, *tacitum*, vi. 841.

tacitus, 'altering', 'subdued' (step), xii. 219; see also *taceo*.

taeda, 'marriage torch', iv. 18, iv. 339; 'pine-beams', iv. 505.

taedet, construction with, iv. 451.

taenis=*taenitis*, v. 269.

talentum, 'great weight', v. 112, v. 248.

talis, 'noble', 'godlike', i. 606; refers now to what follows, now to what precedes, i. 94.

TALLNESS admired by the Greeks, i. 501.

tam . . . quam=*quo . . . eo* (with comparative), vii. 787, 788.

tamen, 'at least', iv. 327; see on ix. 315.

tandem in questions, i. 331; with the imperative, ii. 523.

tanti, gen. (?) of price, iii. 453.

tantum=*tantone*, x. 668.

tantum, adv. acc., 'enough' v. 21, ix.

806; as noun, 'so much only', x. 400.

tantus, 'grievous', l. 231; '(that) awful', l. 566; 'huge', 'monstrous', v. 404; 'illustrious', l. 606.

TASSO imitated Vergil, §81.

telum, used of a blow, v. 438; of the stroke of a sword, x. 586.

temno=contemno, l. 542.

TEMPLES, purificatory water at doors of, vi. 635, 636.

templum vs. adytum, ll. 404.

tempto+infin., l. 721, ill. 240, 241; 'search for', ill. 146.

tempus, 'chance', xl. 783.

tendo (sc. iter, viam), 'go', l. 205; (sc. tentoria), 'tent', ll. 29; boldly used with unusual objects, *tendere* . . . *lumina*, ll. 405; *tendo* . . . *cum voce manus*, ill. 176; *oculos* . . . *ictendit*, v. 508; *cum voce manus* . . . *tendit*, x. 667. Cf. *protendo*.

teneo: see VERB, 2, (p).

TENNYSON, influenced by Vergil, §81; poem by, to Vergil, p. 9.

TENSES.

1. The Present.

1. (a) General remarks on: *cripsit*, ll. 685; *relinquor*, ll. 678; *congeritur*, ll. 766; *sumat*, ill. 3; *vindicat*, iv. 228; *ferre*, vi. 464; *voluntur*, vi. 581; *ferre*, x. 442; *congregior*, xli. 13; *componit*, xli. 109; (b) pres. vs. pf., ill. 3; (c) expresses continued action, *versat*, l. 657.

2. +expressions of duration of time: *tot annos* . . . *gero*, l. 47, 48; *tortila* . . . *tremesco*, ill. 645-648.

3. Historical present ('present of vivid narration'): (a) much used by Vergil: §149; (b) used even in relative clauses: *quae* . . . *mittit*, ix. 361; *cui* . . . *petit*, x. 312, 313; *mittit*, x. 351; x. 518; (c) combined with imperfect: *ibat* . . . *laxat*, ll. 254-259; (d) combined with perfect: *abavit* . . . *intur*, l. 256; (e)

combined with instantaneous perfect: §151; *colat* . . . *adestitit*, l. 300, 301; *convellimus* . . . *impulimus*, ll. 464, 465; *diripueret* . . . *et* . . . *ingruit*, xli. 283, 284.

4. Expresses repeated action: *obtruncat*, ll. 663.

5. Used in prophecies and in retrospects: see FIGURE OF VISION.

7. In subjunctive, has future force: *vertant*, l. 671; *merset*, vi. 615; in a conditional sentence, iv. 401.

8. Has conative force: see on *arceret*, l. 300, and on ll. 480. Examples are (a), in indic., *lustro*, ll. 564; *captat*, ill. 514; *proturbant*, ix. 441, x. 801; *raptit*, x. 486; *terres*, x. 879; *trahit*, xl. 816; (b) in present infin.: *trepidare* . . . *restringere*, ll. 685, 686; *tendere*, ix. 377; (c) in participle, *cunctis*, ll. 111; *fugiens*, v. 276; *tegentem*, vi. 498.

II. Imperfect.

1. Used of lasting states: *tenebant*, ll. 1, vii. 287.

2. Combined with historical present: *ibat* . . . *laxat*, ll. 254-259.

3. Implies repetition: *ferrebat*, ll. 344; *fundabat*, vi. 4; *dabat*, v. 706, vi. 116.

4. = 'began to', etc.: *parabat*, l. 360.

5. Has conative force: (a) in indic., *agebat*, v. 272; *lenibat*, vi. 467; *tegebat*, ix. 346; *torquebat*, xli. 901; (b) in subj., *arceret*, l. 300; *simularet*, vi. 591.

6. +*iam* *dudum*, etc., l. 580, 581; *iam* *dudum* *tenens*, v. 512, 513 (the prtcl. here really=an imperfect).

7. Expresses pathos: *erat*, l. 343, i. 354, l. 544.

8. General remarks on: *vasta-*

- bat*, I. 622; *timebat*, 'used to fear', II. 130; *impf. vs. plpf.*; II. 344; *tacebat*, IX. 336.
- III. Future: see MOODS, I. 5.
- IV. Perfect.
1. Third person pl. indic. in *-ere*. see FORMS, II. 4.
 2. Denotes success: *caravit*, II. 481.
 3. Used to effect pathos: *fuimus* . . . *Illium*, II. 325; *vixit*, IV. 653; *fuit*, III. 11; *fuit*, VII. 413.
 4. Instantaneous perfect: §§150, 151; (a) in indic., I. 84; I. 90; I. 301; I. 588; II. 1 (combined here with *impf.*); II. 380; II. 465; IV. 164; IV. 582; V. 145; X. 804; XII. 283; (b) in subjunctive mood: *tulerint* . . . *hauscrit*, II. 600.
- C. 'Gnomic' perfect in similes: *constiterunt*, III. 681.
7. Special force of: *deseruere* . . . *dedere*, II. 565, 566; *vs. plpf.*, IV. 200.
 8. Perfect subjunctive in commands or exhortations: *fuerint*, III. 453; *fuerit* . . . *secuta*, VI. 62; *occiderit* . . . *sinas*, XII. 828.
 9. Perfect infinitive in apodosis of unreal condition: *meruisse*, II. 434.
- V. Pluperfect: *steterat*, II. 352; *sacraverat*, IV. 200; *tulisset*, II. 756; *lacsisset*, VII. 809; *invaserat*, IX. 799; *impulerat*, X. 363; *debueram*, X. 853; *vs. impf.*, II. 344; *vs. pf.*, IV. 200.
- VI. Future perfect: *fuerit quodcumque*, II. 77; *fuerit*, III. 499; *defuerint*, VI. 89; *oraveris*, VI. 92; *redarguerit*, XI. 688; *ediderit* . . . *miseric*, IX. 785; *torscrit*, X. 334.
- VII. Sequence of Tenses: *arceret*, I. 300; *peragat* . . . *relinquat*, IV. 452; *adiret*, VI. 534.
- TENTS, mention of, an anachronism, I. 469.
- tepidus, force of, III. 627.
- ter, in sacred connections, II. 174, IV. 510.
- terga of a shield, X. 482, X. 784.
- terque quaterque, 'many times', 'greatly', I. 94, IV. 589.
- terni=*tres*, V. 560.
- terrarum omitted, with *orbis*, IV. 119.
- testor=*imploro*, III. 599.
- testudo, 'vaulted roof', I. 505.
- tete, XII. 891.
- thalamus, 'marriage', X. 649 (cf. VI. 94).
- THANKSGIVING for safe return from a journey or voyage, I. 632, III. 355.
- THEATRE, Roman, form of, *theatri circus*, V. 288, 289; back wall of (*scacna*), I. 164; allotment of seats in, *ora prima patrum*, V. 340, 341.
- THEOCRITUS, imitated by Vergil, Eclogues, § 46.
- THESEUS, descent of, to Hades, II. 122, 123.
- THESIS, § 231.
- THIRD CONJUGATION FORMS for those of second or fourth conjugation: see FORMS, II. 1.
- THIRD PERSON, INDEFINITE, 'men', as subject: *habitant*, III. 106; *habitant*, III. 110; *iaciant*, IX. 712.
- THRACE, typical land of cold, XI. 660; haunt of Mars, III. 13, § 283.
- THRACIANS good archers, V. 312.
- THREE a sacred number, *ter*, II. 174, IV. 510.
- Threicius, 'northern', XI. 659.
- THUNDERBOLT represented as winged, V. 319.
- TIBULLUS, § 31.
- TIMAVUS, description of, I. 246.
- TISIPHONE causes bloodshed, *pallida*, X. 761 (cf. Allecto's influence, VII. 325 ff.); punishes guilt, VI. 570-572.
- Titan=*sol*, IV. 119.
- TITANS, §§ 273, 274; confused with giants, IV. 179.
- Titania . . . *astra*=the sun, VI. 724.
- TMESIS: § 211; *circum* . . . *fudit*, I. 412; *quae* . . . *cumque*, I. 610; *quae* . . . *cumque*, XI. 762; *circum* . . . *datt*, II. 218; *quo* . . . *usque*, V.

- 384, *hac* . . . *tenuis*, v. 603, vi. 62;
in . . . *ligatus*, x. 794.
- TOGA the distinctive dress of Romans,
I. 282.
- TOMBS, Romans fond of massive,
oncrabit, x. 558.
- TORCHES at weddings, vii. 322 (see
Tarda); at funerals, vii. 322;
borne by Furies: see FURIES.
- TOR, nouns in, = pres. participles ac-
tive, *bullator*, xii. 614.
- TORMENTUM, (artillery) engine, xii.
921, 922.
- TORQUEO, 'polse', ix. 402.
- TORQUIS, neck chain worn by Romans,
v. 558, *auro*, viii. 661.
- TORTUS, 'pelting' (rain), viii. 429.
- TORUS, 'bler', vi. 220.
- TOT, defined, I. 204; 'many', I. 204.
- TOTIENS, 'time and again', I. 407.
- TOWELS used at banquets, I. 702.
- TOWER, of various stories, part of city
defenses, xii. 674, 675.
- TRABES, 'timbers', I. 552; in sing.,
'ships', iii. 191; in pl., 'ships', iv.
566.
- TRAGIC POETRY written by Pollio, §30.
- TRAHERE RUINAM, 'fall in trailing ruin',
ii. 465, 466, ii. 631.
- TRANSFERRED EPITHET: see ADJEC-
TIVE, 2, (f).
- TRANSITIVE VERB Intransitive: see
CASES, IV, 11.
- TRAXE=*traxisse*, v. 786; §105.
- TREATY, ceremonies at making of, xii.
13.
- TREMO, of fresh raw meat, I. 212, iii.
627.
- TREMESCO+acc., §130; iii. 648; +infin.,
xii. 916.
- TREPIDO+infin., ix. 114.
- TRICKERY not condemned in Homeric
age, *Ulixes*, ii. 44; v. 338.
- TRIPOD, seat of priestess at Delphi,
etc., iii. 92 (cf. vi. 347); offered to
the gods, *sacri*, v. 110.
- TRIEMES unknown in the Homeric
age, v. 119.
- TRISTIS, 'sorrow-causing', I. 238, ii.
184; *tristior*, 'in dire distress', I.
228; 'awful', 'cruel', ii. 548.
- TRITON, §289.
- TRIUMPHAL PROCESSIONS, vi. 836,
837; floats in, viii. 727.
- TRIMVIRATE, second, §7; renewed,
§9.
- TROILUS, death of, I. 478.
- TROJANS, exiles of, in Crete, Epirus,
and Sicily, I. 602; language of, *ora*
. . . *signant*, ii. 423; start from
Ida, iii. 8; wander seven years, I.
755, iii. 8.
- TROPHIES, etc., hung up in or on tem-
ples, *flrit*, I. 248; iii. 287, 288; v.
360; *aptat* . . . *postibus*, viii. 721,
722.
- TROUSERS condemned by Romans, xi.
777.
- TROY, story of, §§51-54; founded by
Dardanus, who came from Italy, I.
380; walls of, built by Neptune and
Apollo, ii. 610; twice captured, ii.
642, 643, ix. 599.
- TRUMPET gives signal for battle, x.
310, xi. 424.
- TRUNCA=*truncata*, iii. 659.
- TU, with imp., denotes urgency, ii.
606, 607.
- TUCCA, PLOTIUS, §50.
- TUEOR+acc. of effect, §§128, 134,
acerba tuens, ix. 794.
- TUM, 'besides', 'moreover', I. 164, iii.
175, v. 455, vi. 20; repeats thought
of preceding participle, vii. 76;
gathers up thought of preceding
temporal expression, x. 445; em-
phatic, 'in such a crisis', I. 151.
- TUMULTUS, used especially of Gallic
uprisings, vi. 857.
- TUNC, emphatic, 'in those memorable
days', x. 517.
- TUNICS WITH SLEEVES condemned, ix.
616.
- TURBA, 'disorderly throng', I. 191; iii.
233; opposed to *agmen*, xii. 248,
249.
- TURBO, intrans., §139, vi. 800, ix. 339.
- TURNUS, §57; foil to Aeneas, §63;
Vergil's estimate of, vii. 467. *see*
agery of, x. 443.
- TURPIS, 'squalid', vi. 276.

turritus, 'tower-crowned', epithet of Cybele, vi. 785.

tutus as full passive participle, i. 571, vi. 238, ix. 43.

TYPHONUS, §274; fight of, with Jupiter, i. 665, ix. 715, 716.

tyrannus as an honorable title, vii. 266.

Tyrius, 'Carthaginian', i. 12.

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ubi, 'in what plight' (?), ii. 596; in purpose clause, v. 131.

ULIXES is called *dērus*, ii. 261, *durus*, ii. 7; to Trojans is prince of tricksters, ii. 44, ii. 90, *artificis*, ii. 125, vi. 529, *fandi fctor*, ix. 602; parentage of, *Aeolides*, vi. 529.

ullus, only used in sentences really negative, ii. 43.

ultra, 'besides', ii. 145, v. 55; 'actually', ii. 193; 'of one's own initiative', ii. 279, ii. 372.

ululo, tr., iv. 609.

umbra, 'shadows of death', x. 541.

unde=prep.+relative, *fontem* . . . unde=*fontem ex quo*, i. 245;=*a quo* (of a person: a rare use), vi. 765, 766; in purpose clause, unde . . . *scirent*, v. 130, 131.

UNDERWORLD, gods of, §300.

UNIVERSE, beginnings of, §273.

unus, 'pre-eminently', with relative pronoun, v. 704; with a phrase of comparison, i. 15; with superlative, ii. 426.

UNFINISHED PASSAGES: see on vi. 743, 744; ix. 363; §50.

unus, 'only one', i. 584; =*idem*, vi. 47; strengthens a superlative, ii. 426.

usque adeo, 'so very', xii. 646.

ut, uti, (a) 'how', i. 466, i. 667, ii. 4, vi. 513; (b) 'how gladly', ii. 283; (c) properly 'as', in a comparison, freely used in varying senses, 'where', v. 329, xii. 270; cf. v. 888, ix. 47, xii. 623; (d) in a wish (rare use): *ut* . . . *ludat* . . . *refectas*, x. 631, 632; (e) improperly repeated, in a purpose clause which

contains only one verb, *ut* . . . *utque*, ii. 665.

utroque, force of, ii. 214.

utinam with wishes unfulfilled, i. 575, ii. 110, iii. 615; postpositive, ii. 110, iii. 615.

V

vada, 'waters', vi. 320.

vanus+gen., *veri vana*, x. 630, 631.

VARIATIONS FROM FAMILIAR EXPRESSIONS: see ELABORATE LANGUAGE.

VARIETY, Vergil's love of: §181; i. 446; i. 468; *Amorem*, i. 663, *vs. Cupido*, i. 658; *Iulium*, i. 709, *vs. Ascanto*, i. 691; *Dorica*, ii. 27; *nodos*, ii. 220, *vs. spiris*, ii. 217, *orbibus*, ii. 204; *dracones*, ii. 225, *vs. serpentes*, ii. 214, *angues*, ii. 204; *tergo* . . . *hastam*, ii. 231, *vs. callidis* . . . *contortis*, ii. 50-52; *sedes*, ii. 437; *vs. tecta*, ii. 440, *domorum*, ii. 445; *destrae se implicuit*, ii. 728, 724, *vs. implicuit* . . . *laeas*, ii. 552; *tumulum* . . . *Cereria*, ii. 742, *vs. tumulus* . . . *Cereria*, ii. 713; *iaculis*, iii. 46, *vs. hastilibus*, iii. 23, *hastilla*, iii. 37; iii. 61 (shift from act. to pass. infin.): *pedibus* . . . *unctis*, iii. 233, *vs. uncae* . . . *manus*, iii. 217; iii. 420; *cantibus*, iii. 432, *vs. iuporum*, iii. 428; *cavo* . . . *saxo*, iii. 450, *vs. antro*, iii. 446, *rupe sub ima*, iii. 443; *demens*, iv. 78, *vs. furcens*, iv. 69 (both='love-crazed'); *Dictaeos*, iv. 73, *vs. Cretia*, iv. 70 (both='Cretan'); *Ascanium* . . . *Iulii*, iv. 274; *scmita*, iv. 407, *vs. calle angusto*, iv. 405; iv. 423; *virii*, iv. 461, *vs. coniugis*, iv. 458; *toro*, iv. 508, *vs. lectum* . . . *iugalem*, iv. 406, *rogum*, iv. 640, *cubile*, iv. 648; iv. 667; *imo* . . . *tumulo*, v. 92, 93, *vs. adytis* . . . *imis*, v. 84; v. 101-103, *vs. i.* 210-215; *circo*, v. 109, *vs. coetu*, v. 107; v. 123; *carcere*, v. 145, *vs. finibus*, v. 139, *limen*, v. 316; *aequatis* . . . *rostris*, v. 232, *vs. iunctis* . . . *fronti-*

bus, v. 157, 158; *metla*, v. 171, *vs. metam*, v. 129 (of same place); *vinciorum*, v. 408, *vs. caestus*, v. 401; *ictum*, v. 444, *vs. vulnere*, v. 436, *uinera*, v. 433, *tela*, v. 438; v. 582; *ostia*, vi. 43, *vs. ora*, vi. 53; *caeno*, vi. 298, *vs. harenam*, vi. 297; *navita*, vi. 315, *vs. portitor*, vi. 298; *harena*, vi. 316, *vs. ripas*, vi. 305; vi. 323; *tanitor*, vi. 400, *vs. custodem*, vi. 395; *apud superos*, vi. 568, *vs. ad superos*, vi. 481; *senium*, vi. 747, *mens*, vi. 727, *spiritus*, vi. 726; *aetherium*, vi. 747, *vs. caelestis*, vi. 730; *aurai* . . . *ignem*, vi. 747; *taeda*, ix. 76, *ra. pinu*, ix. 72, *facibus*, ix. 74; *sacras* . . . *pinus*, ix. 116, *vs. picea tradibusque* . . . *acernis*, ix. 87; ix. 318; x. 658; *armorum* . . . *dolla*, xl. 523, *vs. furia* . . . *belli*, xl. 515; *occurrere pugnae*, xl. 528, *vs. collatis* . . . *signis*, xl. 517; *saxum*, xli. 687, *vs. mons*, xli. 684.

VARIETY OF FORMS: *Thymbr*, x. 391, *vs. Thymbre*, x. 394, both vocatives; §§100, 251.

VARIETY OF CONSTRUCTION: *ferrum cingitur*, li. 510, 511, *vs. cingit telis*, li. 520; *ad sidera* . . . *caelo*, li. 687, 688; *penetrati in sede*, iv. 504, *vs. tecto interiore*, iv. 494; in constructions with *dono*, v. 260-262, *vs. v. 361*; *artus* . . . *exiit*, v. 422, 423, *vs. exiit* . . . *caestus*, v. 420, *exiit pedem*, iv. 518; *Erymantho aut Ida in magna*, v. 448, 449; *verbera insonuit*, vii. 451, *vs. insonitque flagello*, v. 579; *pareo*=adv., v. 580, *vs. pariter*, v. 553; *quid Thesea* . . . *memorem*, vi. 122, 123; *tacere* ix. 318.

VARIOUS, §29; literary executor of Vergil, §50.

VARYING METRICAL TREATMENT OF proper names: §251.

-ve with a question, i. 539; ix. 376, 377; misplaced, viii. 378.

veho, in pass., 'sail', 'ride', i. 120; in pass.+acc. of ground traversed, i. 524; §132, and n.

vel, etymology and meaning of, i. 316; *vs. aut*, i. 324.

vela facere, v. 281.

velut apologizes for figurative language, i. 82; *veluti* . . . *sto* correlatives, i. 148-154.

venatu, dative, ix. 605.

venia, force of, iii. 144.

VENGEANCE, exaction of, a duty, iv. 659, 660.

VENUS, §280; mother of Aeneas, §§52, 55; influence of, in Aeneid, and reasons therefor, §302; friend of Troy, i. 228 ff., *nos*, i. 250; source of all life, i. 618; mother of the Aeneadae (i. e. the Roman!), i. 618; appears to Aeneas in her divine form, §307 (cf. li. 589 ff.), in disguise, §307, i. 314 ff., i. 402, viii. 608; makes Dido love Aeneas, §55; goddess of beauty, §280, i. 591; closely associated with Cyprus, i. 415-417, i. 681, v. 759, 760; associated with Eryx in Sicily, v. 759, 760; rose from foam of sea, etc., v. 801; doves sacred to, vi. 193; cuts of, described, pp. 3, 5.

Venus=amor, vi. 26.

VERB.

1. In use akin to that of adjective employed as transferred epithet: *ululant*, li. 488; *lambit*, lii. 574; *vocat* . . . *Cithaeron*, iv. 303; *stridit*, iv. 689; *ululante*, xi. 662.
2. Simple verb=compound verb of prose: §201.
 - (a) *duco*=*produco*, li. 641, iv. 580.
 - (b) *co*=*exeo*, i. 246, li. 27; =*abeo*, v. 269.
 - (c) *fero*=*aufero*, x. 652; xli. 285; =*adfero*, vi. 503; =*offerro*, lii. 529; =*profero*, ix. 338; =*infero*, x. 797.
 - (d) *ago*=*transago*, v. 544.
 - (e) *fundo*=*effundo*, vi. 440, vii. 421.
 - (f) *lusto*=*inlusto*, iv. 6, iv. 607.

- (g) *mitto*=*dimitto*, l. 203; =*immitto*, +*dat.*, xii. 629.
- (h) *nego*=*abnego*, iv. 428.
- (i) *pono*=*depono*, l. 173, l. 201, l. 302, xl. 830, xii. 209; =*impono*, l. 706, iv. 602; =*compono*, viii. 639.
- (j) *premo*=*opprimo*, iii. 47; =*comprimo*, vi. 155.
- (k) *quatro inquit*, vi. 868.
- (l) *rumpo*=*abrumpo*, iii. 580; xii. 660.
- (m) *ruo*=*proruo*, l. 83; =*cruo*, l. 35, l. 85.
- (n) *sisto*=*consisto*, iii. 7.
- (o) *temno*=*contemno*, l. 542.
- (p) *tenco*=*detinco*, v. 154; =*continco*, ix. 598; =*retinco*, x. 802, xii. 819.
- (q) *roco*=*reroco*, v. 471.
- (r) *volvo*=*evolvo*, l. 9, l. 22, l. 262.
3. Intransitive, through ellipsis of reflexive pronoun: see CASES, IV, 11.
4. For forms of verb, see FORMS, II, III, (b), (e), (f).
5. Syntax of: see MOODS: TENSES.
- VERBAL ENDINGS, long, contrary to general classical usage; for examples see LICENCES, 2, (b), (2), 2, (c), (d), (e).
- VERGIL, sources of our knowledge of, §§33, 34; birth and education of, §§35-38: early poems by, §39; loses his farm, but regains it, §40; lived much away from Rome, §44; personal characteristics of, §44; possessed strong religious temperament, §36; lover of nature, §36, l. 165; always remembered his birthplace, §36; death of, §43; chronology of life of, §45; viewed as magician and prophet, §83; sources of text of, §314; a slow and careful worker, §48; method of, while composing *Aeneid*, §§48, 49; was never engaged on more than one work at a time, §48; deeply indebted to Homer, §73, to Naevius and Ennius, §73, end; as

an imitator, §§74, 75; supports Augustus's efforts to effect religious revival, §66; interested in natural philosophy, §§38, 43, l. 746; condemns Turnus, vi. 467, §63; fails to give needed information, *flammis*, v. 4: iv. 664; *reflum*, v. 360; *excinerunt omnia*, v. 524; vi. 344-346; *nuntius*, vi. 456; leaves much to reader's imagination: see INDIRECTION.

VERGIL, STYLE OF: see ELABORATE LANGUAGE; SUGGESTIVENESS; VARIETY, LOVE OF.

verius, 'more fitting', xii. 694.

verro, 'lash to foam', 'churn' (with oars), iii. 208, iv. 583, iii. 290, iii. 668, vi. 320 (here inaccurately used).

verso, 'ply', 'shuffle' tricks, etc., ii. 62, iv. 563; 'ply' a weapon, ix. 747.

vertex, 'mountain-top', iii. 679; =*caput*, iv. 247; of swirling fires xii. 673.

verto, in middle, 'ranges', vii. 781; 'revolve', xii. 914 (cf. ii. 250).

verum introduces an objection urged by the speaker himself, iv. 603. *vescor*+abl., l. 546, iii. 339.

VESTA, §§295, 297, 298, 299, l. 292; represented by statue, ii. 293; this statue and Vesta's fire given to Aeneas by Hector's spirit, ii. 296, 297; described as *cana*, v. 744.

vester, not used of a single person, l. 140, l. 375, xl. 687.

vestibulum, 'entrance', ii. 469, vi. 273.

vetus, 'long-standing', l. 23.

via *vs. semita*, l. 418.

vices, 'hand-to-hand encounters', ii. 433; 'changes and chances' of life, iii. 376.

vicina (n. pl.) as noun+gen., iii. 500.

VICTIMS wear fillets, ii. 156, v. 366; horns of, gilded, v. 366, ix. 627; bound to altar, ii. 134; only cattle untouched by yoke could be used as, vi. 38; color of, iii. 120.

black, to nether gods, v. 97, v. 736, vl. 153, vl. 243; part of, burned on altar, lll. 279; wholly burned in sacrifices to nether gods, vl. 253.

viden ut . . . stant (note indic. here), vl. 779.

video of mental perception and physical sight in one sentence, iv. 490; *videntur* (sc. *sibi*), 'they believe', v. 231; *videt*, scansion of, l. 308.

videor as true passive, l. 396, l. 494, ll. 461, ll. 591, lll. 206, vill. 707.

videt, scansion of, l. 308.

vigor, 'life', 'glow', vl. 730.

vim, 'violence' vs. *viribus*, 'strength', xl. 750; in periphrases. *vim . . . drum infernam*, xll. 199, *odora canum vis*, iv. 132.

vinclum, form, l. 54; §106.

vir, 'husband', iv. 192, iv. 461; *virt*, 'warriors', l. 264; *virum*, as gen. pl., l. 87, x. 312 (cf. v. 148, v. 369, vl. 553, vl. 651, vl. 872).

VISION, figure of: see FIGURE OF VISION.

VISIONS, §313.

vita, 'soul', 'life-giving principle', iv. 765, x. 819, xll. 952; quits body reluctantly, x. 819, 820, x. 952, xll. 952.

vix tandem, ll. 128, lll. 309.

voco=*impero*, +subj., *vocat* . . . *dis-simulens*, iv. 288-291; =*dico*, +inf., *vocat* . . . *temptaturum*, iv. 288-293; =*revoco*, v. 471.

VOICE, shift of, lll. 60, 61, v. 773, vill. 468, 469.

volo+inf., 'claim', 'assert', l. 626.

voluntas, 'sympathy', xll. 647.

volvendus=pres. ptcl. act., l. 269.

volvo: see VERB, 2, (r).

v.s., not used of a single person, l. 140, l. 369; +imper., ll. 640.

vosmet, l. 207.

votum defined, l. 334.

vow, nature of, l. 334, ll. 17.

VOWEL before mute and liquid, §250. note; final, short before initial

l-consonant: see FINAL SHORT VOWEL, etc.

VULCANUS, §284; cut of, described, p. 4; made arms for Memnon, l. 751, for Aeneas, vill. 369-453.

Vulcanus=*ignis*, ll. 311, v. 662, §189.

vulgo=*passim*, lll. 643, vl. 283.

vulgus, as masc., ll. 99; used of beasts, l. 190; of a rabble, lll. 233.

W

WAR, Roman method of declaring, ix. 52, 53.

WARRIORS keep sword under pillow, vil. 460, vl. 523, 524; get spears from bodies of slain: see SPEARS: sling shields from back when in flight, ix. 765.

WATER, of rivers, l. e. running, living, fresh, necessary in purificatory rites, ll. 719, *fluviali* . . . *lympha*, iv. 635; water for purification at doors of temples, vl. 635, 636.

WATER DEITIES, MINOR, §289.

WINDS quiet the sea, l. 66, *placata* . . . *maria*, lll. 69, 70, *placidi* . . . *venti*, v. 763; wait for ships to sail, lll. 70, lll. 356, 357, *quarvis* . . . *vocat*, lll. 454, 455, and lll. 481; blow at once from all four quarters, l. 85, or from opposite points, *adversis*, ll. 416; help divine messenger, iv. 223, v. 607; conceived of as gods, l. 51, but as inferior deities, l. 132; wind gods have steeds, ll. 417; sacrifices to winds, lll. 115, lll. 120, v. 772.

WINTER, ancients did not sail in, *sistere*, iv. 309. See also under SHIPS.

WISH, subjunctive of: see MOODS, II. 2.

Wish, expression of, used as protest, *vocasset*, iv. 678.

WOMEN, presence of on military campaigns, condemned, *nefas* . . . *coniunx*, vill. 688.

WOODEN HORSE, built by Pallas's

help, II. 15, gift to Minerva (Pallas), II. 31.

WORD ACCENT and ictus must both be given in reading of verse, §238.

WORD (a) plays double syntactical role, *circum*, I. 117; *turbam*, I. 191; I. 530, 531; *sentibus*, II. 379; *ut caderem*, II. 434; *factes*, III. 426; *dies*, IV. 169; *moenia*, V. 633; *me*, VI. 352; *rem Romanam*, VI. 857; *cerebro*, IX. 419; *tergo*, X. 867; *morte*, XII. 679; (b) conveys several suggestions at once: see SUGGESTIVENESS; (c) in two senses at once: *depreheus*, V. 52; *exsequer*, V. 54; *in*, VIII. 386. See too ZEUGMA.

WORDS, repetition of: see REPETITION, 3-7.

WORSHIPER, bargains with gods, I. 384; has claim on gods: see DMITY; has one foot bare, IV. 518;

loosens hair, IV. 509; has garments loosened, *veste recincta*, IV. 518 (cf. cases of prophets, III. 370, VI. 47-50).

WOUNDED MEN fall on wounded part, X. 488, XI. 669.

WRESTLERS, cut of, described, p. 6.

Z

ZEUGMA, so called: see on *legunt*, I. 426. For examples see *inter*, I. 686; *laeva*, II. 54; *trahit*, II. 321; *arandum*, II. 780; *ruunt*, IV. 132; *torquet*, IV. 269; *videbis*, IV. 490; *horridus . . . pelle*, V. 37; *velatium*, V. 366; *pererrat*, V. 441; *ferimur*, V. 628; *gerunt*, VII. 444; *expellere*, X. 354; *circuit*, XI. 761; *refecti*, XII. 788; *inungent*, XII. 822. See also *protendo*; *tendo*; WORD, (c).

VOCABULARY

This Vocabulary is intended to accompany the Notes and the Index: all three supplement one another. Idiomatic combinations are usually explained in the Notes; for collections of examples with precise references see the Index. It should be carefully noted that in the Vocabulary *c.* = common (i.e. either masculine or feminine), *f.* = feminine, *m.* = masculine, *n.* = neuter, *intr.* = intransitive, and *tr.* = transitive. For all other abbreviations see page 108.

à, ab, prep. with abl., properly denoting motion from a point, used (1) of space, from, away from, (2) of time, from, after, (3) of separation, source, origin, lineage, cause, from, descended from, on account of, (4) of agency, by.

abāctus: see abigō.

Abaris, -is, m., Abaris, a Rutulian.

Abās, -antis, m., Abas. (1) A Trojan. (2) A Greek. (3) An Etruscan.

abditus: see abdō.

abdō, -ere, -didī, -ditus, tr., put away, set aside, remove; hide, conceal.

abducō, -ere, -dūxī, -ductus, tr., lead or carry away, remove; draw back.

abeō, -ire, -ivi or -iī, -itum, intr., go away, from, or off, depart; retreat, escape.

abiēs, -etis, f., fir-tree; fir-wood.

abigō, -ere, -ēgī, -āctus [ab + agō], tr., drive away, remove, dispel.

abitus, -ūs, m., egress, exit, outlet.

ablātus: see auferō.

abluō, -ere, -lui, -lūtus, tr., wash off or away; wash, cleanse, purify.

abnegō, -āre, -āvi, -ātus, tr., deny utterly; intr., refuse, be unwilling.

abnuō, -ere, -nui, -nātus, tr., refuse, reject.

aboleō, -ēre, -ēvi, -itus, tr., properly, check the growth of. Fig., efface, destroy, remove.

abreptus: see abripio.

abripio, -ere, -ripui, -reptus, tr., snatch away, carry off by force; seize, lay hold on.

abruptō, -ere, -rūpi, -ruptus, tr., break off, rend, sever. Fig., destroy, set at naught, outrage, violate. a-

ruptus, -q̄, -um, pf. pass. prtcl. as adj., steep, abrupt. As noun, abruptum, -ī, n., abyss.

abscessus, -ūs [abs + cēdō], m., departure, withdrawal.

abscindō, -ere, -scidi, -scissus, tr., tear or cut off; rend, sever.

abscessus: see abscindō.

abscondō, -ere, -scendi, -sconditus [abs + condō], tr., put away or aside; hide, conceal. Fig., lose sight of, leave behind.

absens: see absum.

absistō, -ere, -stīti, —, intr., withdraw or depart from. Fig., cease, desist (with infin.).

abstinēō, -ēre, -tinui, -tentus, tr., hold off, keep back, restrain; intr. (§ 189), restrain (one's self), forbear.

abstrūdō, -ere, -ūsi, -ūsus, tr., push or thrust away. Fig., hide, conceal.

abstuli: see auferō.

absum, -esse, āfui, —, intr., be away or absent, be distant; be missing or wanting. absēns, -entis, pr. prtcl. act. as adj., absent, far away, distant.

absumō, -ere, -sumpsi, -sumptus, tr., take away. Fig., remove, consume, devour; spend, waste; kill, destroy.

ac: see atque.

Acamās, -antis, m., Acamas, son of Theseus, one of the Greeks who hid in the wooden horse.

acanthus, -ī, m., acanthus, a plant now called bear's-foot or bear's-breech; it grows in southern Europe, Asia Minor and India. Its leaf was a common form in embroidery and sculpture.

Acarnān, -ānis, m., an Acarnanian.

a dweller in Acarnania, a district of Greece north of the Corinthian Gulf.

Acca, -ae, f., *Acca*, a comrade of Camilla.

accédō, -ere, -cessi, -cessum, *intr.*, go to, approach; *tr.* (a poetic use), come to, approach, reach.

accendō, -ere, -cendi, -census, *tr.*, kindle, set on fire. *Fig.*, inflame, arouse, fire, incense.

accensus: see **accendō**.

acceptus: see **accipio**.

accessus, -us [accédō], m., a going or coming to, approach.

accidō, -ere, -cidi, -cisus [ad + caedō], *tr.*, cut into, hew.

accinctus: see **accingo**.

accingo, -ere, -cinxī, -cinctus, *tr.*, gird on; arm, equip. *Fig.*, gird one's self for, get ready for, apply one's self to.

accipio, -ere, -cēpi, -ceptus [ad + capiō], *tr.*, take to (one's self), take, receive. *Fig.*, welcome, greet, entertain; hear, note, regard, learn.

accipiter, -cipitris, m., hawk.

accisus: see **accidō**.

accltus, -us [ad + clēō], m., summons, call.

accolō, -ere, -colui, -cultus, *tr.*, dwell by, near, or on.

accommodō, -āre, -āvī, -ātus, *tr.*, fit to; fasten or gird to.

accubō, -āre, -cubui, -cubitum, *intr.*, lie near, recline by; lie, recline.

accumbō, -ere, -cubui, -cubitum, *intr.* (§ 139), lay one's self down; lie, recline (*esp.* at a feast).

accurrō, -ere, -curri or -cucurri, -cursum, *intr.*, run or hasten to.

acer, ācris, ācre, *adj.*, sharp, pointed. *Fig.*, of persons, keen, bold, valiant, gallant; fierce, furious, violent; of horses, fiery, spirited; of things, bitter, cruel, galling.

acerbus, -a, -um, *adj.*, harsh, bitter (to the taste). *Fig.*, harsh, bitter, severe, cruel; painful, sorrowful.

acernus, -a, -um, *adj.*, made of maple, maple.

acerra, -ae, f., box for incense, censer.

acervus, -ī, m., heap, pile.

Acesta, -ae, f., *Acesta*, a town in Sicily, later called Segesta.

Acestēs, -ae, m., *Acestes*, king in Sicily, son of the river-god Criniseus and Egesta, a Trojan woman.

Achaemenidēs, -ae, m., *Achaemenides*, a Greek rescued by Aeneas from the lares of the Cyclopes.

Achāicus, -a, -um, *adj.*, of Achais (the name originally of a part of the Peloponnese, but applied by the Romans to all Greece; hence) Grecian, Greek.

Achātēs, -ae, m., *Achates*, the trusty comrade of Aeneas.

Acherōn, -ontis, m., *Acheron*, a river of the underworld; the underworld itself.

Achillēs, -is or -ī, m., *Achilles*, son of Peleus, king of Phthia in Thessaly, and the nymph Thetis, chief champion of the Greeks before Troy.

Achillēus, -a, -um, *adj.*, of or belonging to Achilles, Achillean, Achilles's.

Achivus, -a, -um, *adj.*, Grecian, Greek. *As noun*, Achivi, -ōrum, pl. m., the Greeks.

Acidalia, -ae, f., *Acidalia*, a name of Venus, derived from the fons Acidalius, in Boeotia (Greece), a haunt of Venus and the Graces.

aciēs, aciēi, f., a sharp edge or point (of a weapon), then the weapon itself; *esp.* a sword. *Fig.*, line of battle, armed host (thought of as a sword, battle; keenness of vision, sight; the organ of vision, the pupil of the eye, the eye).

Acragās, -antis, m., a city in Sicily commonly called Agrigentum.

Ācrisiōnēus, -a, -um, *adj.*, Argive, Greek (properly, pertaining to Acrisius, the father of Danaë, and king of Argos).

ācriter [ācer], *adv.*, spiritedly, eagerly.

acta, -ae, f., seashore, beach, strand.

Actius, -a, -um, *adj.*, of or belonging to Actium (a headland of Epirus in Greece), Actian.

1. **āctus**, -us [agō], m., properly, driving; vigorous motion, impulse, force.

2. **āctus**: see **agō**.

acuō, acuere, acui, acutus, *tr.*, sharpen. *Fig.*, whet, kindle, arouse.

acutus, -a, -um, *pf. pass. prtcl. as adj.*, sharp, pointed.

acus, -ūs, *m.*, needle.

acūtus: *see* **acūō**.

ad, *prep.* with *acc.*, properly denoting motion toward, used (1) of motion, to, toward, against, (2) with idea of motion partly or wholly lost, by, at, near, among, (3) in modal relations, according to, by.

adāctus: *see* **adigō**.

adamās, -antis, *m.*, adamant (properly the strongest iron or steel, but used in poetry of any lasting material).

Adamastus, -ī, *m.*, Adamastus, father of Achaemenides.

adcelerō, -āre, -āvi, -ātum, *intr.*, make haste, hasten.

adclinis, -e, *adj.*, leaning on or against.

adcommodus, -a, -um, *adj.*, fitted or adapted for, suitable to or for.

adconmulō, -āre, -āvi, -ātus [**ad** + **conmulus**], *tr.*, heap up, pile high. *Fig.*, pile high, honor.

addensēō, -ēre, —, —, *tr.*, make close or compact, close up, compress.

addicō, -ere, -dixi, -dictus, *tr.*, award to, adjudge, deliver to; give up, surrender.

additus: *see* **addō**.

addō, -ere, -didi, -ditus, *tr.*, put or place to, on, or beside, add; add. (*in speech*).

adducō, -ere, -dūxi, -ductus, *tr.*, lead or guide to, conduct; draw to (*one's self*), draw back, make taut or tight, strain. **adductus**, -a, -um, *pf. pass. prtcl. as adj.*, drawn back, made taut, strained (*of the arms or of weapons*).

adductus: *see* **adducō**.

adēemptus: *see* **adimō**.

1. **adeō**, -ire, -ivi or -ii, -itum, *tr. and intr.*, go to, approach, visit; meet, encounter, face, confront; bear the force or brunt of.

2. **adeō** [**ad** + **eō**, thither], *adv., lit.*, up to that point; to such an extent or degree, so far; so, thus; so very, so completely. It often emphasizes a preceding *adj., adv., or prom., being equivalent then to the proper form of ipse*; even, indeed, very may then serve as a rendering.

adfābilis, -e [**adfor**], *adj.*, easily addressed; easy of access, courteous.

1. **adfātus**, -ūs [**adfor**], *m.*, address, speech.

2. **adfātus**: *see* **adfor**.

adfiō, -āre, -āvi, -ātus [*freq. of* **adficiō**], *tr.*, make for, strive after; seize, grasp.

adferō, -ferre, attuli, **adlātus**, *tr.*, bring to, carry to; bring, present; guide, conduct.

adfigō, -ere, -fixi, -fixus, *tr.*, join to, fix to, fasten to.

adfixus: *see* **adfigō**.

adflctus: *see* **adfligō**.

adfligō, -ere, -fixi, -flictus, *tr.*, strike down, dash down. **adflctus**, -a, -um, *pf. pass. prtcl. as adj.*, stricken down, shattered, desperate, forlorn.

adfiō, -āre, -āvi, -ātus, *tr.*, blow on, breathe upon. *Fig.*, inspire.

adfluō, -ere, -fluxi, —, *intr.*, flow to, stream to. *Fig.*, come to, hasten to.

adfor, -fārī, -fātus sum, *tr.*, speak to, address.

adglomerō, -āre, -āvi, -ātus [**ad** + **glomus**, a ball, *esp. of yarn*], *tr.*, wind up; gather (*up*), mass. *Fig., intr.* (§ 139), add (*one's self to*), join.

adgredior, -gredi, -gressus sum [**ad** + **gradior**], *tr.*, go to, approach; attack, assail; *intr., with infm.*, set about, attempt, essay, venture. *Fig.*, approach by speech, address, accost, assail.

adhibeō, -ēre, -hibui, -hibitus [**ad** + **habeō**], *tr., lit.*, hold to; bring to (*esp. as a guest at banquet, etc.*), invite.

adhuc [**ad** + **hic**], *adv.*, properly of space, up to this point, thus far, but usually of time, to this day, still, yet, as yet.

adiciō, -ere, -iēcī, -iectus [**ad** + **iaciō**], *tr.*, throw to or beside; put beside, add.

adigō, -ere, -ēgi, -āctus [**ad** + **agō**], *tr.*, drive to or toward, drive, force; of a weapon, drive home; dislodge, strike or hurl down; *intr., with infm.*, force, constrain, compel.

adimō, -ere, -ēmi, -ēemptus [**ad** + **emō**], *tr.*, take to one's self; take away, remove.

aditus, -ūs [1. **adeō**], *m.*, a going to,

approach; an approach, avenue, passage.
adiungō, -ere, -iunxi, -iunctus, tr., join, unite.
adiuvō, -āre, -iāvi, -iātus, tr., help, aid, assist.
adlābor, -lābi, -lāpsus sum, intr., lit., fall to; glide to, approach.
adlācrimō, -āre, -āvi, -ātum, intr., weep (at something), weep.
adloquor, -loqui, -locūtus sum, tr., speak to, address.
admiror, -ārī, -mirātus sum, tr., marvel at, wonder at; *intr.,* marvel, wonder.
admittō, -ere, -misi, -missus, tr., send in, let in; give access to, admit, welcome.
admonēō, -ēre, -monui, -monitus, tr., remind, warn, prompt, admonish.
admoveō, -ēre, -mōvi, -mōtus, tr., move to, bring to; *admovēre ūbera, with dat.,* suckle.
adniscus: see **adnitor.**
adnitor, -niti, -nixus or -nisus sum, intr., press against, lean on; strain every nerve, strive strenuously.
adnixus: see **adnitor.**
adnō, -āre, -āvi, -ātum, intr., swim to; float to, reach.
adnuō, -ere, -nui, -nūtus, intr., nod to, give assent to (*by a nod*), agree to; *tr.,* promise (*solemnly*).
adolescō, -ēre, adolēvi (-ui), adultus, tr., properly, advance the growth of (*contrast aboleō*), increase, magnify; honor, worship; offer or render (*sacrifice*).
adolēscō, -ere, adolēvi, adultus, intr., come to maturity, grow up. **adultus, -a, -um, dep. pf. prtcl. as adj.,** mature, full grown.
adoperiō, -ire, -operui, -opertus, tr., cover, veil, envelop.
adorior, -oriri, -ortus sum, intr., properly, rise up to, go at (*anything*), attempt, undertake, essay.
adorō, -āre, -āvi, -ātus, tr., beseech, entreat, implore; respect, reverence, worship.
adortus: see **adorior.**
adquiro, -ere, -quisivi, -quisitus

[**ad+quaerō**], *tr.,* get (*in addition to*), gain, obtain.
Adrastus, -I, m., Adrastus, a king of Argos, one of the Seven against Thebes.
adscientiō, -ire, -sēnsi, -sēnsus, intr., think with (*another*), agree (*with*), assent.
adservō, -āre, -āvi, -ātus, tr., keep with care; guard, watch.
adsiduū, adv., continually, unceasingly.
adsiduus, -a, -um [ad+sedeō], adj., properly, sitting down to ("sticking to") something; untiring, unceasing; constant, incessant.
adsimilis, -e, adj., like, similar.
adsimulō, -āre, -āvi, -ātus, tr., make like unto; counterfeit.
adstō, -ere, -stiti, —, tr., put or place (*beside*); *intr. (§139),* stand, take position, alight.
adspirō, -āre, -āvi, -ātus, tr., breathe on, blow upon. *Fig.,* help, favor, assist.
adstō, -āre, -stiti, —, intr., stand by or near, stand.
adsuēscō, -ere, -suēvi, -suētus, tr., accustom to, make used to; familiarize with, make familiar to. **adsuētus, -a, -um, pf. pass. prtcl. as adj.,** accustomed to, familiar with.
adsuētus: see **adsuēscō.**
adultus, -us [ad+salio], m., leaping; (*vigorous*) assault, attack.
adsum, -esse, adful, —, intr., be present, be near, be on hand; favor, assist, support.
adsurgō, -ere, -surrexi, -surrectum, intr., rise up, rise.
adulterium, -teri, n., adultery.
adultus: see **adolēscō.**
advehō, -ere, -vexi, -vectus, tr., carry to or toward; sail (*ec. nāvi or nāvibus*).
advellō, -āre, -āvi, -ātus, tr., veil. *Fig.,* crown, wreath, drape, garland.
advena, -ae, m., new-comer, stranger.
adveniō, -ire, -vēni, -ventum, intr., come to, arrive at; arrive; *tr.,* come to, reach, gain.
adventō, -āre, -āvi, -ātum, intr., come nearer, approach.

adventus, -ūs, *m.*, coming, arrival, approach.

adversātus: see **adversor**.

adversor, -ārī, -ātus *sum*, *intr.*, set (*one's self*) against, oppose, resist.

adversus: see **advertō**.

advertō, -ere, **verti**, -versus, *tr.*, turn to or toward, direct. *Fig.*, turn (*the mind to*), observe, heed, mark. **adversus**, -a, -um, *pf. pass. ptcp.* as *adj.*, turned to, toward, or against; opposite, opposing, confronting, in front, facing. *Fig.*, hostile, opposing.

advocō, -āre, -āvī, -ātus, *tr.*, call to, call, summon.

advolō, -āre, -āvī, -ātum, *intr.*, fly to, toward, or against.

advolvō, -ere, -volvi, -volūtus, *tr.*, roll to or toward, roll.

adytum, -ī, *n.*, (*properly the place which is not to be entered*), the part of a temple which none but the priest could enter, the holy of holies, shrine, sanctuary.

Aeacidēs, -ae, *m.*, Aeacides, i.e. a descendant of Aeacus (king of Aegina and father of Peleus). Vergil applies the name (1) to Achilles, (2) to Pyrrhus, son of Achilles, (3) to Perseus, king of Macedonia (vi. 830).

Aeaeus, -a, -um, *adj.*, of Aea, (a city in Colchis, east of the Black Sea), Aeaeian, Colchian.

aecus, **aequus**, **aecum**, *adj.*, properly of place, level, even; of things in general, equal. *Fig.*, equal, fair, right, just, impartial; favorable, friendly, kindly. *As noun*, **aecum**, **aequum**, **aequum**, *n.*, justice, righteousness.

aedēs, -is, *f.*, in *sing.*, temple, sanctuary; in *pl.*, apartments, chambers; house, palace.

aedificō, -āre, -āvī, -ātus [**aedēs** + **faciō**], *tr.*, build, erect, construct.

Aegaeōn, -ōnis, *m.*, Aegaeon, one of the Giants (§ 274).

Aegaeus, -a, -um, *adj.*, having to do with the Aegean Sea, Aegean.

aeger, **aegra**, **aegrum**, *adj.*, of the body, sick, exhausted, feeble, weary; of the mind, wretched, distressed; of persons, heartsore, despondent; of things, dire, grievous.

aegis, **aegidis**, *f.*, the aegis, the shield carried by Jupiter and Minerva (see *n. on nimbo* . . . *saeva*, ii. 616).

Aegyptius, -a, -um, *adj.*, Egyptian.

Aegyptus, -ī, *f.*, Egypt.

aemulus, -a, -um, *adj.*, rivalling, vying with, sometimes in good sense, but usually in bad sense, envious, jealous.

Aeneadēs, -ae, *m.*, a son or descendant of Aeneas; in *pl.*, the Aeneadae, the Trojans, the Romans.

Aenēās, -ae, *m.*, Aeneas. (1) Son of Venus and Anchises, hero of the Aeneid. (2) Surname of Silvius, one of the kings of Alba Longa.

Aenēus, -a, -um, *adj.*, of Aeneas, Aeneas's.

Aenidēs, -ae, *m.*, son of Aeneas, a title of Ascanius.

aënus, -a, -um [**aes**], *adj.*, bronze, brazen. *As noun*, **aënum**, -ī (*ec. vās*, vessel), *n.*, a bronze vessel or caldron.

Aeolia, -ae, *f.*, Aeolia, home of the winds; apparently identified by Vergil with Lipara, one of the *Insulae Liparaeae* or *Vulcaneae*, volcanic islands north of Sicily.

Aeolidēs, -ae, *m.*, a descendant of Aeolus. Vergil applies the title (1) to Misenus (as son perhaps of the wind-god, perhaps of the Trojan Aeolus), (2) to Ulixes, represented as son of Sisyphus (whose father was Aeolus, a king of Thessaly), and (3) to Clytius.

Aeolius, -a, -um, *adj.*, of Aeolus (the wind-god), Aeolus's, Aeolian.

Aeolus, -ī, *m.*, Aeolus. (1) The god of the winds, who dwell in Aeolia. (2) A Trojan, slain in Italy. (3) Father or ancestor of Clytius, otherwise unknown.

aequaevus, -a, -um [**aecus** + **ae-vum**], *adj.*, of equal age, of like years (*with*).

aequalis, -e [**aecus**], *adj.*, even; equal, like, esp. in years. *As noun*, **aequalis**, -is, *c.*, comrade, companion.

aequē, *adv.*, equally, in equal measure.

aequō, -āre, -āvī, -ātus, *tr.*, make equal (*to*), make coextensive (*with*), equalize; equal, match, keep pace with.

aequor, -oris [aequus], *n.*, level surface, levels; *esp. the level surface of the sea, the sea, the deep; level surface of the ground, plain, expanse; in pl., waters, waves, billows.*

āēr, āēris, acc. āēra, *m.*, air; atmosphere; mist, cloud.

aerātus, -a, -um [aes], *adj.*, covered with bronze, bronze-bound; bronze, brazen.

aerous, -a, -um [aes], *adj.*, made of bronze, bronze, brazen; bronze-bound.

aeripēs, -pedis [aes + pēs], *adj.*, bronze-footed.

āerius, -a, -um, *adj.*, pertaining to the air, aerial; *with aura*, high, aloft, heaven's; heavenly, celestial; towering (*high in air*), lofty.

aes, aeris, *n.*, copper; bronze (*an alloy of copper and tin; brass is a common but inaccurate rendering, since brass is an alloy of copper and zinc*). By metonymy, anything made of bronze (§ 187), shield, trumpet, cymbals, weapons, etc.

aestās, -ātis [aestus], *f.*, the heated period, summer.

aestuō, -āre, -āvi, — [aestus], *intr.*, seethe, surge.

aestus, -ūs, *m.*, properly the wavy motion of fire or heat, heat, fire, glow; fiery mass or volume; then used of water, seething, surging; tide, flood, spray, surge, seething waters. *Fig.*, tide, flood, surges of passion.

aetās, -ātis [*cf. aevum*], *f.*, period of life, time of life; life, age; in general, time, period, age, generation.

aeternus, -a, -um [*cf. aevum*], *adj.*, life-long, everlasting, eternal.

aethēr, -eris, *m.*, the pure upper air, ether; the heavens, sky. *As opposed to Acheron*, the upper world of light and life (vi. 436).

aetherius, -a, -um, *adj.*, ethereal, airy; heavenly, celestial, heaven's.

Aethiops, -opis, *m.*, an Ethiopian.

aethra, -ae, *f.*, the bright sky, sky; radiance, sheen, brilliance.

Aetna, -ae, *f.*, Aetna, a volcano in Sicily.

Aetnaeus, -a, -um, *adj.*, of Aetna, Aetna's, Aetnaean.

Aetōlius, -i, *m.*, an Aetolian (*Aetolia was a district in Greece, north of the Corinthian Gulf*).

aevum, -i, *n.*, properly, never-ending time, eternity; time, the ages; freely man's lifetime, life, age, years; *esp.* old age.

Āfer, Āfri, *m.*, an African.

Āfrica, -ae, *f.*, Africa.

Āfricus, -a, -um, *adj.*, African. *As noun*, Āfricus; -i, *m.*, Africus, the southwest wind, usually stormy.

Agamemnonius, -a, -um, *adj.*, of Agamemnon, Agamemnon's.

Agathyrāi, -ōrum, *pl. m.*, the Agathyrāi, who dwell in that part of Scythia which corresponded to modern Transylvania; they tattooed themselves.

age: see agō.

Agēnor, -oris, *m.*, Agenor, a king of Phoenicia, an ancestor of Dido.

ager, agri, *m.*, territory or land in general, domain; *esp.* of productive land, a field (*for tillage or pasturage*).

agger, aggeris, *n.*, properly, materials for a pile or heap (earth, sand, brushwood, etc.); mound, heap, wall (*of sand*); dike, embankment, (artificial) bank; barrier, rampart; eminence, heights; raised surface (*of a highway*).

1. **aggerō**, -āre, -āvi, -ātus [agger], *tr.*, heap, pile up. *Fig.*, pile up, increase, intensify.

2. **aggerō**, -ere, -gessal, -gestus [ad + gerō], *tr.*, bring to, carry to; heap up, pile up.

agitātor, -ōris, *m.*, driver, charioteer.

agite: see agō.

agitō, -āre, -āvi, -ātus [*freq. of agō*], *tr.*, put in violent motion, drive wildly; urge on or forward, drive hither and thither; stir, sway; buffet, scatter; hound, pursue.

agmen, agminis [agō], *n.*, a body or line in motion, *esp. of men*, marching line; train, troop, band, host; herd (*of deer*). By metonymy, movement, course, motion.

agna, -ae, *f.*, a (ewe) lamb.

agnitus: see agnōscō.

agnōscō, -ere, agnōvi, agnitus [ad +

(g)nōscō], *tr.*, properly, know again, recognize; mark, understand.

agnus, -i, *m.*, lamb.

agō, -ere, āgi, āctus, *tr.*, put in motion, cause to move; drive, impel, force; lead, conduct; chase, pursue, hound; do, perform, manage, conduct, hold (*games*); deal with, treat, handle, manage; drive, *i.e.* make, form (*a road, furrow, a testūdō, etc.*); with *infm.*, constrain, compel; sē agere, advance, move, proceed; gemitus agere, utter groans, lament (*cf.* §203). age, agite, imper., come! up! quick!

agrestis, -e (*ager*), *adj.*, of the country, rural, rustic.

agricola, -ae (*ager*+colō], *m.*, farmer, husbandman.

Agrippa, -ae, *m.*, Agrippa, *i.e.* Marcus Vipsianus Agrippa, a friend of Augustus, and his chief adviser and supporter in military matters; he gained for Augustus several important naval victories.

Agyllinus, -a, -um, *adj.*, of Agylla (*Agylla was the old name of Caere, a town in Etruria*). As noun, Agyllini, -ōrum, *pl. m.*, the Agyllini, the people of Agylla.

Āiāx, Āiācis, *m.*, Ajax, son of Oileus, king of the Locrians; during the capture of Troy, though his comrades sought to restrain him, he offered violence to Cassandra in Minerva's temple, and was subsequently punished by the goddess.

āiō, defective verb, *intr.*, say yes, say, speak; affirm, assert.

āla, -ae, *f.*, wing (of a bird). *Fig.*, wing or fold of a sail; wing of an army, squadron, horse(men), cavalry; wing of a hunting force, hunters, beaters.

alacer or alacris, alacris, alacre, *adj.*, lively, brisk, eager; cheerful, joyous, elated.

ālātus, -a, -um, *adj.*, winged.

Alba or Alba Longa, -ae, *f.*, Alba Longa, represented in the *Aeneid* as built by Ascanius, and as the mother-city of Rome.

Albanus, -a, -um, *adj.*, having to do with Alba Longa, of Alba, Alban. As noun, Albāni, -ōrum, *pl. m.*, the Albans.

albescō, -ere, —, —, *intr.*, grow white, become light, dawn.

Albunea, -ae, *f.*, Albunea, the name of a grove and spring in Latium, containing the oracle of Faunus. Its exact location, as conceived by Vergil, is not known; some think it was near Tibur, others think it was nearer Ardea.

albus, -a, -um, *adj.*, white.

Alcander, -dri, *m.*, Alcander, a Trojan. Alcānōr, -oris, *m.*, Alcanor. (1) A Trojan. (2) A Rutulian.

Alcīdēs, -ae, *m.*, a descendant of Alcaeus (*Alcaeus was father of Amphitryon, who in turn was father of Hercules*), esp. Hercules; Alcides.

āles, ālitis, *adj.*, winged. *Fig.*, swift. As noun, āles, ālitis, *c.*, bird.

Alētēs, -is, *m.*, Aletes, a companion of Aeneas.

aliēnus, -a, -um (*alius*), *adj.*, of another, another's; strange, foreign, alien.

āliger, -gera, -gerum (*āla*+gerō], *adj.*, wing-bearing, winged.

aliquis (-qui), -qua, -quid (-quod), *indef. pron. and adj.*, some one (*whose identity is unknown*), some one or other, some one, any one, some, any.

aliter (*alius*), *adv.*, in another manner, otherwise, differently; haud aliter, just so, even so, so.

alius, alia, aliud, *pronominal adj.*, another, other, different; alius . . . alius, one . . . another; alii . . . alii, pars . . . alii, some . . . others.

Allectō, -ūs (*Gk. form*), *f.*, Allecto, one of the Furies; see Furiae.

alligō, -āre, -āvi, -ātus, *tr.*, bind to, bind; hold, confine.

almus, -a, -um (*alō*), *adj.*, nurturing, quickening. *Fig.*, gracious, genial, kindly, propitious.

alō, -ere, alui, altus or alitus, *tr.*, nurture, feed, support, sustain; rear, bring up. *Fig.*, encourage, enliven, strengthen.

Alōidēs, -ārum, *pl. m.*, the sons of Aloeus, *i.e.* the giants Otus and Ephialtes.

Alphēus, -i, *m.*, the Alpheus, a river of the Peloponnesus, flowing through Arcadia and Elis; since in part of its

courses it was subterranean, it was fabled that the stream disappeared under ground in its pursuit of the nymph Arethusa, following her even to Sicily, where the nymph was changed into a fountain with whose waters Alpheus was at last mingled.

Alpinus, -a, -um, adj., of or on the Alps, Alpine.

Alsus, -i, m., Alsus, an Italian.

altāria, -ium [altus], pl. n., properly the top of an altar on which the victims were burned; altar (*esp. one high and elaborately ornamented*).

altē, adv., high, aloft, on high; deeply, deep. *Fig., carefully, earnestly.*

alter, -era, -erum, adj., the other (of two); one of two; second; alter . . . alter, the one . . . the other.

alternō, -āre, -āvī, -ātum, intr., properly, do (things) by turns. *Fig., hesitate, waver, be undecided.*

alternus, -a, -um, adj., coming one after the other, alternating, alternate; often best rendered by an *adv. phrase*, by turns.

altrix, -icis [alō], f., nurse.

altus, -a, -um, adj. (properly pf. pass. pticpl. of alō), high, lofty, towering; great, mighty; deep, profound. *Fig., lofty, stately, glorious, mighty. As noun, altum, -i, n., a height, esp. the heavens, sky; a depth, esp. the deep sea; in pl., the deeps.*

alumnus, -i [alō], m., a foster-child, nursing, son, offspring.

alveus, -i [alvus], m., hollow, cavity; a hollow, deep vessel, boat; river-bed, channel.

alvus, -i, f., belly, abdomen; womb, matrix.

amāns, as noun: see amō.

amāracus, -i, m., the plant called marjoram.

amārus, -a, -um, adj., bitter. *Fig., bitter, harsh, unpleasant.*

Amastus, -i, m., Amastus, a Trojan slain by Camilla.

Amāta, -ae, f., Amata, wife of King Latinus.

Amāzōn, -onis, f., an Amazon. *The Amazons were female warriors, dwelling*

in Pontus, Asia Minor, by the river Thermodon; they fought for Troy

Amāzonis, -idis, f., an Amazon.

Amāzonius, -a, -um, adj., Amazon's, Amazonian.

ambāgēs, -is, f., properly, a going round, roundabout way; windings, intricacies. *Fig., intricate details, details (of a story); of prophecies, intricacies, mysteries.*

ambedō, -ere, -ēdi, -ēsus [ambi+edō], tr., eat or gnaw around; consume utterly; waste, destroy.

ambiguus, -a, -um, adj., properly, going hither and thither, used (1) in *ad. sense*, wavering, hesitating, doubtful. (2) in *pass. sense*, of things about which one is doubtful, not knowing where to place them, doubtful, uncertain, obscure, misleading, perplexing, mysterious, treacherous.

ambiō, -īre, -īvi or -īi, -ītum [ambi+eō], intr., go around; surround, encompass. *Fig., approach (with words), cozen, cajole.*

ambō, -ae, -ō, adj., in pl., both.

ambrosius, -a, -um [ambrosia, the food and the perfume of the gods], adj., ambrosial, divine, immortal; lovely, wondrously fair, beautiful.

ambūrō, -ere, -ussi, -ūstus [ambi+ūrō], tr., burn around, scorch. **ambūstus, -a, -um, pf. pass. pticpl., in dep. sense, as adj.,** blazing, burning.

ambūstus: see ambūrō.

āmēns, -entis [ā-, neg. prefix + mēns], adj., without mind or sense, insane; frenzied, frantic, distracted, agast.

amiclō, -ere, -iculi or -iculi, -ictus [ambi+iaciō], tr., throw around, wrap about, surround, envelop; veil, cover, clothe.

1. **amictus: see amiclō.**

2. **amictus, -ūs [amiclō], m.,** properly, the putting on of a garment; by metonymy, (outer) garment, mantle, robe. *Fig., covering.*

amicus, -a, -um [amō], adj., loving, friendly, kind, benevolent. *As noun, amicus, -i, m.,* friend.

āmittō, -ere, -misi, -missus, tr., send

away, dismiss; let go, let slip, release; more often, lose.

ammentum, -i, n., spear; properly, a leather thong attached to a spear at its point of equilibrium, used by the warrior to give greater force to his cast, and to impart to the spear the rotary motion which secured greater accuracy in the throw.

amnis, -is, m., a broad, deep, rapid stream; river, torrent, flood.

amō, -āre, -āvi, -ātus, tr., like, hold dear, love. **amāns**, -antis, pr. p. act. as noun, c., lover.

amoenus, -a, -um [amō], adj., lovely, charming, delightful, pleasant.

amor, -ōris [amō], m., love, affection; fondness or yearning for, passion, desire. Personified, **Amor**, -ōris, m., Cupid, the god of love.

amoveō, -ēre, -mōvi, -mōtus, tr., move away, take away, remove.

Amphrysus, -a, -um [Amphrysus, a river in Thessaly near which Apollo fed the flocks of Admetus, a local king], adj., Amphrysian, Apollo's.

amplector, -i, -plexus sum [am = ambi + plectō, plait, weave], tr., twine round, envelop; surround, embrace.

1. **amplexus**: see **amplector**.

2. **amplexus**, -ūs, m., embrace, caress. **amplius** [amplius], a. adj. in comp. as adv. (§ 184), used of degree or time, more, further, besides, in addition, longer.

amplus, -a, -um, adj., large, spacious, roomy, ample. Fig., rich, splendid, honorable, glorious.

Amyclae, -ārum, pl. f., Amyclae, a town on the coast of Latium, between Caieta and Terracina.

Amycus, -i, m., Amycus. (1) A name borne by various Trojans. (2) A king of the Bebrycians in Bithynia in Asia Minor, a famous boxer killed by Pollux.

an, conj., introducing the second member of a double or disjunctive question (though the first member is at times suppressed), or; in single questions, with force of *nōne* or, more often, of *num*; -ne . . . an, (whether) . . . or. See **an** in Index. **anne**: pleonastic for **an**.

anceps, -cipitis [am = ambi + caput], adj., two-headed. Fig., of double meaning, doubtful, perplexing, ambiguous; of persons, irresolute, wavering; of a battle, doubtful, undecided, indecisive.

Anchemolus, -i, m., Anchemolus, a Rutulian chieftain; he had improper relations with his stepmother, and to escape his father's wrath fled to Daunus.

Anchisēs, -ae, m., Anchises, father of Aeneas by Venus. Since he boasted of having won the love of the goddess, Jupiter crippled him by a flash of lightning.

Anchisēus, -a, -um, adj., Anchises's, Anchisean.

Anchisiadēs, -ae, m., son of Anchises, Aeneas.

ancile, -is, n., shield, shaped like the broad faces of a guitar, esp. the shield which, tradition said, fell from heaven in Numa's reign, on whose preservation the safety of Rome was dependent. To make that more difficult and the loss of the shield less noticeable, if it should be stolen, eleven others just like it were fashioned. All twelve were carefully guarded by the Salii, and carried by them in their annual procession in March.

ancora, -ae, f., anchor.

Ancus, -i, m., Ancus Martius, fourth king of Rome.

Androgeōs, -ei or -eō, m., Androgeos. (1) A Greek leader slain at Troy. (2) Son of Minos (king of Crete). He took part in the games at Athens with such success that the Athenians in rage and envy killed him; by way of punishment they were compelled to surrender seven lads and seven maidens yearly, to the Minotaur, till Theseus slew the monster.

Andromachē, -ae, f., Andromache, daughter of Eëtion (king of Thebe in Cilicia), and wife of Hector; after the fall of Troy she was the captive of Pyrrhus, and later the wife of Helenus.

anfractus, -ūs [am = ambi + frangō], m., a breaking or bending round, curve; freely, of anything curved, winding glen, recess, nook.

angō, -ere, **anxi**, —, *tr.*, press together, squeeze. *Fig.*, vex, torment, distress.
anguis, -is, *c.*, serpent, snake.

angustus, -a, -um [**angō**], *adj.*, compressed, close, narrow, small, slender.

anhēlitus, -ūs [**anhēlō**], *m.*, heavy or difficult breathing, panting, puffing.

anhēlō, -āre, -āvi, -ātum, *intr.*, breathe with difficulty, breathe deeply; pant, puff.

anhēlus, -a, -um, *adj.*, panting, puffing, heaving.

anilis, -e [**anus**], *adj.*, old woman's, aged.

anima, -ae, *f.*, air, current (of air), breeze; air as breathed, breath; air as a life-giving element, the animal or physical life, life-blood, existence; the spiritual being, soul, spirit. *By metonymy*, a living being, soul, creature; a spirit, *esp.* of the dead, shade, ghost, manes.

animā, -ālis [**anima**], *a.*, living creature, animal (including man).

animōsus, -a, -um [**animus**], *adj.*, spirited, courageous, gallant.

animus, -ī [*cf.* **anima**], *m.*, the rational, intellectual, or emotional side of the life or soul, reason, soul; intellect, understanding, mind, heart; will, purpose, intention; inclination, passion, feeling, desire; temper, disposition, spirit; of particular emotions, *esp.* in the *pl.*, courage, ambition, daring, pride, (high) spirits. *By metonymy*, living being, soul, person.

Anius, -ī or -īl, *m.*, Anius, king of Delos, and priest of Apollo.

Anna, -ae, *f.*, Anna, sister of Dido.

annālis, -e [**annus**], *adj.*, yearly, annual. *As noun*, **annālēs**, -īum (*sc. librī*), *pl. m.*, year-books, records, annals, chronicles.

anne: *see* **an**.

annōsus, -a, -um, *adj.*, full of years, aged, old.

annus, -ī, *m.*, year; *freely*, time of the year, season.

annuus, -a, -um, *adj.*, a year's; lasting a year, annual, yearly.

anser, -eris, *m.*, goose.

Antaeus, -ī, *m.*, Antaeus, a *Evallian*.

Antandros, -ī, *f.*, Antandros, a city in Mysia (Asia Minor), near Troy.

ante, *adv.*, (1) of space, before, in front. (2) of time, before, formerly, previously, hitherto; sooner, first; betimes, in season. *For ante . . . quam see antequam.* *As prep.*, with *acc.*, both of time and place, before. *Fig.*, before, in advance of, beyond, above.

anteferō, -ferre, -tuli, -lātus, *tr.*, bear before, carry before. *Fig.*, prefer.

antemna, -ae, *f.*, sail-yard, yard.

Antenor, -oris, *m.*, Antenor, a Trojan, nephew of Priam, who, after the capture of Troy, sailed up the Adriatic, established a new people called the Veneti, and founded Patavium (Padua).

Antenoridēs, -ae, *m.*, a son of Antenor. Three of these were Polybus, Agenor, and Acamas.

antequam or **ante . . . quam**, *conj.*, sooner than, before.

Antheus, -ei, *m.*, Antheus, a comrade of Aeneas.

anticus, **antiqua**, **anticum** (*for spelling see on secuntur*, i. 185), *adj.*, belonging to the long ago, old-time, old, former, ancient; often loosely used as **vetus**, time-honored, old, aged.

Antiphates, -ae, *m.*, Antiphates, a Trojan, son of Sarpedon, slain by Turnus.

Antōnius, -ī or -īl, *m.*, Marcus Antonius (Mark Antony); *see* §§ 2-12.

Antōrēs, -ae, *m.*, Antores, a Trojan.

antrum, -ī, *a.*, cave, cavern, grot.

Anubis, -bīdis, *m.*, Anubis, an Egyptian deity, represented with the form of a human being, but with the head of a dog or jackal.

anus, -ūs, *f.*, old woman; *as adj.*, old, aged.

anxius, -a, -um [*cf.* **angō**], *adj.*, anxious, troubled; disquieting, harrowing.

Anxur, -uris, *m.*, Anxur, a *Evallian*.

Anxurus, -ī, *m.*, Anxurus, properly, the patron god of Anxur, a town in Latium later called Tarracina; this god was ultimately identified with Jupiter. *As adj.*, of Anxur.

Aornus, -ī [*a Great word, lit.*, birdless]

m., *Atronus*, a name given by the Greeks to Lake Avernus.

aper, *apri*, *m.*, a wild boar.

aperiō, *-ire*, *aperui*, *apertus*, *tr.*, open, uncover, lay bare; make visible, reveal, disclose; open, unseal. *apertus*, *-a*, *-um*, *pf. pass. princp.* as *adj.*, open, free, clear. *Fig.*, exposed, unguarded; plain, manifest.

apertus: see *aperiō*.

apex, *apicis*, *m.*, upper extremity, top, summit, peak of anything, *e.g.* of a tree or mountain; *esp.* a small rod of olive wood, wrapped at the base with wool, which projected from the close-fitting cap worn by the *Flamines* and the *Sallii*, peak (of a cap), a cap. *Fig.*, tip or tongue of flame.

Aphidnus, *-i*, *m.*, *Aphidnus*, a Trojan, slain by *Turnus*.

apis, *-is*, *f.*, bee.

Apollō, *-inis*, *m.*, *Apollo*, son of *Jupiter* and *Latona*, and twin brother of *Diana*. See §281.

appareō, *-ēre*, *-ui*, *-itum*, *intr.*, appear, come in (to) sight, be or become visible, show one's self.

apparō, *-āre*, *-āvi*, *-ātus*, *tr. and intr.*, prepare; with *infm.*, prepare one's self, make ready.

1. *appellō*, *-ere*, *-pull*, *-pulsus* (*ad + pellō*), *tr.*, drive to, bring to; with *nāvem*, bring to land, land; with *acc.* of persons, bring to, drive to, guide, conduct.

2. *appellō*, *-āre*, *-āvi*, *-ātus*, *tr.*, speak to, address; name, call; name, declare, proclaim.

Appennincola, *-ae* [*Appenninus + colō*], *m.*, dweller on the *Apennines*.

Appenninus, *-i*, *m.*, the *Apennines*, a range of mountains running through Italy from north to south.

applicō, *-āre*, *-plicāvi* or *-plicui*, *-plicātus* or *-plicitus*, *tr.*, join to, fasten to, pin to, nail to; drive or bring to (*cf.* *appellere*); with *ensem*, drive home.

apricus, *-a*, *-um* [*aperiō*], *adj.*, uncovered, open; *esp.*, open to the sun, sunny; as transferred epithet (§194), sun-loving.

aptō, *-āre*, *-āvi*, *-ātus* [*aptus*], *tr.*, fit on, put on, fit, fasten (*to*); fit, prepare, fashion, shape; fit out, equip, make ready.

aptus, *-a*, *-um* [*apō*, an old verb, *fit*, join], *adj.*, fitted to, joined to; studded with, decked with. *Fig.*, fitted to, fitted for, suitable, meet.

apud, *prep.* with *acc.*, at, near, by, with; with words denoting persons, among.

aqua, *-ae*, *f.*, water; of the sea, waves, flood.

Aquiculus, *-i*, *m.*, *Aquiculus*, a *Rutulan*.

aquila, *-ae*, *f.*, eagle.

Aquilō, *-ōnis*, *m.*, *Aquilo*, North Wind, usually wild and stormy; wind (§190).

aquōsus, *-a*, *-um*, *adj.*, watery, rainy; rain-bringing.

āra, *-ae*, *f.*, altar (*of earth, stone, or turf*).

Arabs, *-is*, *m.*, an Arabian.

Ārae, *-ārum* [*āra*], *pl. f.*, the *Altars*, rocks lying in the sea between *Sicily* and *Africa*.

arātor, *-ōris* [*arō*], *m.*, plowman, husbandman, farmer.

arātrum, *-i* [*arō*], *n.*, plow.

Araxēs, *-is*, *m.*, the *Araxes*, now the *Aras*, a great river of *Armenia*.

arbor or *arbōs*, *-oris*, *f.*, tree.

arboreus, *-a*, *-um* [*arbor*], *adj.*, of a tree; freely, tree-like, huge, tall, towering.

arbōs: see *arbor*.

arbustum, *-i*, *n.*, plantation, *esp.* of trees on which vines are trained, vineyard. In *pl.*, trees (the word is a poetic substitute for *arborēs*, which is impossible in hexameter verse).

Arcadia, *-ae*, *f.*, *Arcadia*, a district in the *Peloponnesus*, in *Greece*.

Arcadius, *-a*, *-um*, *adj.*, of *Arcadia*, *Arcadian*.

arcānus, *-a*, *-um* [*arceō*], *adj.*, properly, closed; hidden, secret, private. As noun, *arcānum*, *-i*, *n.*, secret, mystery.

Arcas, *-adis*, *m.*, an *Arcadian*. As *adj.*, *Arcadian*.

arceō, *-ēre*, *-cui*, *arctus* and *artus* (used only as *adj.*), *tr.*, enclose, confine; shut away, keep off, drive away, bar, debar, restrain, withhold. *artus*, *-a*,

-um, *pf. pass. prtcl. as adj.*, shut up, compressed, tight, close, narrow.
arcessō, -ere, -cessivī, -cessitus, *tr.*, call, summon.

Arcitenēns, -entis [arcus + teneō], *m.*, Bow-holder, Archer, an epithet of Apollo.

Arctos, -ī, *f.*, the Bear, Greater or Lesser, name of two constellations near the north pole; by metonymy, the north.

Arcturus, -ī, *m.*, Arcturus, the brightest star in the constellation Boötes, which lies near the Great Bear (see **Arctos**). Its rising and setting were attended by bad weather.

arcus, -ūs, *m.*, bow; rainbow; arch; used freely of anything bow-shaped.

Ardea, -ae, *f.*, Ardea, a town in Latium, capital of the Rutuli, about twenty miles from Rome.

Arēns: see **āreō**.

āreō, -ēre, **ārei**, **ārsum**, *intr.*, burn, blaze, glow. *Fig.*, glow, glitter, flash; with *inf.*, burn, be eager, ardently desire. **ārēns**, -entis, *pr. prtcl. act.* as *adj.*, burning, glowing. *Fig.*, glowing, glittering, burnished; aglow, eager, ardent.

ārēscō, -ere, **ārēi**, —, *intr.*, begin to burn. *Fig.*, be inflamed, be eager.

ardor, -ōris, *m.*, fire, flame, glow, blaze. *Fig.*, of the passions, heat, ardor, eagerness.

arduus, -a, -um, *adj.*, high, lofty, aloft, tall, steep; erect, (and so, *fig.*), proud. *As noun*, arduum, -ī, *n.*, steep, height.

ārēns: see **āreō**.

āreō, -ēre, **ārui**, —, *intr.*, be or become dry; of plants, dry up, shrivel, wither, languish.

Arethūsa, -ae, *f.*, Arethusa, a fountain near Syracuse in Sicily, into which the nymph Arethusa was changed while being pursued by Alpheus. See **Alphēus**.

argenteus, -a, -um, *adj.*, silver, of silver.

argentum, -ī, *n.*, silver. By metonymy, silver-plate, plate; silver money, money.

Argi, -ōrum, *pl. m.*, Argos, a city of Argolis in the Peloponnesus, one of Juno's favorite cities.

Argivus, -a, -um, *adj.*, of Argos, Argive, Grecian. *As noun*, Argivi, -ōrum, *pl. m.*, Argives, Grecians, Greeks.

Argolicus, -a, -um, *adj.*, of Argolis or Argos, Argive, Grecian.

argumentum, -ī [arguō], *n.*, anything that makes a matter clear, plot (of a play or story), subject, theme.

arguō, -ere, **argui**, **argūtus**, *tr.*, make clear, show, reveal; prove, convict.

Argus, -ī, *m.*, Argus, the hundred-eyed watcher of Io, after she had been transformed into a heifer.

āridus, -a, -um [āreō], *adj.*, dry; parched, thirsty.

ariēs, -ietis, *m.*, ram. *Fig.*, battering-ram (the striking end was shaped like a ram's head).

arista, -ae, *f.*, properly, the beard of grain; freely, ear of corn or grain, grain.

arma, -ōrum, *pl. n.*, equipment, implements, utensils in general; tackle, sails, rigging of a ship; esp. warlike equipment, means of defense, armor, arms, esp. the shield; weapons in general, for defense or offense (not, however, of missiles); war, strife, battle.

armātus: see **armō**.

armentum, -ī [arō], *n.*, plow-cattle, cattle; in *pl.*, herd, drove (used of cattle, horses, and deer).

armiger, -geri [arma + gerō], *m.*, armor-bearer.

armipotēns, -entis, *adj.*, mighty in arms, warlike, valiant, gallant.

armisonus, -a, -um [arma + sonō], *adj.*, resounding with arms, girt with ringing arms.

armō, -āre, **āvi**, **-ātus**, *tr.*, equip, fit out, furnish; arm. **armātus**, -a, -um, *pf. pass. prtcl. as adj.*, equipped, armed. *As noun*, **armātus**, -ī, *m.*, armed man, soldier, warrior.

armus, -ī, *m.*, shoulder, side, flank of an animal (horse or bull, occasionally of a man).

arō, -āre, **āvi**, **-ātus**, *tr.*, plow, till, cultivate. *Fig.*, furrow; of a ship, plow the deep, sail through, traverse.

Arpi, -ōrum, *pl. m.*, Arpi, an important

town of Apulia, said to have been founded by Diomedes.

arrectus: *see* **arrigō.**

arreptus: *see* **arripiō.**

arrigō, -ere, -rēxi, -rēctus [ad + **regō**], *tr.*, raise up, raise, uplift, lift up. *Fig.*, uplift, stir up, animate, arouse, excite, encourage. **arrēctus, -a, -um, pf. pass. prtcl. as adj.**, of the ears, pricked up; of the eyes, uplifted, staring; of the passions, deeply stirred, profound, exalted, absorbing.

arripiō, -ere, -ripui, -reptus [ad + **rapīō**], *tr.*, snatch to one's self, catch up, seize.

Arruns, -untis, m., Arruns, a Tuscan ally of Aeneas; he slew Camilla, and was himself killed by the nymph Opis, at the command of Diana.

ars, artis, f., skill, dexterity, artistic power in any direction; by metonymy, handiwork, work, creation; trade, profession, calling, accomplishment, grace; in bad sense, scheme, cunning, wile, stratagem.

artifex, -ificis [ars + **faciō**], *m.*, artisan, artist; maker, author; in bad sense, contriver, schemer, trickster.

1. **artus:** *see* **arceō.**

2. **artus, -ūs, m.**, joint; usually in *pl.*, joints, limbs, members.

arundō, -inis, f., reed; by metonymy, arrow, shaft.

arvum, -ī [arō], *n.*, arable or plowed land, field; in *pl.*, fields; the country, as opposed to the city; land, as opposed to the sea; region, district, country.

arx, arcis [arceō], *f.*, fortress, citadel, stronghold, fortified height; height, summit.

Ascanius, -ī or -II, m., Ascanius, son of Aeneas, King of Lavinium, and founder of Alba Longa.

ascendō, -ere, -di, ascēsus [ad + **scandō**], *tr.*, climb, mount; *intr.*, climb up, mount, ascend.

ascēsus, -ūs, m., climbing, ascent, progress.

Asia, -ae, f., Asia, the continent; more frequently, Asia Minor.

aspargō, -inis [ad + **spargō**], *f.*, sprinkling; by metonymy, spray.

aspectō, -āre, -āvi, -ātus [adspiciō], *tr.*, view closely; gaze at, survey.

aspectus, -ūs [adspiciō], *m.*, look, glance; organ of sight, sight, eyes; sight, appearance; view, mien, aspect. **asper, aspera, asperum, adj.**, rough, uneven. *Fig.*, rough, harsh, bitter, stern, cruel, fierce, violent.

aspergō, -ere, aspersi, aspersus [ad + **spargō**], *tr.*, besprinkle, bespatter.

asperō, -āre, -āvi, -ātus, tr., make rough, roughen.

aspersus: *see* **aspergō.**

aspiciō, -ere, asperi, aspectus [ad + **speciō**], *tr.*, look at, see, catch sight of; examine, inspect; observe, view.

Assaracus, -ī, m., Assaracus, a Trojan, king of Phrygia; he was son of Tros, brother of Ilus and Ganymedes.

ast: *see* **at.**

astrum, -ī, n., star; freely, constellation; in *pl.*, stars, heaven, sky.

astus, -ūs, m., adroitness, dexterity; in bad sense, cunning, guile.

Astyanax, -actis, m., Astyanax, son of Hector and Andromache; after the capture of Troy the Greeks hurled him to death from its walls.

asylum, -ī, n., place of refuge, sanctuary, asylum.

at or ast (§ 109), *advers. conj.*, but, yet, however; in an *apodosis*, yet, still, at least; with the *advers. force* weakened, further, moreover, now; in *imprecations* and *curses*, but.

atavus, -ī, m., great-grandfather; freely, sire, ancestor.

āter, ātra, ātrum, adj., (lusterless) black, dark, murky, gloomy. *Fig.*, deadly, baneful, baleful.

Athesis, -is, m., the Athesis, now the *Adige*, a river in northern Italy.

Athōs, gen. not found, m., Athos, a high mountain in Macedonia.

Atil, -ōrum, pl. m., the Atil, a Roman gens.

Atinās, -ātis, m., Atinas, a Rutulian.

Atlās, -antis, m., Atlas. (1) A mountain in western Africa, on which heaven was supposed to rest. (2) A king of Mauritania, father of the Pleiades; he sup-

ported the heavens on his shoulders. *He was skilled in astronomy.*

atque or **ac**, *conj.*, used to add a more important word or idea, and besides, and in fact, and indeed, and also, and; in comparisons, as, than.

Atrides, -ae, *m.*, a son of Atreus (*king of Mycenae*); in *pl.*, the sons of Atreus, i.e. *Agamemnon and Menelaus*.

atrium, -i or -ii [*äter*], *n.*, atrium, reception room of a Roman palace, an oblong room of some size, near the entrance. In poetry, the word is used freely like English halls.

atrōx, -ōcis [*äter*], *adj.*, dark, gloomy; terrible, dreadful, awful, savage, cruel, fell, fierce.

attigō, -ere, *attigi*, *attactus* [*ad + tangō*], *tr.*, touch. *Fig.*, reach, attain; find, come upon.

attollō, -ere, —, —, *tr.*, lift up, raise up, rear; rear, build (*high*), construct. *Fig.*, lift up, excite, intensify.

attonitus: see **attonō**.

attonō, -āre, -ui, -itus, *tr.*, thunder at, stun, stupify. **attonitus**, -a, -um, *pf. pass. prtcl. as adj.*, awestruck, amazed, bewildered, astounded.

attorqueō, -ēre, -torsī, -tortus, *tr.*, hurl, swing, fling.

attrēctō, -āre, -āvī, -ātus [*ad + trāctō*], *tr.*, touch, handle.

Atys, **Atyos**, *m.*, Atys, a Trojan youth, a friend of *Ascanius*.

auctor, -ōris [*augeō*], *m.*, originator, producer, creator, founder, proposer, contriver, author; founder of a family, ancestor, sire; adviser, counsellor, voucher, surety, guarantee.

audāx, -ācis [*audeo*], *adj.*, bold, daring, vallant; usually in a bad sense, bold, defiant, reckless.

audēns: see **audeo**.

audeo, -ēre, *ausus sum*, *intr. and tr.*, dare, venture. **audēns**, -entis, *pr. prtcl. act. as adj.*, daring, bold, in good sense. **ausum**, -i, *n.* (*pf. pass. prtcl. as noun*), daring, venture, bold or reckless deed.

audiō, -ire, -ivī, -itus, *tr.*, hear; listen to, heed, obey; hear (*as a judge*), inquire into, investigate.

auferō, **auferre**, **abstuli**, **ablātus** [*ab + ferō*], *tr.*, bear off, carry away; snatch away, take away, remove.

augeō, -ēre, *auxi*, *auctus*, *tr.*, increase, enlarge; heap up, pile high. *Fig.*, exalt, magnify, honor.

augur, -uris [*avis*], *m.*, augur, soothsayer, prophet, who foretold the future by interpreting the omens derived from the cries and the flight of birds.

augurium, -i or -ii, *n.*, science of augury, soothsaying, divination, prophecy. By metonymy, meaning, import, significance; omen, portent; pre-sentiment, foreboding.

augurō, -āre, -āvī, -ātus, *tr.*, apprehend beforehand, foretell, predict, prophesy.

Augustus, -i [*augeō*], *m.*, Augustus; properly, the Exalted One, a title taken by Octavianus (§ 17). See also §§ 3, 6-5.

aula, -ae, *f.*, properly, a court before a Greek house; court, hall; palace, royal court.

aulaeum, -i, *n.*, richly embroidered stuffs, tapestry; curtains, hangings.

Aulestēs, -ae, *m.*, Aulestes, a Tuscan ally of Aeneas.

Aulis, -idis, *f.*, Aulis, a seaport in Boeotia (Greece), opposite the island of Euboea, the gathering-place of the Greek forces that destroyed Troy.

Aunus, -i, *m.*, Aunus, a Ligurian, an ally of Aeneas.

aura, -ae, *f.*, air in gentle motion, breeze, gale; air in general; breath; light (see on *hōc* . . . *lūmen*, III. 600), sheen, gleam, luster; sky, heavens (*as place of light and air*); sub *auris*, to the air, to the light, upward, skyward, heavenward. *Fig.*, popular favor, thought of as fickle as the air or wind.

aurātus, -a, -um [*aurum*], *adj.*, decked with gold, gold-embroidered; gilded.

aureus, -a, -um, *adj.*, of gold, golden: decked, ornamented, or inlaid with gold; gilded, gilt; of color, golden, yellow, glittering. *Fig.*, splendid, glorious.

auricomus, -a, -um [*aura + comā*], *adj.*, golden-haired. *Fig.*, of trees.

with golden (*i.e.* yellow or bright) foliage.

auriga, -ae [aurea, bridle, +agō], *m.*, charioteer, driver.

auris, -is, *f.*, ear.

aurōra, -ae, *f.*, dawn, daybreak, morning. *Personified*, Aurora, goddess of dawn, daughter of Hyperion and wife of Titihonus; the East, the Orient.

aurum, -i, *n.*, gold; by metonymy, anything made of gold, *e.g.* money, dishes, a beaker, yoke for horses.

Auruncus, -a, -um, *adj.*, of the Aurunci (a people of Latium, dwelling near the coast, about the river Liger), Auruncan. *As noun*, Aurunci, -ōrum, *pl. m.*, the Aurunci. Auruncans.

Ausonia, -ae, *f.*, Ausonia, an ancient name for Middle and Lower Italy; freely, Italy.

Ausonidae, -ārum, *pl. m.*, the Ausonians, Italians. *See* Ausonia.

Ausonius, -a, -um, *adj.*, Ausonian, Italian. *As noun*, Ausonii, -ōrum, *pl. m.*, Ausonians, Italians.

auspex, -spicis [avis+speciō], *m.*, bird-seer, augur, diviner, prophet; favorer, helper, protector, surety.

auspicium, -i or -il, *n.*, augury (by watching the flight, etc., of birds); omen, sign, portent, auspices; command, power, authority; inclination, will.

Auster, -tri, *m.*, Auster, South Wind, often rainy; wind (§ 190).

autum: *see* audeō.

aut, *disjunctive conj.*, marking sharp difference, or, or else; aut . . . aut, either . . . or.

autem, *advers. conj.*, but, yet, however. *For* ecce autem and sed autem *see* Index.

Automedōn, -ontis, *m.*, Automedon, charioteer of Achilles; and, later, armor-bearer of Pyrrhus.

autumnus, -i [originally auctumnus: cf. augeō], *m.*, autumn (the season when the earth brings forth her increase).

auxilium, -i or -il [augeō], *n.*, aid, help, assistance, succor.

avarus, -a, -um, *adj.*, avaricious, covetous, greedy, rapacious.

avectus: *see* avehō.

avehō, -ere, -vexi, -vectus, *tr.*, carry away, bear off or away; *in pass.* (*sc. nāvi* or *nāvibus*), sail away, depart.

avellō, -ere, āvelli, āvulsus, *tr.*, tear off, up, or away, pluck off, lop off/sever; separate forcibly, remove by force.

Averna: *see* Avernus (*end*).

Avernus, -i, *m.*, Avernus, a lake near Cumae, whose fumes destroyed any birds that attempted to fly over it; near it tradition placed the entrance to the underworld. *As adj.*, Avernus, -a, -um, Avernian, Avernus's. *As noun*, Averna (*sc. loca*), -ōrum, *pl. n.*, the Avernian realms, Avernus, the underworld.

aversus: *see* āvertō.

āvertō, -ere, -ti, āversus, *tr.*, turn away, turn back, avert, remove. *Fig.*, estrange, alienate; *intr.* (§ 139), turn (*one's self*) away, swing round.

āversus, -a, -um, *rf. pass. princpl. as adj.*, turned away, remote; hostile, unfriendly, alienated, averse.

avidus, -a, -um [aveō, crave], *adj.*, craving, longing for, eager (*for*), desirous (*of*), ardent.

avis, -is, *f.*, bird.

āvius, -a, -um, *adj.*, away from the path, out of the way, pathless, remote. *As noun*, āvium, -i or -il, *n.*, pathless place, by-way, out of the way place.

āvōlō, -āre, āvi, -ātum, *intr.*, fly away. *Fig.*, flee, run away.

āvulsus: *see* āvellō.

avunculus, -i [*dimin. of* avus], *m.*, a mother's brother, (*maternal*) uncle.

avus, -i, *m.*, grandfather, grandsire; sire, ancestor, forebear.

axis, -is, *m.*, axle of wagon or chariot; by metonymy, wagon, chariot. *Fig.*, the axis (axle) of the earth or heavens; heavens, sky; vault, dome, height of the heavens or sky.

B

bāca, -ae, *f.*, any small round fruit, berry. *Fig.*, a pearl.

bācātus, -a, -um [bāca], *adj.*, studded or set with pearls, jewelled.

bacchor, -āri, -ātus sum, *intr.* keep the feast of Bacchus. *Fig.*, dance or move wildly, like the *Bacchantes*, be frenzied, revel, rage; rage, storm in wrath; of *Rumor*, revel, run wild. **bacchātus**, -a, -um, *pf. princpl. in pass. sense*, revelled (over), visited in revelry by the *Bacchantes*.

Bacchus, -ī, m., Bacchus, god of the vine and of wine, son of Jupiter and Semele (daughter of Cadmus, king of Thebes); by metonymy, wine. See § 287. His greatest festival was celebrated near Thebes in Boeotia.

Bactra, -ōrum, pl. n., Bactra, capital of Bactria or Bactriana (now called Balkh), in Asia.

Baias, -arum, pl. f., Baias, a famous watering-place on the Campanian coast, near Cumae; many Romans built villas there out into the sea.

bālātus, -ūs (bālō, bleat), m., bleating.

balteus, -ī, m., girdle, belt, or strap (of the sword or quiver).

barathrum, -ī, n., abyss, gulf, pit.

barba, -ae, f., beard.

barbaricus, -a, -um, *adj.*, foreign, strange, outlandish, barbaric; in a narrower sense, Phrygian (a common use). See barbarus.

barbarus, -a, -um, *adj.*, strange, foreign; outlandish, barbarous, rude, uncivilized. The word was originally applied by the Greeks to everybody not a Greek, by the Romans to everybody not a Greek or a Roman. Cf. the term *Ullander* (i.e. *Outlander*) applied by the Boers to the British.

Barcaeī, -ōrum, pl. m., the Barcaeī, the inhabitants of Barca, a city of Africa, near Cyrene.

Barcē, -ēs, f., Barce or Barca, nurse of Sychaeus.

beātus, -a, -um (originally *pf. pass. princpl. of beō*, a rare verb, make happy), *adj.*, happy, blessed, blissful.

Bebrycius, -a, -um, *adj.*, of Bebrycia (a part of Bithynia in Asia Minor), Bebrycian.

Bēlīdēs, -ae, m., son or descendant of Belus, a name of Palamedes, as descended from Belus, king of Egypt.

bellātor, -ōris (bellō), m., warrior. *As adj.*, warlike, valiant, gallant.

bellātrix, -icis, f., a woman warrior. *As adj.*, warlike, valiant.

bellō, -āre, -āvī, -ātum, *intr.*, wage war, make war, war, fight.

Bellōna, -ae, f., Bellona, goddess of war and bloodshed, an old Italian deity, sister of Mars.

bellum, -ī (originally *duellum* (cf. *duo*), a fight between two, duel), n., war; in pl., battles, combats, fights; strife. *Personified*, **Bellum**, -ī, n., the demon of war, War-fiend.

bēlus, -ae, f., (large, wild) beast, monster.

Bēlus, -ī, m., Belus. (1) An early king of Tyre and Sidon, founder of the Tyrian line. (2) Father of Dido, also king of Tyre, and conqueror of Cyprus. (3) King of Egypt, father of Danaus, and ancestor of Palamedes.

bene [cf. *bonus*], *adv.*, comp. *melius*, sup. *optime*, well, rightly; in good measure, firmly, securely.

benignus, -a, -um, *adj.*, of a kind nature or heart, good-natured; kind, kindly, friendly, gracious.

Berecynthius, -a, -um, *adj.*, of Berecynthus (a mountain in Phrygia), Berecynthian, Phrygian.

Beroē, -ēs, f., Beroē, a Trojan woman, wife of Doryclus of Epirus.

bibō, -ere, bibī, —, tr., drink, drink of. *Fig.*, drink, drink in.

bibulus, -a, -um (bibō), *adj.*, drinking freely or eagerly; thirsty.

bicolor, -ōris (bis+color), *adj.*, of two colors, two-colored; dappled, pied.

bicornis, -e (bis+cornū), *adj.*, two-horned. *Fig.*, of a river, with two mouths.

bidēns, -entis (bis+dēns), two-teethed. *As noun*, **bidēns**, -entis, f., a sheep, properly, a sheep in its second year. In their first year sheep have eight milk teeth in the front part of the lower jaw. At the beginning of the second year the two of these in the center drop out, and are replaced by two of the second, or permanent, set. These are so much larger than the remaining milk teeth

(*now much worn, too, by use*) that the sheep seems to have but two teeth, esp. since it has no teeth at all in the front part of the upper jaw.

biforis, -e [bis+foris], *adj.*, two-doored; of a musical instrument, with two holes or openings, two-stopped.

biformis, -e [bis+forma], *adj.*, two-formed, double-shaped, dual, double.

bifrōns, -ontis [bis+frōns], *adj.*, with two foreheads, two-faced.

bigae, -ārum [contracted from biugae: bis+iugum], *pl. f.*, a pair of horses yoked to a chariot, span; two-horse chariot, chariot.

biugus, -a, -um [bis+iugum], *adj.*, yoked two- and two, yoked two-together; of a chariot, two-horsed. *As noun*, biugi, -ōrum (*sc. equi*), *pl. m.*, team, span; chariot (= bigae).

bilinguis, -e [bis+lingua], *adj.*, double-tongued. *Fig.*, deceitful, treacherous.

binī, -ae, -a (*cf. bis*), *distributive numeral adj.*, two at a time, two by two; less exactly, two.

bipatēns, -entis [bis+pateō], *adj.*, doubly-opening, twice-opened, wide-open.

bipennis, -e [bis+penna], *adj.*, two-edged. *As noun*, bipennis, -is (*sc. securis*), *f.*, two-edged axe, esp. a battle-axe.

birēmis, -e [bis+rēmis], *adj. lit.*, two-oared; of ships, having two tiers or banks of oars. *As noun*, birēmis, -is (*sc. nāvis*), *f.*, bireme, galley, ship with two tiers of oars.

bis, *adv.*, twice.

Bitās, -ae, *m.*, Bitias. (1) A Carthaginian nobleman. (2) A Trojan, brother of Pandarus, slain by Turnus.

bivius, -a, -um [bis+via], *adj.*, with two ways or passages.

blandus, -a, -um, *adj.*, caressing, flattering, seductive; soothing, quiet, charming.

Bōla, -ae, *f.*, Bola, a town of the Aequi in Latium.

bonus, -a, -um, *adj.*, *comp. melior*, *sup. optimus*, good; brave, gallant, valiant; worthy, noble: kind, gra-

cious, favoring, kindly; skillful, dexterous.

Boreās, -ae, *m.*, Boreas, North Wind; the god of the north wind.

bōs, *bovis*, *c.*, ox, cow, bullock; *in pl. usually f.*, cattle.

bracchium, -ī or -īl, *n.*, lower arm, forearm, arm. *Fig.*, sail-yard (= antenna); arm, branch (of a tree, rock, etc.).

brattea, -ae, *f.*, thin plate of metal, esp. gold leaf; freely, metal.

brevis, -e, *adj.*, of place or size, short; small; of depth, shallow; of time, short, brief. *As noun*, brevia, -ium, *pl. n.*, shallows, shoals.

breviter [brevis], *adv.*, usually of speech, briefly, concisely, tersely.

Briareus, -ei, *m.*, Briareus, a hundred-handed giant, often identified with Aegaeon.

Brontēs, -ae, *m.*, Brontes, the Thunderer, one of the Cyclopes who toiled at the forge of Vulcan.

brūma, -ae [= breuma = brevima = brevisima: *sc. diēs*], *f.*, properly, the shortest day of the year, the winter solstice; freely, winter.

brūmālis, -e [brūma], *adj.*, of winter, wintry.

Brūtus, -ī, *m.*, Brutus, i.e. Lucius Junius Brutus, leader of the movement which led to the expulsion of the Tarquins in 509.

būbō, -ōnis, *f.*, (*in other authors m.*), horned owl, owl.

bullā, -ae, *f.*, properly anything swelling and round, esp. a boss or knob of metal, used to adorn a belt, girdle, door, etc.

Būtēs, -ae, *m.*, Butes. (1) A famous boxer, descendant of Amycus; he was slain by the Trojan Dares. (2) Armor-bearer of Anchises, and, later, guardian of Ascanius. (3) A Trojan slain by Camilla.

Būthrōtum, -ī, *n.*, Buthrotum, a seaport in Epirus.

buxus, -ī, *f.*, box-tree; by metonymy, pipe, flute.

Byrsa, -ae, *f.*, Byrsa, properly, the citadel of Carthage, a name given by Vergil to the site of Carthage.

C

cacūmen, -inis, *n.*, extremity, end, point of anything; summit, top, peak.
cadō, -ere, **cecidī**, **cāsum**, *intr.*, fall (down), sink; of the sun or the stars, set, decline; fall in death, die, perish; decrease, diminish, subside. *Fig.*, fall (out), happen, come to pass, befall (one).

cadūsus, -a, -um [**cadō**], *adj.*, falling, fallen; slain, killed; *freely*, destined to fall, doomed.

cadus, -ī, *m.*, a large earthen jar, *esp.* for wine, oil, or vinegar, jar, flagon; *freely*, urn.

Caeculus, -ī, *m.*, Caeculus, a son of Vulcan, and founder of Praeneste.

caecus, -a, -um, *adj.*, in *act. sense*, unseeing, sightless, blind, blinded; in *pass. sense*, unseen, hidden, concealed, secret. *Fig.*, dark, obscure, mysterious.

caedēs, -is [**caedō**], *f.*, a cutting down or lopping off; slaughter, massacre, carnage; by *metonymy* (§185), blood shed by murder or slaughter.

Caedīcus, -ī, *m.*, Caedīcus, an Italian, friend of Romulus.

caedō, -ere, **cecidī**, **caesus**, *tr.*, cut, hew, lop; cut down or off, cut to pieces; cut, slay, kill; *freely*, strike, cudgel, beat.

caelestis, -e [**caelum**], *adj.*, heavenly, divine, celestial. *As noun*, **caelestēs**, -ium, *pl. m.*, dwellers in heaven, deities, gods.

caelicola, -ae [**caelum**+**colō**], *m.*, dweller in heaven, deity, god.

caelifer, -fera, -ferum [**caelum**+**ferō**], *adj.*, heaven-carrying, heaven-bearing.

caelō, -āre, -āvi, -ātus, *tr.*, carve or engrave in relief, engrave, chase, emboss.

caelum, -ī, *n.*, the heavens, high heaven, sky. By *metonymy*, weather (since weather phenomena display themselves best in the sky).

Caeneus, -ei, *m.*, Caeneus, originally a maiden named Caenis, then changed by Neptune into a youth, then changed again into a maiden.

caenum, -ī, *n.*, (loathsome) dirt, mud, mire, filth.

caerula, -ōrum: *see caeruleus*.

caeruleus, -a, -um, *and, in poetry*, **caerulus**, -a, -um, *adj.*, dark-blue, blue, azure; dark green, green; sea-colored, sea-hued; dark-hued, dark; *freely, like āter*, black, dark, gloomy. *As noun*, **caerula**, -ōrum, *pl. n.*, the azure deep, dark seas, the sea.

caerulus: *see caeruleus*.

Caesar, -aris, *m.*, Caesar. (1) *Caius Julius Caesar, the famous Dictator*. (2) *Caius Julius Caesar Octavianus Augustus*; *see* §§3-27.

caesariēs, -ōi, *f.*, (luxuriant, beautiful) hair, tresses, locks.

caespes, -pitis, *m.*, cut sod, sod, turf.

caestus, -ūs [**caedō**], *m.*, boxing-glove, gauntlet, cestus, made of a leather strap wound round and round the hands, and coming well up on the arm; plummet of iron or lead were also fastened into the leather.

caesus: *see caedō*.

Calcus, -ī, *m.*, Calcus, a Trojan, comrade of Aeneas.

Calēta, -ae, *f.*, Caieta, a harbor town of Latium, now called Gaeta.

calathus, -ī, *m.*, (wicker) basket, widest at the top, used *esp.* by women to hold the wool while they were spinning.

calcar, -āris [**calx**, heel], *n.*, spur.

Calchās, -antis, *m.*, Calchas, priest and prophet of the Greeks before Troy.

calefaciō, -ere, -fēcī, -factus [**calēō**+**faciō**], *tr.*, make warm, warm, heat. *Fig.*, inflame, excite, arouse, stir.

calēō, -ēre, **calui**, —, *intr.*, be warm, be hot, glow; with *membra*, be still warm with life, be scarce dead.

calidus, -a, -um, *adj.*, warm, hot.

1. **cāligō**, -īginis, *f.*, thick or dense atmosphere, mist, fog; darkness, gloom.

2. **cāligō**, -āre, -āvi, —, *intr.*, send out thick mist or vapor; be densely dark, be gloomy.

callis, -is, *m.*, path (stony, rough, and narrow), foot-path, track (*esp. one on the mountains, made by cattle*); *freely*, path, track (*e.g. of bees*).

calor, -ōris, *m.*, heat, glow, *esp.* vital heat, glow of life, heat as indicative of life and health.

Calybē, -ēs, *f.*, Calybe, an aged Rutulian, priestess of Juno.

Calydōn, -ōnis, *f.*, Calydon, an ancient city of Aetolia in Greece, famous for the story of the boar which Minerva sent to ravage its territory because its king Oeneus forgot to sacrifice to her.

calx, **calcis**, *f.*, heel; freely, foot.

Camarina, -ae, *f.*, Camarina, a city in Sicily, on the southern coast.

Camers, -ertis, *m.*, Camers. (1) A son of Volscens, and king of Amyclae. (2) A Rutulian warrior of distinction.

Camilla, -ae, *f.*, Camilla, daughter of Metabus, a prince of Privernum in Latium, and Caecilla. She led the Volscian allies of Turnus but was slain by Arruns.

Camillus, -i, *m.*, Camillus, i.e. Marcus Furius Camillus, who captured Veii, a town in Etruria, and saved Rome from the Gauls, in 396.

caminus, -i, *m.*, (smelling) furnace, forge. *Fig.* of the forges, i.e. the craters, of Aetna.

campus, -i, *m.*, an even, flat, open place; plain, level surface, field; **Māvortis Campus**, the field of Mars, the famous Campus Martius, north of the Capitoline Hill, between the walls of Rome and the Tiber.

candens: see **candēō**.

candēō, -ēre, **candul**, —, *intr.*, glitter, shine, be (lustrously or dazzlingly) white; be white with heat, glow, be warm, be hot. **candens**, -entis, *pr. ptcl. act. as adj.*, white, glowing; hot, warm.

candidus, -a, -um, *adj.*, (lustrously or dazzlingly) white, glistening, bright, brilliant; of the moon, bright, silvery. *Fig.* wondrously fair, lovely, beautiful.

candor, -ōris, *m.*, (lustrous or dazzling) whiteness, brilliancy.

cānēō, -ēre, **cānui**, —, *intr.*, be gray, be hoary, be white.

canis, -is, *c. dog. esp.* a hunting hound.

canistrum, -i, *n.*, basket woven of reeds, used esp. for bread, fruit, or flowers.

cānitēs, -lēt [cānus], *f.*, gray or grayish-white color, grayness, whiteness; by metonymy, gray hair, white hair, hoary locks.

canō, -ere, **cecini**, **cantus**, *tr.*, make melody, whether by singing or playing a musical instrument; sing, chant, play; sing of, relate, recount, rehearse (in verse); foretell, predict, prophesy, reveal, explain (originally oracles and prophecies were delivered in verse); in military language, sound a signal.

canōrus, -a, -um [canō], *adj.*, melodious, tuneful, harmonious.

cantus, -ūs [canō], *m.*, melody, singing, song, music; (tuneful) strain, blast, peal (of a trumpet, etc.).

cānus, -a, -um, *adj.*, white, hoary; gray, grayish.

capessō, -ere, **capessivi**, **capessitus** [capio], *tr.*, catch at eagerly, lay hold on, seize, take; strive for, seek earnestly; hasten to, repair or resort to. *Fig.*, lay hold eagerly on (commands, duties, etc.), execute, perform, discharge.

capillus, -i, *m.*, hair (of the head).

capio, -ere, **cēpi**, **captus**, *tr.*, lay hands on, take hold of, seize, take; capture, overpower, master, occupy; take to one's self, select, choose. *Fig.*, captivate, hold spellbound; ensnare, deceive, betray, seduce; of diseases, passions, etc., lay hold on, seize, affect. **captus**, -i, *m.* (*pf. pass. ptcl. as noun*) captive, prisoner.

Capitōlium, -i or -ii, *n.*, the Capitol, the temple of Jupiter Optimus Maximus at Rome, on the southwestern summit of the Capitoline Hill; the summit itself on which the temple stood; in the pl., this summit, with all its buildings and surroundings (§ 177).

capra, -ae, *f.*, she-goat.

caprigenus, -a, -um [caper, goat + gignō], *adj.*, goat-born, of the goat kind; in ill. 221 it = the gen. pl. of **caper**.

captivus, -a, -um [capio], *adj.*, captured, captive; of or belonging to a captive or captives, captive's, captives'.

captō, -āre, -āvi, -ātus [freq. *q*]

capio, *tr.*, lay hold on eagerly, catch at, seize, grasp. *Fig.*, strive to catch (*sounds, etc.*), listen to, listen for.

captus: see **capio**.

capulus, -i [**capio**], *m.*, properly, a holder; handle, hilt of a sword.

caput, **capitis**, *n.*, head; by metonymy (see *n.* on iv. 613), life, being, existence, living person, creature; head of cattle, swine, etc. *Fig.*, head, top, summit, peak, of a mountain, etc.; source of a river; source, cause, origin, occasion; chief, leader, ruler.

Capys, **Capys**, *m.*, **Capys**. (1) A Trojan, comrade of Aeneas, reputed founder of Capua. (2) The eighth king of Alba Longa.

Cār, **Cāris**, *m.*, a Carian, an inhabitant of Caria, a district in western Asia Minor, on the Aegean Sea.

carbaseus, -a, -um, *adj.*, made of flax or linen, flaxen, linen.

carbasus, -i, *f.*, fine Spanish flax, flax, linen; by metonymy (§ 187), sail.

carcer, -eris, *m.*, prison, jail; esp. in pl., the barriers within which chariots were confined till the signal for beginning the race was given, starting-place.

carchesium, -i or -ii, *n.*, a (Greek) drinking-vessel, often large and splendid, cup, goblet, beaker, narrower in the middle than at the extremities, and with slender handles sweeping round from the rim to the bottom.

cardo, -inis, *m.*, pivot, properly, the whole arrangement of pivot and socket by means of which doors were made to open and shut; the sockets were in the lintel and the threshold and the pivots were let into the door or its separate leaves at top and bottom; hinge is a convenient but inaccurate rendering. *Fig.*, turning-point, critical moment, crisis.

caro, -ere, **carui**, **caritum**, *intr.*, be without, be free from, be clear of (*things undesirable*); be deprived of, want, lack (*blessings*); construed with the abl. **carēns**, -entis, *pr. pticpl. act. as adj.*, lacking, wanting, without.

Cāres: see **Cār**.

carina, -ae (more often in the pl.), *f.*, keel, hull (properly, the keel and the

members that start therefrom); by metonymy (§ 188), ship, vessel.

carmen, -inis [**canō**?], *n.*, melody, strain, tune, song; poem, poetry; a verse, poetic inscription; utterance of an oracle, prophecy, prediction; incantation, charm, spell.

Carpathus, -a, -um [**Carpatus**, an island in the Aegean Sea, between Crete and Rhodes], *adj.*, of Carpathus, Carpathian.

carpo, -ere, **carpsi**, **carptus**, *tr.*, pick, pluck, cull, gather (*flowers, fruits, etc.*); of horses, etc., pluck, crop, graze on, browse (on); eat, enjoy; with **auram**, feed on, enjoy, breathe (see on i. 388); waste, consume, destroy; with **viam**, iter, press quickly on, hasten on, pursue.

Carthāgō, -inis, *f.*, Carthage, a city in northern Africa, the famous rival of Rome.

cārus, -a, -um, *adj.*, properly, high-priced; dear, precious; esteemed, beloved; in *act. sense*, fond, loving.

Caspian, -a, -um, *adj.*, of the Caspian Sea, Caspian.

Cassandra, -ae, *f.*, Cassandra, a daughter of Priam, beloved by Apollo, who endowed her with prophetic powers, but later, since she failed to keep her promises to him, decreed that no one should believe her utterances.

cassida, -ae (*by-form of cassia*, -idis), *f.*, helmet, usually of metal; contrast **galea**.

cassus, -a, -um, *adj.*, empty, void; deprived of, wanting, lacking, without. *Fig.*, void, useless, fruitless. in **casum** or **incassum**, *adv.*, uselessly, fruitlessly, to no purpose, without avail.

castellum, -i [*dimin. of castrum*], *n.*, castle, fortress, stronghold, citadel.

castigō, -āre, -āvī, -ātus [**castus** + **agō**], *tr.*, properly, drive into purity, correct, set right, either by words, reprove, chide, reproach, rebuke, or by deeds, punish, chastise, avenge.

castra: see **castrum**.

castrum, -i, *n.*, rare in sing., commonly **castra**, -ōrum, *pl. n.*, camp (*of*

soldiers), encampment, headquarters.
Castrum Inui, *n.*, *Castrum Inui*, a town of Latium.

Castrum Inui: see *castrum*.

castus, -a, -um, *adj.*, morally pure and spotless, pure, guiltless, innocent, chaste; pious, holy, sacred.

cāsus, -ūs [cādō], *m.*, a falling, fall, overthrow. *Fig.*, that which falls out or befalls, event, occurrence, happening, chance, fortune, fate, crisis; misfortune, mishap, mischance, sorrow, calamity; hazard, peril. **cāstū**, *abl. sing. as adv.* = *forte*, by chance.

cātēna, -ae, *f.*, chain, fetter, shackle.

caterua, -ae, *f.*, crowd, troop, throng, multitude.

Catilina, -ae, *m.*, Catiline, *i.e.* Lucius Sergius Catilina, the notorious conspirator, whose schemes Cicero, then consul (in the year 68), frustrated.

Catō, -ōnis, *m.*, Cato, *i.e.* Marcus Porcius Cato Uticensis, a consistent Stoic and pure-minded patriot, who, after Julius Caesar's victory at Thapsus in Africa, committed suicide at Utica in Africa, rather than witness what he regarded as the downfall of the Roman state.

catulus, -i, *m.*, young animal, whelp, cub, *e.g.* a young dog or a young wolf.

Caucasus, -i, *m.*, Caucasus, the mountain range in Asia, between the Black Sea and the Caspian Sea.

cauda, -ae, *f.*, tail of animals.

caulae, -arum, *pl. f.*, openings, holes, passages; the open fence of a sheepfold, *i.e.* a fence made of bars with openings between them; sheepfold.

Caulōn, -ōnis, *m.*, Caulon or Caulonia, a city on the east coast of Bruttium.

Caurus, -i, *m.*, Caurus, the northwest wind.

causa, -ae, *f.*, reason, cause, ground, occasion, source; feigned cause, pretext, excuse; a cause or case in law, lawsuit, suit.

cautēs, -is, *f.*, a rough, pointed rock, crag, cliff.

cautus: see *caveō*.

cavea, -ae [cavus], *f.*, a hollow, cavity; auditorium, ring of a theater or

circus; seats, benches for spectators, by metonymy, spectators.

caveō, -ēre, *cāvi*, *cautus*, *intr. and tr.*, take heed, be on one's guard (*against*), guard against, beware of, avoid. *cautus*, -a, -um, *pf. pass. participle in dep. sense as adj.*, having taken care, heedful, careful, cautious.

caverna, -ae [cavus], *f.*, cavity, cavern, cave.

cavō, -āre, -āvi, -ātus [cavus], *tr.*, make hollow, make a hollow in, hollow out. **cavātus**, -a, -um, *pf. pass. participle as adj.*, hollowed out, hollow, cavernous.

cavus, -a, -um, *adj.*, hollow, cavernous; hence, enveloping, surrounding, enshrouding.

Cecropidēs, -ae, *m.*, a (son or) descendant of Cecrops, who, so tradition said, was the first king of Attica; an Athenian.

cēdō, -ere, *cessi*, *cessum*, *intr.*, be in motion, move, go; go away, depart, withdraw (*construed with abl.*, or with *dē*, *ē*, or *ex* with *abl.*); retreat, flee. *Fig.*, yield, abate, cease; yield, give way, die out, vanish; give place or room to, yield (*to*), submit (*to*); yield to, be inferior to, come short of; go to, fall to, fall to the lot or share of, accrue to.

cedrus, -i, *f.*, cedar tree (*more strictly*, the juniper tree), cedar wood.

Celaenō, -ūs [Gk. form], *f.*, Celaeno, one of the Harpies; see *Harpyia*.

celebrō, -āre, -āvi, -ātus, *tr.*, properly, visit a place in numbers, throng, crowd, or visit often, frequent; keep a festival in numbers, solemnize, celebrate; do repeatedly, engage in (*often*), practice; praise, honor, extol.

celer, *celeris*, *celere*, *adj.*, swift, fleet, quick, agile, lithe.

celerō, -āre, -āvi, -ātus, *intr.*, be quick, hasten, make speed; *tr.* (§ 181), quicken, speed, hasten.

cella, -ae, *f.*, store-room; *freely*, any small room, *e.g.* a cell in a beehive.

cēlō, -āre, -āvi, -ātus, *tr.*, hide, cover, keep secret, conceal.

celsus, -a, -um [*properly*, *pf. pass*

ptcipl. of an old verb cello, rise high, tower], *adj.*, towering, high, lofty, tall.

Centauros, -i, *m.*, a Centaur. *The myth described the Centaurs as half man, half horse; they were probably a wild, rude people of Thessaly, who fought on horseback.*

centēni, -ae, -a [centum], distributive numeral *adj.*, properly, a hundred each, a hundred at a time; *freely*, a hundred.

centum, indeclinable numeral *adj.*, a hundred; *in poetry used freely of any large number*, many.

centumgeminus, -a, -um, *adj.*, hundred-fold, *i.e. having a hundred natures or persons*, an epithet of the giant Briareus, who is described in other writers merely as hundred-handed.

Ceraunia, -ōrum [Gk. name; properly, Headlands of Thunder], *pl. n.*, the Ceraunian mountains, in the north-western part of Epirus, Greece.

Cerberus, -i, *m.*, Cerberus, the three-headed dog that guarded the entrance to the underworld.

Cereālis, -e [Ceres], *adj.*, of Ceres, Ceres's.

cerebrum, -i, *m.*, the brain, brains.

Cerēs, Cereris, *f.*, Ceres, daughter of Saturn, and sister of Jupiter; she was mother of Proserpina. *See* §288. *By metonymy*, grain, bread.

cernō, -ere, *crēvi*, *crētus* or *certus*, *tr.*, properly, separate. *Fig.*, separate by the senses, *esp. by the sight*, discern, distinguish, perceive, see; *intr.*, decide by a contest, fight, contend. *certus*, -a, -um, *pf. pass. ptcipl. as adj.*, fixed, settled, determined, resolved; settled, fixed, assured, inevitable, unerring, sure, certain, definite; reliable, trusty, faithful. *certum* (*m. acc.*) *facere*, inform. *certum* (*n. nom.*) *est mihi*, etc., I, etc., am resolved.

cernuus, -a, -um, *adj.*, bent forwards, (turned) face downwards; *freely*, of a horse, pitching head foremost.

certāmen, -inis [certō], *n.*, contest, strife, battle, match; rivalry, zeal.

certātīm [certō], *adv.*, in rivalry, eagerly, earnestly, zealously.

certō [certus], *adv.*, fixedly, assuredly, certainly, surely, truly.

certō, -āre, -avi, -atum [freq. of *cernā*], *intr.*, decide by strife or contest, contend, fight, strive, struggle; contend in rivalry, vie (with one another), rival; *with infin.*, strive eagerly, seek, aim.

certus; *see* *cernō*.

cerva, -ae, *f.*, female deer, hind.

cervix, -icis, *f.*, neck (*esp. the back or nape of the neck*); *freely*, head, shoulders.

cervus, -i, *m.*, stag, deer.

cessō, -āre, -avi, -atum [cēdō], *intr.*, properly, yield greatly, stand or hang back; be idle, be inactive, be still; delay, loiter, flag, lag, be a laggard; cease, stop, abate.

cētō; *see* *cētus*.

cēterus, -a, -um, *adj.*, properly, the other of two (cf. *alter*); *freely*, the rest of, the remainder of, the remaining. *As noun*, *cēteri*, -ōrum, *pl. m.*, all the others, the rest; *cēterum* and *cētera*, *n. sing.* and *pl. as adv.*, in all other respects, otherwise.

cētus, -i, *m.*, *pl. nom. and acc. cētō* (Gk. form), *n.*, sea-monster, *e.g. a whale, shark, or dolphin*.

ceu, *adv. and conj.*, in comparisons (1) involving facts, (2) involving suppositions or hypotheses, as, just as, like as, as if, as when.

Chalcidicus, -a, -um, *adj.*, of Chalcis (the chief town of Euboea, the island north of Boeotia in Greece), Chalcidian, Cumaeon (Cumae was a colony from Chalcis).

Chalybes, -um, *pl. m.*, the Chalybes, the Chalybians, a people in Pontus, Asia Minor, famous workers of steel.

chalybs, -ybis, *m.*, steel.

Chāōn, -onis, *m.*, Chaon, a son of Priam, brother of the prophet Helenus; after him Helenus named his realm in Epirus Chaonia.

Chāonia, -ae [Chāōn], *f.*, Chaonia, a district in Epirus, ruled first by Pyrrhus, son of Achilles, later by Helenus.

Chāonius, -a, -um [Chāōn], *adj.*, of Chaonia, Chaonian, Epirote.

Chaos, *n.*, only in *nom.* and *acc. sing.*

Chaos, *properly, the first state of the universe, thought of as limitless, empty space, void; esp. the limitless underworld; personified as a deity, son of Erebus and Nox.*

Charôn, -ontis, *m.*, Charon, the ferryman of the underworld, who conveyed across the Acheron (or the Styx) the souls of those who had been duly buried.

Charybdis, -is, *f.*, Charybdis, a very dangerous whirlpool between Sicily and Italy, in the straits of Messina.

Chimaera, -ae, *f.*, the Chimaera, a mythical monster with the head of a lion, a goat's head projecting from its middle, and the tail of a serpent; it was supposed to vomit fire, and was localized in Lycia, Asia Minor. It was the embodiment in myth of the volcanic fires active in that district; the Chimaera, a Trojan ship; see note on v. 122.

chlamys, chlamydis, *f.*, the chlamys, a (*Gk.*) cloak, mantle, cape, made of a large piece of wool, fastened by a clasp on one shoulder, usually the right; it was often richly embroidered, and was worn especially by young men, hunters, and soldiers.

Chlōreus, -ei, *m.*, Chloereus, a Trojan, priest of Cybele.

chorēa, -ae [*chorus*], *f.*, a (solemn) dance in a ring.

chorus, -i, *m.*, a dance in a ring, esp. by a band or company; a choral dance; by metonymy, band, troop of dancers or singers; freely, band, troop, company, throng.

Chromis, -is, *m.*, Chromis, a Trojan slain by Camilla.

cicō, -āre, cīvī, cītus, *tr.*, put in vigorous motion, stir (*up*), move, agitate; call, summon. *Fig.*, effect, produce, cause, bring about; stir up, arouse, excite, spur on, shake. cītus, -a, -um, *pf. pass. ptcp.* as *adj.*, stirred up, swift, speedy, fleet; often = an *adv.*, swiftly, speedily, quickly.

cinctus: see cingō.

cingō, -ere, cīnxi, cīnctus, *tr.*, encircle, surround, encompass; girdle, gird; gird one's self with a weapon, esp. a sword, gird on.

cingulum, -i [cingō], *n.*, girdle, belt, esp. a sword-belt, baldric.

cinis, -eris, *m.*, ashes, embers, ruins; ashes or material part of the dead.

circā, *adv.*, around, about, near (*by*).

Circaeus, -a, -um [Circō], *adj.*, of Circe, Circe's, Circaean.

Circō, -ēs, *f.*, Circe, a daughter of the Sun, a sorceress skilled in magic and the use of poisons; she dwelt on an island off the west coast of Italy, identified in later times with the promontory of Circeii (*cf.* iii. 386, with notes).

circōnāis, -e [circus], *adj.*, of the circus. As *noun*, circōnāēs, -ium (*sc. ludī*), *pl. m.*, the circensian games, chariot races in the circus, esp. in the Circus Maximus at Rome.

circueō: see circumeō.

circuitus, -ūs [circum+eō], *m.*, a going round, circuit, roundabout way.

circulus, -i [*dimin. of circus*], *m.*, circle, circle, chain, ring, band.

circum, *adv.*, around, about. As *prep.*, with *acc.*, around, about, over. For hints as to its position at times see § 210.

circumdō, -dare, -dedi, -datus, *tr.*, with *acc. and dat.*, put round, set round; with *acc. and abl.*, surround with, encircle, enclose, envelop.

circumeō, -ire, -ivi or -ii, circuitum, *intr.*, go round, move round; *tr.*, circle round.

circumferō, -ferre, -tuli, -lātus, *tr.*, bear around, carry about; illustrate, purify (*vi.* 229; see note there).

circumflectō, -ere, -flexi, -flexus, *tr.*, bend about, wind round; freely, trace (round), traverse.

circumfundō, -ere, -fudi, -fusus, *tr.*, pour round; with *acc. and abl.*, surround, envelop, encompass; the *pass.* is often used of persons in middle sense (§ 152), pour round, gather (about), flock together, throng.

circumfusus: see circumfundō.

circumspiciō, -ere, -spexi, -spectus [circum+spiciō], *intr.*, look round, gaze about; *tr.*, look round on, view on all sides, survey, examine; look round at, catch sight of, espy.

circumstō, -stāre, -steti, —, *intr.*,

stand around; *tr.*, stand round, surround, encompass, beset, overwhelm. **circumtextus**, -a, -um, *pf. pass. princpl. of circumtegō as adj.*, woven round, bordered.

circumveniō, -ire, -vērī, -ventum, *tr.*, come or move round, encircle, surround.

circumvolvō, -āre, -āvi, -ātus, *tr.*, fly round, hover round or over, flit about.

circumvolvō, -ere, -volvi, -volūtus, *tr.*, roll round, turn round, revolve round.

circus, -ī, *m.*, circle, ring, circus, place for chariot races, esp. the Circus Maximus at Rome, race course; by metonymy, a circle or ring of spectators; spectators.

Cissēis, -ēdis, *f.*, Cisseis, i.e. Hecuba, wife of Priam; she was daughter of Cisseus, a Thracian king.

Cisseus, -ei, *m.*, Cisseus. (1) A Thracian king, father of Hecuba. (2) A Rutulian, son of Melampus, comrade of Turnus.

Cithaerōn, -ōnis, *m.*, Cithaeron, a mountain in Boeotia, Greece, sacred to Bacchus.

cithara, -ae, *f.*, the cithara (a musical instrument), lute, guitar, lyre.

citō [*abl. sing. of citus*; *sc.*, perhaps, modō], *adv.*, quickly, speedily, soon.

citus: see **cieō**.

civilis, -e [*civis*], *adj.*, of a citizen or citizens, civil, civic.

civis, -is, *c.*, citizen, fellowcitizen, countryman or countrywoman.

clādēs, -is, *f.*, properly, a breaking to pieces; injury, ruin, destruction, disaster, calamity; esp., slaughter, carnage, havoc in war; by metonymy (§ 186), ruin, scourge, destroyer.

clam [*akin to cōlō*], *adv.*, secretly, in secret, stealthily.

clāmō, -āre, -āvi, -ātus, *intr.*, call out, cry out, shout; *tr.*, call to, address.

clāmor, -ōris, *m.*, loud call, cry, shout, whether of pleasure or of pain; outcry, uproar, crash, din, clamor; battle shout, lamentation, applause.

clangor, -ōris, *m.*, clang, din, noise; shouting, uproar; of trumpets, braying, blare.

clārēscō, -ere, —, —, *intr.*, grow bright, become clear to the eyes. *Fig.*, become clear to the ears, grow distinct, be plainly audible, grow loud.

Clarius, -a, -um, *adj.*, of Claros, Clarian, a title of Apollo, who had a famous temple and oracle at Claros, in Ionia, Asia Minor.

clārus, -a, -um, *adj.*, clear to the eyes, visible, bright, brilliant, gleaming. *Fig.*, clear to the ears, clear, loud, distinct, ringing; bright, brilliant, famous, distinguished, illustrious, renowned.

classis, -is, *f.*, properly, a levy; a class or division of citizens, esp. for military purposes, army, (battle) host, fleet; in *pl.*, ships, and, by metonymy, crews, sailors.

claudō, -ere, clausi, clausus, *tr.*, shut (up), close, bar, fasten; hem in, confine, pen up; enclose, encompass, surround.

claudus, -a, -um, *adj.*, limping, lame; maimed, mangled, crippled.

claustrum, -ī [*claudō*], *n.*, fastening, shutter, barrier, bar, bolt; door, gate; bulwark, defense, barricade; usually in *pl.*

clausus: see **claudō**.

Clausus, -ī, *m.*, Clausus, a Sabine chieftain; according to Vergil he was the progenitor of the gens Claudia.

clāva, -ae, *f.*, a knotty stick, staff, club, cudgel.

clāvus, -ī, *m.*, a (metal) nail, spike; by metonymy, of objects of like shape, rudder-handle, tiller, steering-paddle, rudder, helm.

cliēns, -entis [*originally cliēns, from cluō, cluēō, hear, obey*], *m.*, properly, one who obeys, dependent, vassal, client. The clients attached themselves to some patrōnus, expecting from him faithful, honest help in all their interests, and, to some extent, financial support; in turn they were bound to respect their patron and to aid in every way to extend his influence and to add to his prestige.

clipeātus, -a, -um [*clipeus*], *adj.*, armed with shields, shielded, shield bearing.

clipeus, -i, *m.*, and, rarely, **clipeum**, -i, *n.*, a round, brazen shield.

Cloanthus, -i, *m.*, Cloanthus, a comrade of Aeneas.

Clonus, -i, *m.*, Clonus, son of Epytus, a skillful worker in gold; he wrought the designs on the sword belt of Pallas.

Cluentius, -i or -ii, *m.*, Cluentius, a name borne by members of the gens Cluentia.

Clusinus, -a, -um, *adj.*, of Clusium (an important town of Etruria, on the river Clanis, a tributary of the Tiber), Clusian.

Clytius, -i or -ii, *m.*, Clytius, the name of several individuals, of whom nothing is really known. (1) A Trojan, descendant of Aolus, slain by Turnus. (2) A Etrurian. (3) Father of the Trojan Euneus.

colectus: see **cōgō**.

Cocles, **Coclitis**, *m.*, the famous Horatius Cocles, who defended the pons Sublicus, a wooden bridge over the Tiber, against Porsenna, the Etruscan ally of the Tarquins.

Cocytus, -i, *m.*, Cocytus, a river of the underworld.

coōō, -ire, -ivi or -ii, -itum [con+ēō], *intr.* go or come together, gather, collect, assemble; stream together, flow from all sides; come together, unite (in alliance); come together in combat, meet, join battle; of milk, blood, etc., thicken, curdle, congeal.

coepi, -isse, *defective verb, intr. and tr.*, begin, commence; essay, attempt, undertake. **coepus**, -a, -um, *pf. pass. pticpl. as adj.*, begun, attempted, essayed, undertaken. *As noun*, **coepum**, -i, *n.*, beginning, attempt, essay, undertaking, enterprise, venture.

coeptum: see **coepi**.

coceptus: see **coepi**.

coerceō, -ēre, -erui, -eruit [con+arceō], *tr.*, enclose completely, surround, confine; keep in check, confine, restrain; (keep from straying, i.e.) marshal, keep in line.

coetus, -ūs (coōō), *m.*, a coming together, meeting, gathering; by *metonymy*, gathering, band, troop, company.

Coeus, -i, *m.*, Coeus, one of the Titans (§ 278); he was father of Latona.

cognātus, -a, -um [con+(g)nāscor], *adj.*, of like blood, related by blood kindred, akin.

cognitus: see **cognōscō**.

cognōmen, -inis [con+(g)nōmen], *n.*, added name, surname, family name (a name added to the nōmen and the praenōmen to distinguish families of the same gens); freely, name, title.

cognōscō, -ere, **cognōvi**, **cognitus** [con+(g)nōscō], *tr.*, become acquainted with, grow familiar with, learn, ascertain; know, be conscious of, recognize. **cognitus**, -a, -um, *pf. pass. pticpl. as adj.*, well known, known, familiar.

cōgō, -ere, **coēgi**, **coāctus** [con+agō], *tr.*, drive together, collect, assemble mass, muster; (keep from straying, i.e.) marshal, arrange, keep in line; (bring together, i.e.) condense, concentrate, congeal. *Fig.*, force (tears, etc.), squeeze out; with *infm.*, force, constrain, compel.

cohibeō, -ēre, **hibui**, -hibitus [con+habeō], *tr.*, hold together; hold or shut in, confine, restrain.

cohors, **cohortis**, *f.*, properly, an enclosure; by *metonymy*, of the objects enclosed, throng, crowd, multitude, esp. a military company, cohort; freely, fleet, squadron or line of ships.

Collātinus, -a, -um, *adj.*, of Collatia, a Sabine town near Rome.

collātus: see **cōnferō**.

colligō, -ere, -lēgi, **collēctus** [con+legō], *tr.*, bring together, gather, collect, assemble; with *arma* or *vēla*, gather together, take in, make snug; gather, get, gain, acquire.

collis, -is, *m.*, hill, height.

collum, -i, *n.*, neck (used of men, animals, and even of plants, e.g. of the poppy).

colō, -ere, **colui**, **cultus**, *tr.*, properly, cultivate, till the ground; dwell in, inhabit, occupy, possess. *Fig.*, cultivate, give heed to, care for, cherish, love, esteem; honor, reverence, worship.

colōnus, -i [colō], *m.*, cultivator,

farmer, husbandman; inhabitant (*af*), occupant; settler, colonist.

color, -ōris, *m.*, color; tint, hue, complexion.

coluber, -bri, *m.*, snake, serpent.

columba, -ae, *f.*, dove, pigeon.

columna, -ae, *f.*, column, pillar, post.

colus, -i, *m.*, distaff.

coma, -ae, *f.*, hair, tresses, locks. *Fig.*, tresses of plants or trees, foliage.

comāns, -antis, *adj.*, hairy, shaggy; of a helmet, hairy, plumed, crested, bushy.

comes, -itis [con+ēd], *c.*, comrade, companion, associate; guide, guard; in *pl.*, attendants, suite, retinue, train.

1. comitātus: *see* comitor.

2. comitātus, -ūs [comitor], *m.*, properly, an accompanying, then by metonymy, those who attend, retinue, train, suite, company.

comitor, -āri, -ātus sum [comes], *tr.*, go with, accompany, attend, escort, follow. comitātus, -a, -um, *pf. princpl. in pass. sense*, accompanied, attended, escorted.

commendō, -āre, -āvi, -ātus [con+mandō], *tr.*, put into one's hands, commit to, entrust to, commend to.

commercium, -i or -li [con+merx], *n.*, commercial dealings; trafficking, trading, bargaining.

comminus [con+manus], *adv.*, hand to hand, in close conflict, at or to close quarters.

commisceō, -ēre, -miscui, -mixtus, *tr.*, mix (together), mingle, unite.

commissum: *see* committō.

commissus: *see* committō.

committō, -ere, -misi, -missus, *tr.*, send or bring together, join, unite; of contests or battles, join, unite, begin, enter, engage in; of games, hold, celebrate; of misdeeds, commit, perpetrate, practice, be guilty of. commissum, -i, *n.* (*pf. pass. princpl. as noun*), wrongdoing, misdeed, fault, offence, crime.

commixtus: *see* commisceō.

commoveō, -ēre, -mōvi, -mōtus, *tr.*, move violently, shake, agitate. *Fig.*, move with any violent emotion or feel-

ing, disturb, excite, arouse, agitate, frighten.

communis, -e, *adj.*, common, joint, general.

cōmō, -ere, cōmpai, cōmptus [con+emō], *tr.*, put together, esp. the hair, arrange, comb, dress, braid; deck, adorn.

compāctus: *see* compingō.

compāgēs, -is [con+pangō], *f.*, a joining together; by metonymy, joining joint, seam; found in Vergil only in the *pl.*

1. compellō, -ere, -pull, -pulsus, *tr.*, drive together; drive, force.

2. compellō, -āre, -āvi, -ātus, *tr.*, hail, greet, address, accost.

compingō, -ere, -pēgi, -pāctus [con+pangō], *tr.*, join together, fit (together), unite, fasten.

complector, -i, -plexus sum [con+plectō, plait, weave], *tr.*, embrace, enfold, encircle; grasp, hold.

compleō, -ēre, -ēvi, -ētus, *tr.*, fill up, pack, cram, crowd, throng; fill, complete, round out, fulfill, finish.

1. complexus: *see* complector.

2. complexus, -ūs [complector], *m.*, encircling, embrace, caress.

compōnō, -ere, -posui, -positus (and in poetry, -postus), *tr.*, put together; build, make, construct, raise; devise, contrive, design; (put together, i.e.), arrange, set in order, compose, settle, adjust, quiet, calm, appease, allay, soothe; arrange for rest or sleep, lay down, lay, dispose; arrange for burial, lay away, lay to rest, bury. compositus or compostus, -a, -um, *pf. pass. princpl. as adj.*, arrayed, ordered, fixed, settled. *As noun* compositum, -i, *n.*, that which is fixed, arrangement, compact, agreement; compositō, *abl. sing. as adv.*, by agreement, according to compact, designedly.

comportō, -āre, -āvi, -ātus, *tr.*, carry together, heap up, pile up, amass.

compositō: *see* compōnō (*end*).

compositus or compostus: *see* compōnō.

comprehendō, or comprēndō, -ere, -endī, -ēnsus, *tr.*, lay hold on, seize.

grasp, catch. *Fig.*, grasp or embrace in (*with*) words, describe, recount.

compréndō: see **comprehendō**.

comprénsus: see **comprehendō**.

compressus: see **comprimō**.

comprimō, -ere, -pressi, -pressus [con+primō], *tr.*, press or squeeze together; hold in check, hold back. *Fig.*, check, curb, stay, repress, restrain.

cōmptus: see **cōmō**.

compulsus: see 1. **compellō**.

1. **cōnātus**: see **cōnor**.

2. **cōnātus**, -ūs [cōnor], *m.*, attempt, essay, effort.

concauus, -a, -um, *adj.*, hollow, concave; of rocks, cavernous, crannied.

concedō, -ere, -cessi, -cessus, *intr.*, go away, depart, retire, withdraw; give way to, yield (to), surrender; *tr.*, surrender, deliver; concede, grant, permit, suffer, allow; *with infn.*, grant, suffer, permit.

conceptus: see **concipiō**.

concessus: see **concedō**.

concha, -ae, *f.*, properly, a bivalve shell-fish; by metonymy (§187), shell, conch, or anything shaped like a shell, e.g. a trumpet.

concidō, -ere, -cidi, — [con + cadō], *intr.*, fall together, collapse, fall down, fall, sink; perish, be slain.

conciō, -ēre, -civi, -citus, *tr.*, properly, force or drive together; freely, drive, move violently or forcefully, rouse, stir up; fling, hurl (a stone or a weapon). *Fig.*, stir, arouse, excite, provoke; produce, cause. **concius**, -a, -um, *pf. pass. ptcp. as adj.*, in *fig. sense*, stirred up, aroused, excited; at times = an *adv. phrase*, with all speed, violently, furiously.

conciliō, -āre, -āvi, -ātus, *tr.*, bring together, unite. *Fig.*, unite in feeling, unite as a friend, make friendly, win over, gain, secure, win.

concilium, -i or -ii, *n.*, assembly, gathering, company, throng; esp. a gathering for deliberative purposes, council, council-board.

concipiō, -ere, -cēpi, -ceptus [con + capiō], *tr.*, lay firm hold on, take in,

receive, draw in; receive fertilizing seed, conceive, give birth to. *Fig.*, take into the soul, take in by the intellectual faculties, grasp, comprehend, understand, conceive (of), imagine; formulate, draw up (treaty, etc.); take in (i.e. welcome) some thought, design, etc., admit, harbor, cherish, foster.

conciō, -āre, -āvi, -ātus [freq. of **conciō**], *tr.*, set in violent motion, spur on (a horse).

concius: see **conciō**.

conclāmō, -āre, -āvi, -ātum, *intr.*, with *pl. subject*, cry out (together), shout (in unison); *with sing. subject*, cry out, shout, exclaim; *tr.* (§180), cry out, raise the cry.

concludō, -ere, -clūsi, -clūsus [con + claudō], *tr.*, shut up, enclose, surround.

concor, -cordis [con + cor], *adj.*, of one heart and mind, friendly, harmonious.

concrēscō, -ere, -crēvi, -crētus, *intr.*, grow together (with), become part of, become ingrained (in); harden, stiffen, curdle, congeal, become clotted. **concrētus**, -a, -um, *pf. pass. ptcp. as adj.*, in *dep. sense*, hardened, stiffened, matted (hair).

concrētus: see **concrēscō**.

concurrō, -ere, -curri, -cursum, *intr.*, run together or with, dash together; rush, speed, hasten; rush together in hostile spirit, meet in battle shock, fight, contend (with).

concursum, -ūs [concurrō], *m.*, a rushing or dashing together; by metonymy, throng, crowd, assembly, concourse.

concussus: see **concutiō**.

concutiō, -cutere, -cussi, -cussus [con + quatīō], *tr.*, shake violently, agitate, jar, sway, shatter. *Fig.*, shake, agitate, jar, alarm, startle, grieve; shake out, as one shakes a robe to search it, search, examine, probe.

condēnsus, -a, -um, *adj.*, very dense, close; crowded or huddled together.

conditus: see **condō**.

condō, -ere, -didi, -ditus, *tr.*, put together; form, fashion, build, erect; found, establish; put up or away for

safe keeping, store up, stow away; *lay away in the grave*, lay to rest, bury; put away, hide, conceal; *with ense*, bury, hide, sheathe in a foe. *Fig.*, put together *songs, verses, etc.*, compose, write; arrange, order, ordain; establish, bring about.

cōnectō, -ere, cōnexui, cōnexus [con+nectō], *tr.*, bind together, fasten; wreath together, entwine.

cōnexus: see **cōnectō**.

cōnectus: see **cōficiō**.

cōnferciō, -ciere, -fersi, -fertus [con+farcio], *tr.*, stuff or cram together. **cōnferus, -a, -um, pf. pass. ptepl. as adj.**, pressed together, crowded, dense, serried; = *an adv. phrase*, in close array, in serried ranks.

cōnferō, -ferre, -tuli, collātus, tr., bear or bring together; **cōnferre gradum**, bring one's step together with another's, keep pace with, walk with; bring together, unite in hostility; **cōnferre signa, cōnferre manum**, meet in close combat, fight at close quarters, fight, contend; *with certamina*, begin, launch, engage in.

cōnferus: see **cōnferciō**.

cōnfessus: see **cōnfiteor**.

cōnfiō, -ere, -feci, -fectus [con+ficio], *tr.*, do thoroughly or fully; finish, complete, accomplish, execute; use up, waste, exhaust, spend; overcome, destroy; *freely*, weaken. **cōnfectus, -a, -um, pf. pass. ptepl. as adj.**, worn out, wasted, exhausted; wearied, enfeebled.

cōnfiō, -ere, -fissus sum, intr., trust to, rely on, put faith in.

cōnfigō, -ere, -fixi, -fixus, tr., join, fasten together; pierce through and through, transfix, perforate.

cōnfissus: see **cōnfiō**.

cōnfiteor, -eri, -fessus sum [con+fiteor], *intr.*, confess, acknowledge; *freely*, confess, reveal.

cōnfixus: see **cōnfigō**.

cōnfigō, -ere, -fixi, -fictus, intr., dash or strike together, *esp. in conflict*, fight, struggle, contend, war.

cōnfodiō, -ere, -fodi, -fossus, tr., prop-

erly, dig thoroughly, dig; pierce through and through, transfix, stab.

cōnfossus: see **cōnfodiō**.

cōnfigiō, -ere, -fugi, -fugitum, intr., flee for refuge or aid; resort (to), have recourse.

cōnfundō, -ere, -fudi, -fusus, tr., pour together, mingle, mix. *Fig.*, mix (up), throw into disorder, disturb, confuse, confound; bewilder (the mind), perplex, disturb, confuse; violate; outrage a treaty, etc. **cōnfusus, -a, -um, pf. pass. ptepl. as adj.**, bewildered, excited, perplexed.

cōnfusus: see **cōnfundō**.

cōngeminō, -āre, -āvi, -ātus [con+geminus], *tr.*, double, redouble, deal repeatedly (blows); *freely*, ply again and again (a sword, or battle-axe), wield repeatedly.

cōngemō, -ere, -gemui, —, intr., groan heavily or loudly, sigh deeply.

cōngerō, -ere, -gessi, -gestus, tr., bear together, collect, heap or pile up; build, rear, erect.

cōngestus: see **cōngerō**.

cōngredior, -di, -gressus sum [con+gradior], *intr.*, properly, step or walk together (with), meet, *esp. in hostile spirit*, fight with, contend (with), encounter, engage.

1. **congressus**: see **cōngredior**.

2. **congressus, -ūs** [cōngredior], *m.*, meeting; encounter, whether in friendly or hostile spirit; conference, interview; fight, contest.

cōniciō, -ere, cōnici, cōnietus [con+icio], *tr.*, properly, throw together; heap up, pile up; *freely*, throw on, pile on, fling at; hurl, cast, throw, drive (*esp. a weapon*); *with se* (throw or) drive one's self to a place, betake one's self, hasten.

cōnietus: see **cōniciō**.

cōnifer, -fera, -ferum [cōnus+ferō], *adj.*, cone-bearing.

cōnitor, cōniti, cōnixus or cōnisus sum [con+nitor], *intr.*, lean against, push (strongly) against; strive with might and main, struggle, exert one's self.

coniugium, -i or -ii [*cf.* **cōnīax**,

coniungō, *n.*, union, *esp. the marriage union*, marriage, wedlock; *by metonymy*, husband, wife.

coniunctus: *see coniungō*.

coniungō, -ere, -iunxi, -iunctus, *tr.*, join, unite; *with nāvem*, join to a pier, etc., bind fast, moor.

coniūnx, **coniūgis** [**coniungō**], *c.*, property, one united to another, *esp. in marriage*; married person, husband, wife; *freely*, suitor, lover.

cōnixus: *see cōnitor*.

conlābor, -lābi, -lāpsus sum, *intr.*, fall or sink together, sink, collapse; fall, faint, sink, swoon; be slain, perish. **conlāpsus**, -a, -um, *pf. pticpl. as adj.*, that has fallen, fainting, swooning, lifeless.

conlāpsus: *see conlābor*.

conloquium, -i or -ii [**conloquor**], *n.*, talk (*with*), conversation (*with*), converse, intercourse (*with*).

conlūcō, -ēre, —, —, *intr.*, give light on every side, glare far and wide, be lighted up; shine brightly, gleam, glitter.

conlūstrō, -āre, -lūi, -lūtus, *tr.*, light up on all sides. *Fig.*, examine, survey, inspect.

cōnor, -āri, **cōnātus** sum, *intr.*, try, essay, attempt, undertake.

cōnsanguineus, -a, -um, *adj.*, of like blood, kindred, akin, related. *As noun*, **cōnsanguineus**, -i, *m.*, blood relation, kinsman.

cōnsanguinitās, -ātis, *f.*, relationship by blood, kinship.

cōnscendō, -ere, -di, -scēnsus [**con+scandō**], *tr.*, mount, climb, ascend, surmount; *with nāvem*, classem, or aequor, mount, ascend, climb, board, embark on.

cōnscius, -a, -um [**con+sciō**], *adj.*, properly, knowing in company with another or with one's self, thought of as another person; conscious (*of*), aware of, privy to; allied, confederate; having knowledge of, witnessing, all-knowing, all-seeing (*of stars*, etc.); self-conscious, conscious; conscious of wrong-doing, guilty, self-condemned. **cōnsequor**, -sequi, -secūtus sum, *tr.*,

follow vigorously, pursue; follow, come (*or go*) after, succeed; follow successfully, overtake, catch, pursue.

cōnserō, -ere, -serui, -sertus, *tr.*, bind together, join, fasten (*together*), entwine, weave; fashion, make; *with manum or dextram*, join in close combat; *with proelium*, wage at close quarters, wage hotly, join, engage in.

cōnseruus: *see cōnserō*.

cōnsessus, -ūs [**cōnsidō**], *m.*, properly, a sitting together; *by metonymy*, assembly, assemblage, concourse, crowd, company; throng of spectators, spectators.

cōnsidō, -ere, -sēdi, -sessum, *intr.*, take a seat, sit down (*together*); *of birds, bees*, etc., alight, perch, settle, swarm; take up a lasting abode, settle (*permanently*). *Fig.*, of inanimate subjects, settle (*down*), sink, fall, perish; be overwhelmed, be plunged in.

cōnsilium, -i or -ii [**cf. cōnsulō**], *n.*, deliberation, consultation, planning; shrewdness, good or bad, sagacity, policy, trickery; *by metonymy*, the result of such deliberation, decision, resolve, determination; plan, purpose, design, measure, scheme; counsel, advice.

cōnsistō, -ere, -stiti, -stitum, *intr.* (§ 139), place one's self, take one's stand, set foot on; halt, stop, come to rest; be at rest, stand still, remain standing; settle, tarry, rest. *Fig.*, rest, be at ease.

cōnsonō, -āre, -sonui, -sonitum, *intr.*, sound together, sound loudly or clearly, ring, echo, resound.

cōnsors, -sortis [**con+sors**], *adj.*, of like lot, having an equal share, sharing with. *As noun*, **consors**, -sortis, *c.*, comrade, partner, colleague.

1. **cōnspectus**: *see cōnspiciō*.

2. **cōnspiciō**, -ās [**cōnspiciō**], *m.*, a seeing, viewing; sight, view; *by metonymy*, the sight or view of others, presence; onlookers, spectators.

cōnspiciō, -ere, -spexi, -spectus [**con+speciō**], *tr.*, look at earnestly, view carefully, gaze on; see, observe. be-

- hold; catch sight of, espy, descry, perceive.
- consternō, -ere, -strāvi, -strātus, tr.**
strew over, bestrew, cover.
- constituō, -ere, -stitui, -stitūtus [con + statuō], tr.** set up, put, place; set up, erect, build, found, establish, fix. *Fig.*, determine, resolve.
- constō, -āre, -stiti, -stātum, intr.**
stand together or with, stand; stand firmly fixed, be unchanging or unchangeable, be settled, be in orderly array.
- constructus: see costruō.**
- construō, -ere, -struxi, -structus, tr.**
heap up, pile up; erect, build, make, fashion, construct.
- consuēscō, -ere, -suēvi, -suētus, tr.**
accustom to, make familiar with; *intr.* (§ 139), accustom one's self to, become accustomed to. **consuētus, -a, -um, pf. pass. ptcl. as adj.**, used of things with which one is familiar, accustomed, wonted, usual, familiar.
- consuētus: see consuēscō.**
- consul, -ulis, m., consul, one of the two highest executive officers of the Roman state, elected annually.**
- consulō, -ere, -sului, -sultum, intr.**
take counsel, reflect, consider, consult, plan; take heed, be thoughtful or careful; *tr.*, consult (*esp. a deity or an oracle*), ask advice of; examine, inspect.
- consultum, -i n. (pf. pass. ptcl. as noun)**, properly, something deliberated or resolved; plan, resolve, decree; decree of an oracle, (*authoritative*) answer, response.
- consultum: see consulō.**
- consumō, -ere, -sumpsi, -sumptus, tr.**
take up completely, use up; waste, destroy; of fire, use up, consume; use, employ; spend, pass.
- consumptus: see consumō.**
- consurgō, -ere, -surrexi, -surrectum, intr.**
of several persons, rise together; of one person, rise, arise; raise one's self, throw one's self into (*a sword, spear, etc.*, i.e. into the cast of the sword, etc.) *Fig.*, of things, rise, arise, spring up, come about.
- 1. contactus: see contingō.**

- 2. contactus, -us [contingō], m., touch ing; touch, contact.**
- contemnō, -ere, -tempai, -temptus, tr.**
make light of, esteem lightly, disregard, despise, disdain, scorn, defy.
- contemptor, -ōris [contemnō], m.**
scorn, despiiser, scoffer, mocker.
- contendō, -ere, -tendi, -tentus, tr.**
stretch out, strain, draw taut; (*strain, i.e.*) hurl, dart, cast, whirl, shoot a missile, a weapon; with *cursum, etc.*, press on, pursue quickly; *intr.* (§ 139), in *fig. senses*, strain, struggle, strive earnestly; struggle with others, try one's strength with others (*try conclusions with*), vie (*with*), struggle, contend; with *inim.*, strive, endeavor, make haste, try.
- 1. contentus: see contendō.**
- 2. contentus: see contineō.**
- conterreō, -ēre, -terrui, -territus, tr.**
frighten greatly, alarm grievously.
- conterritus, -a, -um, pf. pass. ptcl. as adj.**, frightened, alarmed, terror-stricken.
- conterritus: see conterreō.**
- contexō, -ere, -texui, -textus, tr.**
weave together; join together, build, fashion, erect, construct.
- conticēscō, -ere, conticui, — [con + taceō], intr.**
become silent, grow still; hold one's peace; be silent.
- contiguus, -a, -um [contingō], adj.**
in active sense, touching, near, close (*to*); in pass. sense, that may be touched, near, within range of, within reach of.
- contineō, -ēre, -tinui, -tentus [con + teneō], tr.**
hold together; hold back, restrain, repress, stay, check.
- contentus, -a, -um, pf. pass. ptcl. as adj.**, properly, restrained, repressed. *Fig.*, curbed, controlled, contented, satisfied (*with abl.*)
- contingō, -ere, -tigi, -tactus [con + tangō], tr.**
touch, take hold of, handle; strike, smite, pierce; reach, come to, attain, arrive at, gain; *intr. and impers.*, (*touch, i.e.*) fall to the lot of, befall, happen, be one's fate (*usually of good fortune*).
- continū [abl. of continuus; sc., per-**

hæpe, modō, adv., straightway, forthwith, immediately.

contorqueō, -ere, -torsī, -torsus, tr., turn violently or quickly, whirl (round); hurl, fling, discharge (a weapon with rotary motion, and so with greater force and accuracy; see *ammementum*).

contortus: see **contorqueō**.

contrā, adv., properly of place, on the other or opposite side, opposite, facing. *Fig.*, of ideas, utterances, etc., on the other hand, on the contrary, in opposition, in turn, in reply. *As prep.*, with *acc.*, properly, of place, over against, against, opposite to, facing, fronting; of hostile opposition, against, contrary to, in opposition to. *Fig.*, in reply to, answering.

contrāctus: see **contrahō**.

contrahō, -ere, -trāxi, -trāctus, tr., draw or bring together, gather, collect, assemble.

contrārius, -a, -um [contrā], adj., properly, of place, lying over against, opposite, fronting; unfavorable, adverse; hostile, unfriendly. *Fig.*, opposite, opposed, confronting.

contremiscō, -ere, -tremui, —, intr., tremble all over, shake (violently), quiver, quake, shudder.

contundō, -ere, -tudi, -tāsus, tr., beat, bruise, grind, crush. *Fig.*, beat down, crush, quell, subdue, destroy.

contus, -i, m., pole, esp. for pushing a boat, punt-pole, pike, boat hook.

cōnūbium, -i or -ii [cōn+ūbō], n., marriage, wedlock; right of intermarriage (between persons of different states). *Note*: the second syllable is common, i.e. sometimes long, sometimes short.

cōnus, -i, m., properly, a cone; by metonymy, of things cone-shaped, esp. the apex or peak of a helmet, a metal ridge in which the crest was set.

convallis, -is, f., an enclosed valley.

convectō, -āre, -avi, -ātus [freq. of convēhō], tr., bring together, carry, convey.

convelliō, -ere, -velli, -vulsus, tr., tear up, wrench away, pull up, sep-

arate; tear to pieces, rend asunder, shatter, batter, convulse, destroy.

conveniō, -ire, -vēni, -ventum, intr., come together, assemble, gather, meet. *Fig. and impers.*, (it comes together, i.e.) is agreed, is decided, is arranged.

conventus, -ūs [conveniō], m., a coming together; by metonymy, gathering, meeting, assembly, throng, conclave.

conversus: see **convertō**.

convertō, -ere, -verti, -versus, tr., turn around, turn, whirl, cause to revolve; turn to or towards, direct, guide. *Fig. (turn, i.e.)* change, alter, transform, reverse.

convexus: see **convexus**.

convexus, -a, -um [convēhō], adj., properly, brought or carried together, rounded, curved, vaulted, arched; freely, sloping, winding. *As noun*, **convexum, -i, n.**, arch, vault, concavity, hollow, recess; esp., in pl., the vault or canopy of heaven.

convivium, -i or -ii [convivō], n., a living together; esp. a meal taken by many persons in company, feast, banquet.

convolvō, -ere, -volvi, -volūtus, tr., roll together, roll up, coil (up).

convulsus: see **convellō**.

cōrior, -oriri, cōrtus sum, intr., arise, rise. *Fig.*, spring up, break or burst forth, break out.

cōrtus: see **cōrior**.

cōpia, -ae [cōn+ops], f., plenty, abundance, (rich) store, supply; of persons, esp. in military sense, multitude, throng, force. *Fig.*, chance to do something, opportunity; ability, power.

cor, cordis, n., the heart, either in physical sense, or as the seat of the emotions; heart, soul, spirit, feeling, emotion; disposition, temper; *cordi esse*, be dear to, please, delight.

Cora, -ae, f., Cora, a town of the Volscians in Latium.

cōram [cōn+ōs?], adv., properly, face to face (with), in the presence of, before the eyes of (another); freely, personally, in person, with one's own eyes.

Corinthus, -i, f., Corinth, a very famous

city of Greece, on the isthmus between the Peloponnesus and the upper or northern part of Greece.

1. **corneus**, -a, -um [cornū], *adj.*, of horn, horn, horny.

2. **corneus**, -a, -um [cornus], *adj.*, of the cornel tree, of cornel wood, cornel.
cornipēs, -pedis [cornū+pēs], *adj.*, horn-footed, hard-hoofed.

cornū, -ūs, *n.*, horn of animals, horn (as a substance); by metonymy, of things made of horn or shaped like a horn, horn, end, tip of the crescent moon, the curving end of a sallyard, which curved downwards; bow (with horn ends).

cornum, -i, *n.*, cornel cherry, an oblong red berry.

cornus, -i, *f.*, the cornel (cherry) tree, with very hard wood, cornel wood; by metonymy, a spear of cornel wood, dart, javelin.

Coroebus, -i, *m.*, Coroebus, a Phrygian, an ally of Priam, and suitor of Cassandra.

corōna, -ae, *f.*, garland, chaplet, wreath, crown, diadem; by metonymy, of things shaped like a wreath or crown. *Fig.*, ring, circle of men, etc., throng, crowd.

corōnō, -āre, -āvī, -ātus [corōna], *tr.*, crown, wreath; encircle, encompass, surround.

corporeus, -a, -um [corpus], *adj.*, of the body, bodily, corporeal.

corpus, -oris, *n.*, material body, substance; body of men or animals, alive or dead, frame; corpse, lifeless body; ghost, spirit, shade; creature, being; person, figure, form, beauty; bodily strength, power, force.

corruptus: see **corripio**.

corripio, -ere, -ripui, -reptus [con+ripio], *tr.*, snatch up, lay (quick or violent) hold on, snatch, seize, grasp, carry or hurry away; seize, attack, assail; seize or attack a road, etc., dart into, start quickly on, press quickly over, press on, hasten on, pursue, scour.

corrumpō, -ere, -rūpi, -ruptus, *tr.*, break to pieces, destroy, damage, injure, spoil; taint, infect, corrupt.

corrūō, -ere, -rui, —, *intr.*, fall (together), sink, fall down, collapse.

corruptus: see **corrumpō**.

cortex, corticis, *m.*, the bark, rind, shell of trees and plants.

cortina, -ae, *f.*, a round vessel, caldron; seat of the Delphic priestess (see on III. 92.)

coruscō, -āre, —, —, *tr.*, move quickly, shake, brandish, wave; *intr.*, of fire, lightning, etc., (move quickly, and so) flash, gleam, glitter.

coruscus, -a, -um, *adj.*, moving quickly, waving, tremulous; of light, etc., waving, dancing, flashing, glittering, gleaming.

Corybanti, -a, -um, *adj.*, of the Corybantes, priests of Cybele who conducted her worship with loud wild music and orgiastic dances. Corybantian.

Corynaeus, -i, *m.*, Corynaeus; a Trojan name, denoting at least two different persons, of whom nothing but the name is known.

Corythus, -i, *m.*, Corythus. (1) Son of Jupiter, husband of Electra, who was by Jupiter the mother of Iasius and Dardanus. Corythus was thus an ancestor of the Trojans. (2) A town in Etruria, said to have been founded by Corythus; freely, by metonymy (§ 186), Italy.

Cossus, -i, *m.*, Cossus, i.e. Aulus Cornelius Cossus, consul in 428, when he won the *spolia optima* by slaying the king of Veii.

costa, -ae, *f.*, a rib; freely, the part adhering to the ribs, side.

cothurnus, -i, *m.*, a high closed boot laced in front, covering the whole foot and the lower part of the leg, worn esp. by women and by hunters; hunting-boot buskin.

crassus, -a, -um, *adj.*, thick, dense, coarse; of blood, clotted.

crāstinus, -a, -um [crās, to-morrow] *adj.*, of to-morrow, to-morrow's.

crāter, crātēris, *m.*, and crātēra, -ae, *f.*, mixing-bowl, in which at a feast the wine and the water were mixed, bowl, pitcher, jar, urn, usually of large size.

crātēra: see **crāter**.

creatrix, -trix [crēō], *f.*, she who creates or produces, mother.

crēber, **crēbra**, **crēbrum**, *adj.*, properly, of things that exist in an unbroken series, or that are repeated at frequent intervals, thick, close, frequent, numerous, repeated, constant, incessant; quick, hurried; crowded with, abounding in, full of; = *an adv.*, frequently, constantly, incessantly.

crēbrēscō, -ere, **crēbrui**, —, *intr.*, become frequent, increase; of winds, grow strong or fresh, freshen; of talk or rumors, increase, spread, grow rife.

crēditus: see **crēdō**.

crēdō, -ere, **crēdidi**, **crēditus**, *tr.*, properly, give as a loan, lend; commit to one's care, entrust, commit; *intr.*, with *dat.*, put faith in, confide in, trust; put faith in some hazard or danger, venture on, hazard, risk; believe, credit; believe, suppose, think, fancy.

cremō, -āre, -āvi, -ātus, *tr.*, consume by fire, burn.

creō, -āre, -āvi, -ātus, *tr.*, bring forth, produce, create; of a father, beget; of a mother, bear, give birth to.

crepldō, -inis, *f.*, base, foundation of a statue, building, etc.; freely, anything raised, side-walk; pier, quay, dock.

crepitō, -āre, -āvi, —, *intr.*, rattle, crack, creak, rustle; of winds, whisper. **crepitus**, -ūs [crepō], *m.*, rattling, creaking, crashing, rolling; used *sep.* of thunder.

crepō, -āre, -ui, **crepitus**, *intr.*, rattle, rustle, creak, crash; by metonymy, like English crack, break with a crash or crack, crack, snap.

Crēs, **Crētis**, *m.*, a Cretan.

crēscō, -ere, **crēvi**, **crētus**, *intr.*, spring into being, come forth, be born, spring (up); grow, increase, rise. **crētus**, -a, -um, *pf. pass. princ. as adj.*, sprung from, descended from, born of.

Crēsins, -a, -um, *adj.*, Cretan.

Cressa, -ae, *f.*, a Cretan woman.

Crēta, -ae, *f.*, Crete, an island in the Mediterranean.

Crētaeus, -a, -um, *adj.*, of Crete, Cretan.

Crētheus, -ei, *m.*, Cretheus, a Trojan bard and poet.

crētus: see **crēscō**.

Creusa, -ae, *f.*, Creusa, a daughter of Priam and wife of Aeneas.

crimen, -inis [cernō], *n.*, properly, a judicial decision, verdict; by metonymy, of something to be decided, charge (the usual meaning), accusation, reproach; unfounded charge, slander, calumny; **crimina belli**, charges that will lead to war, grounds, causes; the act which gives rise to the charge, misdeed, offence, fault, wickedness, crime.

crinis, -is, *m.*, hair of the head, locks, tresses. *Fig.*, hair of a comet, i.e. the trail of light it leaves behind it, train, trail.

Crinisus, -i, *m.*, Crinisus. (1) A river in the southwestern part of Sicily. (2) The god of this river.

crinitus, -a, -um [crinis], *adj.*, hairy, long-haired; of a helmet, crested, or, more freely, decked with, adorned with. **crispō**, -āre, -āvi, -ātus, *tr.*, wave, brandish, swing.

crista, -ae, *f.*, properly, tuft or crest on the head of animals, e.g. a cock or a snake; crest, plume of a helmet.

cristatus, -a, -um [crista], *adj.*, crested, plumed.

croceus, -a, -um [crocus], *adj.*, of saffron, saffron; saffron-hued (i.e. yellow tinged with red), yellow, ruddy, orange.

crocus, -i, *m.*, saffron; saffron-color.

crūdēlis, -e [crūdus], *adj.*, harsh, cruel, fierce, pitiless, merciless, relentless, ruthless.

crūdēliter, *adv.*, cruelly, ruthlessly.

crūdēscō, -ere, —, *intr.*, grow harsh or violent, grow fierce, wax hot.

crūdus, -a, -um, *adj.*, bleeding, bloody; of food or meat, raw, uncooked, undressed; of leather, etc., undressed, unworked, raw, hard, tough; of plants, which still retain their natural juices, fresh, green. *Fig.*, fresh, green, vigorous, sturdy, robust; raw, unfeeling, ruthless.

cruentus, -a, -um (cf. **cruer**), *adj.*, bloody, blood-stained, gory; delighting in blood, bloodthirsty, ruthless, cruel.

cruror, -ōris, *m.*, blood (*properly, blood freshly flowing from a wound*), gore.

crūs, crūris, *n.*, shank, shin, leg.

cubile, -is [cubō], *n.*, bed, couch; resting-place.

cubitum, -ī [cubō], *n.*, elbow (*so called because on it one lies or rests*), arm.

culmen, -inis [akin to columen], *n.*, top, summit; top of a building, roof, roof-tree; *by metonymy*, lofty structure, stately buildings.

culmus, -ī, *m.*, stalk, stem, *esp. of grain*; straw, thatch.

culpa, -ae, *f.*, guilt, sin, crime, fault, blameworthy conduct; blame, criticism, reproof dealt out to such conduct.

culpō, -āre, -āvī, -ātus [culpa], *tr.* blame, reprove, censure, revile.

culter, -trī, *m.*, knife.

cultor, -ōris [colō], *m.*, *properly*, tiller; inhabitant, dweller in; worshiper.

cultrix, -icis [colō], *f.*, she who dwells (on), dweller (on), inhabitant (of).

1. **cultus**: *see colō*.

2. **cultus**, -ūs [colō], *m.*, *properly*, tillage. *Fig.*, culture; care or regard for the person, mode of life, style of living, dress, clothing, garb.

1. **cum**, *prep. with abl.*, with (*always with the idea of accompaniment, never with that of means*).

2. **cum**, *conj.*, of time, when, while, after, since; of cause, since, seeing that, because; of opposition, although.

Cūmae, -ārum, *pl. f.*, Cumae, a city on the Campanian coast, founded by colonists from Chalcis in Euboea; it was the home of the Sibyl.

Cūmaeus, -a, -um, *adj.*, of Cumae, Cumaeian.

cumba, -ae, *f.*, small boat, skiff, bark; *esp.*, Charon's boat.

cumulō, -āre, -āvī, -ātus [cumulus], *tr.*, heap up, pile high; increase, augment; heap up with, load, burden.

cumulus, -ī, *m.*, heap, pile, mass.

cūnābula, -ōrum, *pl. n.*, cradle. *Fig.*, cradle, birthplace, first home of a race or people.

cunctor, -ārī, -ātus sum, *intr.*, delay, tarry, linger, loiter, hesitate.

cunctus, -a, -um, *adj.*, in sing., a rare

use, whole, entire; in *pl.*, all together, all in a body, all.

cuneus, -ī, *m.*, wedge; *by metonymy*, of things wedge-shaped, a battle line; a wedge-shaped block of seats or spectators, in the circus or the theater, rows of spectators; seats, benches.

cupidō, -inis [cupiō], *f.*, desire (for), eagerness (for), craving, longing, passion, *esp. that of love. Personified*, Cupidō, -inis, *m.*, Cupid, the god of love.

cupiō, cupere, -ivi or -il, -itus, *tr.*, long for greatly, crave, desire; with *inf.*, be eager, long.

cupressus, -ī, *f.*, the cypress, an evergreen sacred to Pluto, and much used at funerals.

cūr [originally, perhaps, quā rō, on what account], *interrogative adv.*, for what reason, why, wherefore.

cūra, -ae, *f.*, care, concern, regard; solicitude, anxiety, grief, sorrow, pain; *esp.* the pains and pangs of love, passion, love; anxious hope, longing; *by metonymy*, of the object of care, concern, treasure; concern, task, duty, province. *Personified*, Cūra, -ae, *f.*, Care. Sorrow.

Cūrēs, -ium, *pl. c.*, Cures, the capita town of the Sabines, from which Numa Pompilius came.

Cūrētes, -um, *pl. m.*, the Curetes, the earliest inhabitants of Crete; they worshipped Jupiter and Cybele with noisy music and wild dances.

cūrō, -āre, -āvī, -ātus (cūra), *tr.*, care for, give heed to, regard; with *corpōra*, care for, refresh; with *inf.* take the trouble to, care to, desire.

currō, -ere, cucurri, cursum, *intr.*, move quickly (in any manner whatever; it is used, too, with subjects of all kinds), speed, run; fly, shoot, glide; of rivers, run, flow, glide; with *acc.* (§ 132, note), speed over, traverse, skim. **currus**, -ūs [cf. currō], *m.*, chariot, car; *by metonymy*, team, horses, steeds.

cursus, -ūs [currō], *m.*, *properly*, a running; swift motion, speed; course, wav, journey, passage, voyage; *by metonymy*, of the way traced by one's

motion, course, track, way, direction, manœuvres, evolutions; of the mode of one's motion, gait, motion, course.
curvū, abl. sing. as adv., swiftly, with all speed.

curvō, -āre, -āvī, -ātus [curvus], tr., curve, bend in bow shape, arch. curvātus, -a, -um, pf. pass. prtcl. as adj., arched, hollowed, overhanging (of waves).

curvus, -a, -um, adj., bent, crooked, curved. arched, winding.

cuspis, -idis, f., point, pointed end of anything, esp. of a spear; by metonymy, spear, dart, lance, javelin.

custōdia, -ae [custōs], f., watching, guarding, care; by metonymy, guardian, keeper, watchman.

custōdiō, -īre, -īvī or -īī, -ītus [custōs], tr., guard, watch, keep watch over; intr., watch, take heed.

custōs, -ōdis, c., guard, guardian, watchman, keeper, overseer.

Cybelē, -ēs or -ae, f., Cybele. (1) A goddess, worshiped by the Phrygians as the Great Mother of all things. She was identified by the Greeks with Rhea, by the Romans with Ops or the Magna Mater (§§ 274, 275); she was an embodiment of the fructifying powers of nature. (2) A mountain in Phrygia, sacred to the goddess Cybele.

Cyclades, -um [from a Greek word meaning circle], pl. f., the Cyclades, a group of islands in the Aegean Sea, lying in a circle round Delos.

Cyclōpius, -a, -um, adj., of the Cyclopes, Cyclopiān.

Cyclōps, -ōpis, m., a Cyclops. The name was given (1) to certain giants, with cannibalistic tendencies, who dwell in Sicily, near Aetna; they had a single large, round eye in the middle of the forehead, (2) to the workmen of Vulcan (§ 284).

cycnūs, -ī, m., swan.

Cydon, -ōnis, m., Cydon, an Italian.

Cyllēnius, -a, -um, adj., of Cyllene, a high mountain in Arcadia, Greece, birth-place of Mercury, Cyllenean. As noun, Cyllēnius, -ī or -īī, m., the Cyllenean, i.e. Mercury, who was born on Mount Cyllene.

cymbium, -ī or -īī [cf. cumba], n., a small drinking vessel, long and narrow, like a boat; cup, bowl.

Cymodocē, -ēs, f., Cymodoce, one of the Nereids, or sea-nymphs.

Cymothoē, -ēs, f., Cymothoē, one of the Nereids, or sea-nymphs.

Cynthus, -ī, m., Cynthus, a mountain of Delos, on which Apollo and Diana were born.

cyparissus, -ī [by-form of cupressus], f., cypress.

Cyprus, -ī, f., Cyprus, a large island in the Mediterranean.

Cythera, -ōrum, pl. n., Cythera, an island south of Laconia, near which, so tradition said, Venus rose from the foam of the sea.

Cytherēus, -a, -um [Cythēra], adj., of Cythera, Cytherean. As noun, Cytherēa, -ae, f., Cythera, the goddess of Cythera, i.e. Venus.

D

Daedalus, -ī, m., Daedalus, described by Greek tradition as an Athenian of consummate skill in all forms of handiwork; he dwelt for a long time at the court of King Minos at Gnossus in Crete, and built for him the Labyrinth. Later, he helped Theseus to thread the mysteries of the Labyrinth; for this Minos imprisoned him, but with the aid of artificial wings, fastened on by wax, he escaped from Crete to Cumae.

Dahae, -ārum, pl. m., the Dahae, a tribe of Scythians east of the Caspian Sea.

damnō, -āre, -āvī, -ātus [damnum, loss], tr., properly, subject to loss; esp. in legal sense, condemn, sentence, find or declare guilty; in general, condemn, doom, devote.

Danaē, -ēs, f., Danaë, daughter of Acrisius. An oracle had warned Acrisius that he would die by the hand of a son to be borne by Danaë. To prevent this Acrisius shut Danaë up in a brazen tower, or, as some say, in a subterranean chamber, but Jupiter had seen and loved her, and gained access to her, and begot by her a son Perseus. When this was discovered Danaë and Perseus were set adrift on the sea in a chest. Vergil

makes Danaë come to Italy and found Ardea.

Danaus, -a, -um (Danaus, an ancient king of Argos), *adj.*, of Danaus, Danaan; freely, Greek, Grecian. *As noun*, Danaï, -ōrum, *pl. m.*, the Danaans, the Danaï, the Greeks.

daps, dapis, *f.*, usually in the *pl.*, a solemn, sacrificial feast; since such feasts were usually very sumptuous, a rich, sumptuous banquet, feast, rich food, dainty viands, meats; offerings to the dead, of wine, honey, oil, or milk.

Dardania: see Dardanius.

Dardanidēs, -ae, *m.*, a descendant of Dardanus; in *sing.* used esp. of Aeneas; in *pl.*, the Trojans. *As adj.* in *pl.*, Trojan.

Dardanis, -idis, *f.*, a (descendant or) daughter of Dardanus; a Trojan woman.

Dardanius, -a, -um, *adj.*, of Dardanus, Dardanian, Trojan. **Dardania**, -ae (*sc. terra*), *f.*, the Trojan land, the Troad, Troy. (The name was also applied to a city on the Hellespont, founded by Dardanus.)

Dardanus, -i, *m.*, Dardanus, son of Jupiter by Electra; he was son-in-law of the Trojan Teucer, and founded the city of Dardania. From him the house of Priam was descended. Vergil represents Dardanus as coming to the Troad from Corythus, in Etruria. *As adj.*, Dardanus, -a, -um, of Dardanus, Dardanian, Trojan.

Dardanus, -a, -um: see Dardanus.

Darēs, -ētis, *m.*, Dares, a Trojan boxer, defeated by the Sicilian Entellus.

dator, -ōris (dō), *m.*, giver, bestower. **datus**: see dō.

Daucius, -a, -um, *adj.*, of Daucus, an unknown Italian or Rutulian, Daucus's.

Daunius, -a, -um (Daunus), *adj.*, of or belonging to Daunus, descended from Daunus, Daunus's, Daunian; freely, Rutulian.

Daunus, -i, *m.*, Daunus, a mythical king of Apulia, son of Pylumnus and Danaë, and father of Turnus.

ad, prep. with *abl.*, properly denoting motion from a fixed point, used (1) of

space, from, down from, away from off, out of, (2) of source, origin, material, from, out of, of, by, after, (3) in modal relations, according to, in accordance with, by, concerning, in relation to, in regard to, about.

dea, -ae, *f.*, goddess.

dēbellātor, -ōris (dēbellō), *m.*, warrior, fighter; conqueror, victor, subduer, tamer.

dēbellō, -āre, -āvi, -ātus (dē, out, to the end, + bellō), *intr.*, wage war to the very end, fight vigorously; *tr.*, conquer, subdue, overcome.

dēbeō, -ēre, dēbui, dēbitus (dē + habēō), *tr.*, properly, keep back money, etc., owe; in general, owe; in *pass.*, be owed to, be due to, be set apart or destined, be appointed of fixed; with *infin.*, be under obligation, be bound, ought. **dēbitus**, -a, -um, *pf. pass. princpl. as adj.*, owed, due, destined, appointed, assigned; due, fitting, proper.

dēbills, -e (dē, in neg. sense, + habilis), *adj.*, properly, unhandy, unwhetly; maimed, disabled, crippled.

dēbilitō, -āre, -āvi, -ātus (dēbills), *tr.*, weaken, enfeeble; exhaust, drain. **dēbitus**: see dēbeō.

dēcēdō, -ēre, -cessi, -cessum (dē + cēdō), *intr.*, go away from, withdraw from, depart; leave, quit.

decem, indeclinable numeral *adj.*, ten. **dēceptus**: see dēcipiō.

dēcernō, -ere, -crēvi, -crētus, *intr.* and *tr.*, decide, determine; with *infin.*, determine, resolve, decide.

dēcerpō, -ere, -cerpsi, -cerptus (dē + carpō), *tr.*, pluck off, pluck.

decet, -ēre, decuit, —, *impers. verb.* used esp. with *infin.* clauses as subject, *intr.*, (it) is becoming, is fitting, is seemly; *tr.*, behooves, becomes; **decet mē**, etc., *i. e.*, ought.

dēcidō, -ere, -cidi, — (dē + cadō), *intr.*, fall down, fall.

dēcidō, -ere, -cidi, -cisus (dē + cadō), *tr.*, cut off, lop off, hew off.

dēcipiō, -cipere, -cēpi, -ceptus (dē + capiō), *tr.*, catch, ensnare. *Fig.* catch, beguile, deceive, betray, trick

dēcisus: *see* dēcidō.

Decius, -ī or -īī, *m.*, Decius, a name borne by members of the gens Decia. (1) *Publius Decius Mus*, consul in 340, who in the battle fought at Veseris against the Latins and the Campanians, devoted himself to death that the Romans might gain the victory. (2) *Publius Decius Mus*, who in 295, in a battle with the Gauls and Samnites, similarly devoted himself.

dēclārō, -āre, -āvī, -ātus [dē+clārus], *tr.*, make bright or clear, make plain, *esp.* by speech; declare, proclaim, announce, pronounce.

dēclinō, -āre, -āvī, -ātus [dē+clinō, an old verb, cause to lean], *tr.*, bend aside, bend down; of the eyes, lower, close, shut.

decor, -ōris [*cf.* decet], *m.*, comeliness, loveliness, beauty, grace, charm.

decorō, -āre, -āvī, -ātus [decus], *tr.*, beautify, adorn, decorate, embellish, grace, honor.

decorus, -a, -um [*cf.* decus, decet], *adj.*, becoming, comely, graceful, beautiful, lovely, fair, beautiful; decorated (*with*), adorned, graced; resplendent, brilliant.

dēcurrō, -ere, -currī, -cursum [dē+currō], *intr.*, run down, hasten down; speed (*down*), speed, dart, shoot.

decus, -ōris [*cf.* decet], *n.*, comeliness, loveliness, beauty, grace; by metonymy, of that which beautifies, ornament, decoration, adornment; of a person, ornament, pride, glory, honor of a race, etc. *Fig.*, glory, honor, dignity.

dēdecus, -ōris [dē, in neg. sense, +decus], *n.*, unloveliness; by metonymy, of that which disfigures, disgrace, dishonor, infamy, shame.

dēdignor, -ārī, -ātus sum [dē, in neg. sense, +dignor], *tr.*, not to deem worthy, deem unworthy, disdain, scorn, scoff, refuse.

dēducō, -ere, -dūxī, -ductus [dē+ducō], *tr.*, lead or draw down or away, drag off, carry away; with *nāvem*, haul down to the sea, launch; lead, guide, conduct, escort (*in this sense esp. of guiding colonists to their new*

home). *Fig.*, draw (*one's lineage*), derive.

dēfendō, -ere, -fendī, -fēnsus [dē+fendō, an old verb, strike], *tr.*, strike off or away, fend off, avert; freely, protect a person or thing by striking danger, etc., away, protect, guard, champion.

dēfēnsor, -ōris [dēfendō], *m.*, defender, protector, guardian, champion.

dēfēnsus: *see* dēfendō.

dēferō, -ferre, -tullī, -lātus [dē+ferō], *tr.*, bring down or from, carry, convey; *in pass.*, of voyagers, be carried, be conveyed, make one's way, come. *Fig.*, of carrying news, bring word, report, relate, announce, declare.

dēfessus, -a, -um, *adj.*, thoroughly tired, worn out, wearied, fatigued, exhausted.

dēficiō, -ficere, -fēcī, -fectum [dē+faciō], *intr.*, properly, make off; give out, fail, flag, cease, disappear, vanish; be wanting, be lacking or missing; *with dat.*, be wanting to, fail, be false to; of persons, fail, faint, sink (*down*), lose one's strength, be exhausted; of a fire, fail, sink, die out; of a ship, (*fail, i.e.*) sink, founder.

dēfigō, -ere, -fixī, -fixus [dē+figō], *tr.*, fasten down, fasten in, fasten, fix, set.

dēfixus: *see* dēfigō.

dēflectō, -ere, -flexī, -flexus [dē+flexō], *tr.*, bend away, turn aside, turn.

dēfleō, -āre, -flēvī, -flētus [dē, to the end, +fleō], *intr.*, weep bitterly; *tr.*, weep over, lament, bemoan, mourn.

dēfluō, -ere, -fluxī, -fluxum [dē+fluō], *intr.*, flow down. *Fig.*, flow down, glide (*down*), descend, slip, fall; of garments, flow down, stream, descend.

dēfodiō, -ere, -fōdī, -fossus [dē+fodiō], *tr.*, dig (*down, or down into*); bury or hide in the earth; *in general*, hide, conceal, store up.

dēfōrmō, -āre, -āvī, -ātus [dē, in neg. sense, +fōrma], *tr.*, disfigure, defile.

dēfossus: *see* dēfodiō.

dēfringō, -ere, -frēgī, -fractus [dē+frangō], *tr.*, break off.

defunctus: *see* defungor.

defungor, -i, -functus sum [dē+fungor], *intr.*, with *abl.*, have done with, go or get through with; finish, complete, accomplish; with *vita* expressed or implied, get through with life, perish, die.

degener, -generis [dē+genus], *adj.*, properly, departing from (*i.e.* coming short of) one's race or kind, degenerate. *Fig.*, base-born, low-born, ignoble, degenerate.

dēgō, -ere, **dēgi**, -[dē+agō], *tr.*, lead, spend, pass.

dehinc, *adv.*, thence, used (1) properly but rarely of space, more often (2) of order in time, thereupon, then, thereafter, here, hereupon, hereafter, in after days, (3) of order or succession in general, then, afterwards, next. *Note:* The word is often scanned as one syllable.

dehiscō, -ere, -hivī, -[dē+hiscō], *intr.*, open deep downwards, gape open, split open, yawn.

dēiciō, -icere, -iēcī, -iectus [dē+iaciō], *tr.*, throw down, cast or hurl down, strike down, cast; throw down in death, lay low, bring down game; kill, slay; drive down or out (*said of game, enemies, etc.*), dislodge. *Fig.*, turn down (*face, eyes, etc.*), cast down; cast down, degrade. **dēiectus**, -a, -um, *pf. pass. princpl. as adj.*, in *fig. sense*, cast down, dismayed.

dēiectus: *see* dēiciō.

deinde, *adv.*, used (1) properly but very rarely of place, thence, (2) of time, then, thereupon, thereafter, here, hereupon, hereafter, (3) of order and succession in general, then, next.

Dēiopēa, -ae, *f.*, Deloepa, a nymph in Juno's train.

Dēiphobē, -ēs, *f.*, Delphobe, daughter of Glaucus, the Sibyl at Cumae.

Dēiphobus, -i, *m.*, Delphobus, a son of Priam, who after the death of Paris married Helen; at the capture of Troy Helen treacherously caused his death.

dēlābor, -i, -lāpsus sum [dē+lābor], *intr.*, glide or slip down, swoop down, fall, sink, descend.

dēlāpsus: *see* dēlābor.

dēlātus: *see* dēferō.

dēlēctus: *see* dēligō.

dēligō, -ere, -lēgi, -lēctus [dē+legō], *tr.*, pick out, choose, select. **dēlēctus**, -a, -um, *pf. pass. princpl. as adj.*, picked, choice, chosen.

dēlitāscō, -ere, **dēlitui**, -[dē+lateō], *intr.*, hide, lie hid, skulk.

Dēlius, -a, -um (Dēlos), *adj.*, of Delos. *Delian*; an epithet esp. of Apollo, who was born on Delos.

Dēlos, -i, *f.*, Delos, a small island in the Aegean Sea, one of the Cyclades, famous esp. as the birthplace of Apollo and Diana.

delphin, -inis, *m.*, a dolphin.

dēlībrum, -i, *n.*, temple, shrine, sanctuary.

dēlūdō, -ere, -si, -lūsus [dē+lūdō], *tr.*, play false to, make sport of, mock, deceive, cheat, delude.

dēmēns, -entis [dē+mēns], *adj.*, out of one's mind, mad, frantic, foolish, insane, insatiate, misguided.

dēmēntia, -ae [dēmēns], *f.*, madness, insane frenzy, folly, infatuation.

dēmergō, -ere, -mersi, -mersus [dē+mergō], *tr.*, plunge down into (*water*), sink, submerge. **dēmersus**, -a, -um, *pf. pass. princpl. as adj.*, sunken, submerged, sinking.

dēmersus: *see* dēmergō.

dēmīssus: *see* dēmīttō.

dēmīttō, -ere, -misi, -missus, *tr.*, send down, send, despatch; let down, let fall, lower, allow to hang; with *nāvem* or *nāvis*, bring to land, land (*cf.* *appellere*). *Fig.*, cast down, lower (*eyes, face, etc.*); (*send words into one's ear, i.e.*) hear, receive, welcome, hearken to; of *lineage*, derive, draw. **dēmīssus**, -a, -um, *pf. pass. princpl. as adj.*, descended from, sprung from, derived, lowered, dangling (*of a rope*), hanging, drooping (*of a cloak*). *Fig.*, of the voice, lowered, sinking, low, subdued.

dēmō, -ere, **dēmpsi**, **dēemptus** [dē+emō], *tr.*, take away, remove, dispel. **Dēmōdocus**, -i, *m.*, Demodocus, a Trojan.

Dēmoles, -ī, *m.*, Demoleos, a Greek chieftain slain by Aeneas.

Dēmophōn, -ontis, *m.*, Demophōn, a Trojan slain by Camilla.

dēmōror, -ārī, -ātus sum [dē+moror], *intr.*, tarry, delay, loiter; *tr.*, keep waiting, cause to linger, delay, detain.

dēmum [*sup. of dē*], *adv.*, properly, at the bottom; at last, at length, finally; **tum dēmum**, then at last, then only, not till then.

dēni, -ae, -a, *distributives numeral adj.*, in *pl.*, ten each, ten apiece, ten at a time; freely, ten.

dēnique, *adv.*, used (1) properly of time, at last, at length, finally, (2) much more frequently in enumerations, in summing up, finally, at last, in a word; **sic dēnique** (=tum dēmum), only thus, thus and thus only.

dēns, *dentis*, *m.*, tooth; by *metonymy*, of things shaped like a tooth, e.g. the fluke of an anchor.

dēnsē, -ēre, -nī, — [dēnsus], *tr.*, make thick or close, press together, crowd together; of weapons, scatter or fling in quick succession, fling clouds of; in *pass.*, with middle force, stand thick or close together.

dēnsus, -a, -um, *adj.*, properly, of things whose parts stand close together (contrast *rārus*), thick, dense, close, compact, then of these parts themselves, close-set; set close together, crowded, crowding; of soldiers, massed, in close array, in serried ranks. *Fig.*, of winds, thick, murky; of things that follow one another in quick succession, frequent, repeated, continuous, incessant.

dēntiō, -āre, -āvī, -ātus [dē+nūtiō], *tr.*, announce, proclaim (often with the accessory idea of threatening), threaten; foreshadow, predict.

dēpāscō, -ere, -pāvī, -pāstus or **dēpāscor**, -ī, -pāstus sum [dē+pāscō], *tr.*, properly, of cattle, feed on, browse on; freely, of creatures other than cattle, feed on, eat up, devour, consume.

dēpāstus; see **dēpāscō**.

dēpellō, -ere, -pull, -pulsus [dē+pellō], *tr.*, drive away, expel. *Fig.*, remove, ward off, avert.

dēpendō, -ēre, —, — [dē+pendō], *intr.*, hang down or from, hang on, hang.

dēpōnō, -ere, -posui, -positus [dē+pōnō], *tr.*, set down, put off, lay or set aside, lay down, deposit; (*put down, i.e.*) leave behind. *Fig.*, throw off (*cares, etc.*), lay aside, forget.

dēprecor, -ārī, -ātus sum [dē+prex], *intr.*, pray one's self off, beg off, ask for mercy; *tr.*, ward off by prayer, deprecate.

dēprehendō or **dēprēndō**, -ere, -dī, **dēprēnsus** [dē+prehendō], *tr.*, seize, catch, overtake. *Fig.*, of a storm or of the passage of time, overtake, overwhelm, surprise.

dēprēnsus; see **dēprehendō**.

dēprōmō, -ere, -prōmpti, -prōmptus [dē+prōmō], *tr.*, take out, bring or draw forth, produce.

dēpulsus; see **dēpellō**.

dērigēscō, -ere, -rigui, — [dē+rigēō], *intr.*, become stiff or rigid, become set or fixed, set; of blood, stiffen, harden, thicken, freeze.

dēripio, -ere, -ripui, -reptus [dē+rapio], *tr.*, snatch quickly; tear off or away, pull away or out, strip off.

dēsaeviō, -īre, -īī, — [dē+saeviō: cf. *saevus*], *intr.*, spend one's rage, rage one's self out, rage furiously.

dēscendō, -ere, -scendi, -scēsum [dē+scandō], *intr.*, climb down, come, go or fall down, descend; make one's way into, sink into, penetrate. *Fig.*, go down to, lower one's self to, stoop to, descend to.

dēscēnsus, -ūs [dēscendō], *m.*, a going down, descent.

dēscribō, -ere, -scripsi, -scriptus [dē+scribō], *tr.*, write down, write out; trace, sketch, draw, delineate.

dēsecō, -āre, -secul, -sectus [dē+secō], *tr.*, cut off, hew off, lop off, sever.

dēserō, -ere, -serui, -sertus, *tr.*, leave, quit, abandon, forsake, desert. **dēsertus**, -a, -um, *pf. pass. prtcl. as adj.*, deserted, abandoned, lonely, waste, desolate. *As noun*, **dēserta**, -ōrum, *pl. n.*, wastes, deserts, wilderness, solitude.

désertor, -ōris [désērō], *m.*, one who leaves or quits, deserter.

désertus: *see* désērō.

desidia, -ae [désidēō, sit down, be idle], *f.*, a sitting down, inactivity, idleness, sloth.

désidō, -ere, -sēdī, -sessum [dē+sidō], *intr.*, settle down, sink down, sink.

désignō, -āre, -āvi, -ātus [dē+signō: *cf.* signum], *tr.*, mark out or off, trace.

désiliō, -ire, -silui, -sultum [dē+salīō], *intr.*, leap or jump down, spring.

désinō, -ere, -sivi, -situm, *intr.*, leave off, give up, cease, desist, forbear.

désistō, -ere, -stīti, -stitum [dē+siatō], *intr.* (§ 130), *properly*, set one's self away from; leave off, give up, cease, desist, forbear.

déspectō, -āre, -āvi, -ātus [*freq.* of dēspiciō], *tr.*, look down on, view, survey, watch.

déspectus: *see* dēspiciō.

dēspiciō, -ere, -spexi, -spectus [dē+speciō], *tr.*, look down on, view, survey. *Fig.*, look down on, make light of, slight, disdain, scorn, despise.

dēstinō, -āre, -āvi, -ātus, *tr.*, make fast or firm, bind. *Fig.*, fix, set apart, determine, appoint, assign, doom, destine.

dēstruō, -ere, -struxi, -structus [dē+struō], *tr.*, *properly*, unpile, unbuild; pull down, demolish, destroy.

dēsuetus, -a, -um [dē, *in neg. sense*, +suēscō], *adj.*, *in act. sense*, unused to, unaccustomed to, not familiar with; *in pass. sense*, unused, disused.

dēsūm, -esse, dēful, — [dē+sum], *intr.*, be away, be wanting, be lacking, be missing; *with dat.*, be wanting to, be false to, fall. *Note*: When the long and the short e come together, the short e is neglected in scanning. *See* § 249.

dēsūper [dē+super], *adv.*, from above; freely, above.

dētineō, -ēre, -tinui, -tentus [dē+teneō], *tr.*, hold off, keep back, detain, keep.

dētōnō, -āre, -tonui, — [dē+tonō],

intr., thunder down, thunder; thunder out (= dēssēviō), spend its fury.

dētorqueō, -ēre, -torsī, -tortus [dē+torqueō], *tr.*, turn away or aside, shift, turn back. *Fig.*, turn, divert, alter, change.

dētrahō, -ere, -traxi, -tractus [dē+trahō], *tr.*, draw off, take off, strip off, remove.

dētrudō, -ere, -truxi, -trusus [dē+trudō], *tr.*, thrust or shove down or away; push off, drive or force away. *Fig.*, thrust out, dislodge, expel, put to flight.

dēturbo, -āre, -āvi, -ātus [dē+turba], *tr.*, thrust down, cast down, hurl down, fling; drive off or away, dislodge.

deus, -ī, *m.*, god, deity (*used of both gods and goddesses*). *As adj.*, godlike, glorious, famous.

dēveniō, -ire, -vēni, -ventum [dē+veniō], *intr.*, *properly*, come down (to), descend; *freely*, come to, go to, arrive at.

dēvinctus: *see* dēvinciō.

dēvinciō, -ire, -vinxi, -vinctus [dē+vinciō], *tr.*, bind, fetter. *Fig.*, bind, fetter, snare.

dēvincō, -ere, -vici, -victus [dē+vincō], *tr.*, conquer thoroughly, subdue, overcome; *with bella*, win, wage successfully.

dēvinctus: *see* dēvinciō.

dēvolō, -āre, -āvi, -ātum [dē+volō], *intr.*, fly down.

dēvolvō, -ere, -volvi, -volutus [dē+volvō], *tr.*, roll down, hurl down, fling.

dēvōtus: *see* dēvoveō.

dēvoveō, -ēre, -vovi, -vōtus [dē+voveō], *tr.*, vow, devote, set apart, consecrate; *esp.*, devote to the powers of death, doom.

dexter, *dextera* or *dextra*, *dexterum* or *dextrum*, *adj.*, right; *often* = *on adv.*, (on) the right hand or side, to the right. *Fig.*, since the right hand is commonly the more skillful, skillful, handy; suitable, fitting; *as a term of augury* (*see n. on il. 603*), favorable, auspicious, propitious. *As noun*, *dextera* or *dextra* (*sc. manus*), *f.*, right hand; *by me-*

sonomy, pledge (as given by the right hand), assurance, surety, good faith, confidence, trust.

dextera or **dextra**, as noun: see **dexter**.

Dīāna, -ae, *f.*, Diana, daughter of Jupiter and Latona; see § 282.

dicō, -ōnis [**dicō**], *f.*, sovereignty, dominion, authority, power, sway.

dicō, -ere, **dixi**, **dictus**, *tr.*, say, speak, relate, recount; seek or intend to say, mean, intend; *speaking of before-hand*, predict, foretell, prophesy; call, name; *speaking with authority*, bid, charge, command; *speaking of in song*, sing of, describe, laud, extol. **dictum**, -i (*pf. pass. princpl. as noun*), *n.*, a thing said, utterance, word, speech; prophecy, prediction; promise, agreement; order, command.

dicō, -āre, -āvi, -ātus, *tr.*, make known, proclaim; proclaim as sacred, set apart, dedicate, consecrate, assign.

Dictaeus, -a, -um, *adj.*, of Dicte, a mountain in the eastern part of Crete, Dictaeon, Cretan.

dictum: see **dicō**.

Dido, -ūs (*Gk. form*) or -ōnis, *f.*, Dido, daughter of Belus, king of Tyre, wife of Sychaeus. Vergil describes her as the founder of Carthage.

ducō, -ere, -dūxi, -ductus [**dis**+**ducō**], *tr.*, draw apart or asunder, part, separate, divide.

Didymāōn, -ōnis, *m.*, Didymaon, a skilled workman in metals.

dies, **diē**, *c.*, a day; freely, period of time, time, lapse of time; by *metonymy*, daytime, daylight, light.

differō, -ferre, **distuli**, **dilatū** [**dis**+**ferō**], *tr.*, bear apart, carry apart, scatter, tear asunder. *Fig.*, of time, put off, defer, postpone.

difficilis, -e [**dis**, in *neg. sense*, + **facilis**], *adj.*, not easy, hard, difficult; troublesome, painful; trying, dangerous.

diffidō, -ere, **diffisus** sum [**dis**, in *neg. sense*, + **fidō**], *intr.*, put no faith in, distrust.

diffugiō, -fugere, -fūgi, -fugitum [**dis**+**fugiō**], *intr.*, fly or flee in different directions, scatter, disperse.

diffundō, -ere, -fudi, -fusus [**dis**+**fundō**], *tr.*, properly, scatter by pouring. *Fig.*, pour out, spread out, scatter, spread abroad.

diffusus: see **diffundō**.

digerō, -ere, -gessi, -gestus [**dis**+**gerō**], *tr.*, carry or bear apart, separate; arrange, set in order, dispose. *Fig.*, of arranging by means of speech, expound, explain, interpret.

digestus: see **digerō**.

digitus, -i, *m.*, finger; toe.

dignor, -āri, -ātus sum [**dignus**], *tr.*, with *acc. and abl.*, deem worthy (*of*); with *inf.*, think fit, see fit, think (*it*) right, deign, condescend.

dignus, -a, -um, *adj.*, of a person, worthy, deserving; of things, worthy, becoming, meet, fitting, proper, suitable.

digredior, -i, -gressus sum [**dis**+**gradior**], *intr.*, go or walk apart, part, separate; go off, depart, quit.

digressus, -ūs [**digredior**], *m.*, going off, departure.

lābor, -i, -lāpsus sum [**dis**+**lābor**], *intr.*, glide or fall asunder; glide away, depart, vanish, disappear.

dilēctus: see **diligō**.

diligō, -ere, -lēxi, -lēctus [**dis**+**legō**], *tr.*, pick out, choose; esteem, love, hold dear. **dilēctus**, -a, -um, *pf. pass. princpl. as adj.*, beloved, loved, dear, precious.

diluvium, -i or -ii [**diluō**, wash away], *n.*, a washing away; by *metonymy*, that which washes away, water-flood, flood, deluge.

dimittō, -ere, -misi, -missus [**dis**+**mittō**], *tr.*, send in different directions; send off or away, let or allow to go, dismiss; set aside, discard, give up, forego, abandon.

dimoveō, -ēre, -mōvi, -mōtus [**dis**+**moveō**], *tr.*, move apart or asunder, part, cleave, separate, divide, scatter, disperse, dispel, dissipate.

Dindyma, -ōrum, *pl. n.*, Dindymus, a mountain in Phrygia, sacred to Cybele.

dinumerō, -āre, -āvi, -ātus [**dis**+**numerō**], *tr.*, count out, count over, tell over, reckon, calculate.

Diomédēs, -is, *m.*, Diomedes, son of Tydus (king of Astolia), one of the bravest champions of the Greeks before Troy. He wounded Aeneas and Venus herself, and carried off the horses of Rhesus. Later, he came to Italy and founded Arpi.

Dionaenus, -a, -um [Dionē, mother of Venus], *adj.*, of Dione, Dionean; *freely*, daughter of Dione.

Diōrēs, -is, *m.*, Dioreas, a Trojan, kinsman of Priam.

Dirae: *see* dirus.

direptus: *see* diripiō.

dirigō, -ere, -rēxi, -rēctus [dis+regō], *tr.*, properly, guide along a given line or lines, guide, direct, turn; of a weapon, guide, aim, hurl, shoot, cast.

dirimō, -ere, -rēmi, -rēptus [dis+emō], *tr.*, take apart, separate, part. *Fig.*, of parting combatants and so ending strife, break off, interrupt, put an end to, decide.

diripiō, -ere, -ripi, -reptus [dis+rapīō], *tr.*, snatch apart, tear asunder, pull to pieces; *less exactly*, snatch quickly, catch up; lay waste, ravage, plunder.

diruō, -ere, -ui, -rutus [dis+ruō], *tr.*, tear asunder, overthrow; of trees, uproot.

dirus, -a, -um, *adj.*, fearful, awful, dreadful, fell, monstrous; horrible, frightful, fierce, terrible; ominous, fateful, portentous. *As nouns*, Dirae, -arum (*sc. deae*), *pl. f.*, the Awful Goddesses, the Furies.

dirutus: *see* diruō.

dis, ditis, *adj.*, *comp.* ditior, *sup.* ditissimus (*by-form* of dives), rich, abounding in, rich in, possessed of.

Dis, Ditis, *m.*, Dis, Pluto, god of the underworld; *see* § 800.

dis-, inseparable prefix, apart, asunder, in pieces, in different directions; sometimes, not.

discēdō, -ere, -cessi, -cessum [dis+cēdō], *intr.*, of several persons, go in different directions, separate, or, *freely*, depart; of one person, go one's own way, depart, withdraw.

discernō, -ere, -crēvi, -crētus [dis+

cernō], *tr.*, separate, divide; of an broidery. (*divide*, *i.e.*) vary, work in varied patterns. *Fig.*, separate, distinguish; separate, end (*a quarrel or contest*).

discessus, -us [discēdō], *m.*, a going apart, separation; going away, departure.

discinctus: *see* discingō.

discingō, -ere, -cinxī, -cinctus [dis+cingō], *tr.*, ungirdle. **discinctus**, -a, -um, *pf. pass. prēpl. as adj.*, ungirdled, unbelted, wearing loose or flowing robes, loosely-clad.

discindō, -ere, -cinsi, -citus [dis+neg. senec.+cīndō], *tr.*, unclose, open, release.

discō, -ere, didici, —, *tr.*, learn, come to know, become acquainted with; examine into, investigate, scan closely; *in pf.*, have learned, know.

discolor, -oris [dis+color], *adj.*, of a different color or hue.

discordia, -ae [discors], *f.*, disagreement, dissension, strife, discord. *Personified*, Discordia, -ae, *f.*, Discord, the goddess (or demon) of strife, thought of as the wife of Mars.

discors, -cordis [dis+cors], *adj.*, of different hearts or minds, unharmonious, contending, hostile; *freely*, unlike, different, discordant.

discrepō, -āre, -crepui, — [dis+crepō], *intr.*, properly, sound differently; *freely*, differ.

discrimen, -inis [discernō], *n.*, that which separates two things, dividing line; *freely*, distance, interval. *Fig.* (*separation, i.e.*) distinction, difference; a decisive moment, turning-point, crisis.

discumbō, -ere, -cumbi, -cubitum [dis+cumbō], *intr.*, of several persons, lie down in different (*i.e. their proper*) places, take their places; *freely*, recline.

discurrō, -ere, -curri, -cursum [dis+currō], *intr.*, run or speed in different directions, rush or gallop apart; scatter, separate.

discussus: *see* discutiō.

discutiō, -ere, -cussi, -cussus [dis+

quatiō, *tr.*, strike asunder; *freely*, strike off. *Fig.*, strike asunder (*shadows, darkness, etc.*), dispel, dissipate.

disiciō, -ere, **disici**, **disiectus** [**dis**+**iaciō**], *tr.*, throw apart, scatter, disperse; overthrow, demolish; cleave, split, shatter. *Fig.*, of peace, (*scatter, i.e.*) destroy, ruin.

disiectus: see **disiciō**.

disiungō, -ere, -iunxi, -iunctus [**dis**+**iungō**], *tr.*, disjoin, separate; keep away from, drive away from.

dispellō, -ere, -pull, -pulsus [**dis**+**pellō**], *tr.*, drive apart, scatter, disperse. *Fig.*, of shadows, etc., cleave, scatter, dispel, dissipate.

dispendium, -i or -ii [**dis**+**pendō**, pay], *n.*, expenditure, expense, outlay, cost, loss.

dispergō, -ere, -persi, -persus [**dis**+**spargō**], *tr.*, scatter (*about*), disperse. **dispersus**: see **dispergō**.

dispicō, -ere, -spexi, -spectus [**dis**+**speciō**], *intr.*, look all about, see with an effort, see through an intervening medium; *tr.*, catch sight of, discern, descry, perceive.

disponō, -ere, -posui, -positus [**dis**+**pōnō**], *tr.*, put or place apart, set in different places, arrange, dispose.

disilliō, -ire, -silui, -sultum [**dis**+**saliiō**], *intr.*, leap or fly apart, spring apart, burst asunder, separate.

dissimulō, -āre, -āvi, -ātus [**dis**, in *neg. sense*, +**simulō**], *tr.* and *intr.*, properly, pretend that what is true is not true, cover up the truth; disassemble, cloak, disguise, hide, conceal.

distendō, -ere, -di, -tensus [**dis**+**tendō**], *tr.*, stretch asunder, stretch out, distend; fill up, pack closely.

distō, -āre, —, — [**dis**+**stō**], *intr.*, stand off or apart, be distant, be away.

districtus: see **disfringō**.

distringō, -ere, -strinxi, -strictus [**dis**+**stringō**], *tr.*, draw or stretch asunder, stretch out, spread out.

ditissimus: see **dis**.

diu, *adv.*, for a long time, long.

dius, **diva**: see **divus**.

vellō, -ere, -velli, -vulsus [**dis**+**vellō**], *tr.*, tear in pieces, tear asunder

separate; tear away by violence, separate, remove.

diverberō, -āre, -āvi, -ātus [**dis**+**verberō**], *tr.*, strike or cut asunder, cleave, divide, part, separate.

diversus, -a, -um [**dis**+**vertō**], *adj.*, turned in opposite or different ways, diametrically opposed, opposite, contrary, apart, widely sundered, asunder, separate, remote; at times = *an adv.*, hither and thither, in divers directions; **ex diversō**, from different directions; different, unlike, various.

dives, -itis, *adj.*, of persons, rich, abounding, possessed of; of things, rich, precious, sumptuous, splendid, magnificent; of land, rich, fertile.

dividō, -ere, -visi, -visus, *tr.*, separate, part, divide; break through, lay open, cleave; part, distribute, divide.

divinus, -a, -um [**divus**], *adj.*, pertaining to the gods, divine, deified, heavenly; holy, sacred; godlike, superhuman; inspired, prophetic.

divitiae, -ārum [**dives**], *pl. f.*, riches, treasures, wealth.

divortium, -i or -ii [**dis**+**vertō**], *n.*, properly, a parting; by metonymy, fork of roads; freely, path.

divus, -a, -um, or **dius**, -a, -um, *adj.*, divine, heavenly; deified (an epithet applied to Julius Caesar and to many of the emperors who, after their death, were deified by vote of the Senate); godlike. As noun, **divus**, i-, m., god, deity; **diva**, -ae, f., goddess.

dō, dare, dedi, datus (this verb corresponds to two roots, one meaning give, the other meaning put, place; the latter meaning is esp. conspicuous in the compounds of **dō**), *tr.*, give, bestow, vouchsafe, furnish, yield, supply, present, offer, grant, allow, permit; surrender, consign; very freely used in periphrases with nouns: see § 202; **se dare**, betake one's self, go, move, proceed, hasten; **terga dare**, turn in flight, flee; **vēla** or **lintea dare**, spread one's sails, set sail, sail; with verbs, **dicta**, etc., (*give, i.e.*) utter, say, deliver; with **lūra**, give, lay down, de-

liver, administer; *with poenās*, pay, suffer; (*gives, offer, i.e.*) make, cause, bring about, produce; put, place, set.

docoō, -ēre, -ui, doctus, tr., teach, train, instruct, inform; tell, recount, explain, describe; show, indicate, point out, prove. **doctus, -a, -um, pf. pass. princpl. as adj.**, taught, trained, skilled, versed in.

doctus: see doceō.

Dōdōnaeus, -a, -um, adj., of Dodona, a city in Epirus, Greece, famous for its oak grove and its oracle, both sacred to Jupiter, Dodonean.

doleō, -ēre, -ui, dolitum, intr., feel (physical) pain, suffer; feel (mental) pain, grieve, be sorrowful, lament, mourn.

Dolopes, -um, pl. m., the Dolopes, the Dolopians, a people of Thessaly who fought with the Greeks against Troy.

dolor, -ōris (doleō), m., pain, physical or mental, suffering, anguish, agony, sorrow, grief, anxiety; esp. of resentment, anger, wrath, grudge, and, by metonymy, of the cause of grief or anger, affront, grievance, wrong.

dolus, -i, m., device, artifice; usually in bad sense, scheme, guile, trick, wiles, deceit, treachery.

domina, -ae [feminine of dominus], f., mistress of household; freely, mistress, ruler, queen; of Juno, queen, goddess.

dominor, -āri, -ātus sum [dominus], intr., be lord and master, hold (absolute) sway, rule.

dominus, -i [domus], m., master of household, esp. of slaves; lord, ruler, master, governor; in bad sense, tyrant, despot.

domitor, -ōris (domō), m., tamer, breaker (of steeds). *Fig.*, conqueror, subduer, victor (over).

domō, -āre, domui, domitus, tr., tame, break (horses). *Fig.*, subdue, conquer, vanquish, overcome.

domus, -ūs, f., house, home, habitation, abode, mansion; by metonymy, of the occupants of a house, house, family, line, race.

dōnec, conj., while, as long as; until, till.

dōnō, -āre, -āvi, -ātus [dōnūm], tr., give, present, bestow; reward or honor with a present. *The verb is construed with acc. of thing given and dat. of person, or with acc. of person and abl. of thing given.*

dōnum, -i [dō], n., gift, present; esp., present to gods, (votives) offering, sacrifice.

Donūsa, -ae, f., Donusa, an island in the Aegean Sea, one of the Cyclades.

Dōrius, -a, -um [Dōres, the Dorians, one of the three main divisions of the Hellenic or Greek race], adj., of the Dorians, Doric; by metonymy (§ 188), Greek, Grecian.

dorsum, -i, n., back of an animal, including man; by metonymy, of things similar in shape, reef, ridge in the sea.

Doryclus, -i, m., Doryclus, an Epirote, husband of Beroë.

dōs, dōtis [dō], f., marriage gift or portion, dowry.

dōtālis, -e [dōs], adj., pertaining to a dowry; freely, obtained with a dowry.

dōtō, -āre, -āvi, -ātus [dōs], tr., provide with a marriage portion, dower, portion.

Dōtō, -ās (a Greek form), f., Doto, a Nereid or sea-nymph.

dracō, -ōnis, m., serpent, dragon.

Drancōs, -is, m., Drances, a Latin, chief opponent of Turnus.

Drepanum, -i, n., Drepanum, a town on the northwestern coast of Sicily.

Drusus, -i, m., Drusus, a cognomen borne by members of the Gens Livia, esp. by Claudius Nero Drusus, son of Livia Drusilla (wife of Augustus), and stepson of Augustus; he was a distinguished soldier. He died in the year 9.

Dryopē, -ēs, f., Dryope, a nymph, mother, by Faunus, of Tarquinius.

Dryopes, -um, pl. m., the Dryopes, the Dryopians, a Pelasgic people who dwelt first in Thessaly, later in Doris; they fought with the Greeks against Troy.

Dryops, -is, m., Dryops, a Trojan slain by Claneus.

dubitō, -āre, -āvi, -ātum, intr., be in doubt, doubt, be undecided, waver, hesitate; with *infin.*, hesitate, be un-

willing or reluctant; *tr.*, doubt, ~~dis~~-believe, mistrust. *dubitandus*, -a, -um, *gerundive as adj.*, to be questioned or doubted, doubtful.

dubius, -a, -um, *adj.*, fluctuating, wavering; *of persons, in act. sense*, wavering, uncertain, doubtful, in suspense; *of things, in pass. sense*, doubtful, uncertain, perplexing, dubious; critical, dangerous, difficult.

dūcō, -ere, *dūxi*, *ductus*, *tr.*, lead, draw, bring, guide, conduct, escort; lead off, carry away; lead, command, rule, govern; draw, drag; lead in, usher in (*the day*); *of origin*, draw, derive, deduce; *of lots, honors, etc.*, draw, select, win, gain; *of time*, spend, pass; *of sleep, sounds, etc.*, prolong, protract. *Fig.*, reckon, compute, consider, think, believe; draw or lure forth, fashion (*said of work in plastic materials*).

ductor, -ōris [*dūcō*], *m.*, leader, captain. *dūdum* [*akin to dū and dum*], *adv.*, properly, a while ago; *esp. of recent events*, not long since, lately, recently; *of more remote events, esp. in the phrase iam dūdum*, long ago, long since.

dulcis, -e, *adj.*, sweet to the taste or the smell; *of water*, fresh. *Fig.*, pleasant, delightful, charming; dear, precious, loved, beloved.

Dulichium, -i or -ii, *n.*, Dulichium, an island in the Ionian Sea, near Ithaca.

dum, *conj.*, while, as long as, during the time that; until, till; *in proviso*, provided (*that*), if only, only. *As enclitic adv.*, with words directly expressing or indirectly implying a neg. meaning, yet (*cf. nōdum, vixdum*).

dumus, -i, *m.*, thornbush, bramble, briar; thicket, brake.

duo, -ae, -o, *numeral adj.*, in pl., two. *duplex*, -icis [*duo+plicō*], *adj.*, two-fold, doubled, double; *freely, in pl.*, two, both.

duplicō, -āre, -āvi, -ātus [*duplex*], *tr.*, double, redouble; double (*up*); bend.

dūrō, -āre, -āvi, -ātus, *tr.*, make hard or rugged, harden; *intr.* (§ 139), harden

one's self, be or remain hard. *Fig.*, endure, hold out, persevere.

dūrus, -a, -um, *adj.*, hard to the touch, rough, rugged; stubborn, unyielding. *Fig.*, rough, rude, uncultivated; *as opposed to the overdeveloped and effeminate*, rough, hardy, rugged, vigorous, sturdy; rough, savage, unfeeling, cruel, obdurate, ruthless; trying, grievous, irksome, dangerous.

dux, *ducis* [*dūcō*], *m.*, leader, guide, conductor; chieftain, lord, king.

Dymās, -antis, *m.*, Dymas, a Trojan, slain at the fall of Troy.

E

ē: see *ex*.

ebur, *eboris*, *n.*, ivory.

eburneus, -a, -um, *adv.*, *esp. in poetry*, *eburnus*, -a, -um [*ebur*], *adj.*, of ivory, ivory.

eburnus: see *eburneus*.

Ebysus, -i, *m.*, Ebysus, an Italian slain by Corynaeus.

ecce, *interjection*, used to call attention sharply to some scene or to some utterance, Lo! behold! see! look! *ecce autem*, but lo! when lo! (*see note on il. 203*), *of sudden, unexpected occurrences*.

ecquis (-quī), -qua, -quid (-quod), *interrogative pron. and adj.*, used chiefly in earnest, excited questions implying a neg. answer, (whether) any one, any one at all; often best rendered by a periphrasis, Is there any one who . . . ?; *as adj.*, any, any at all, Is there any . . . ? *ecquid*, *interrogative adv.* (§ 184), whether at all, whether.

ecus, *equi* (*for spelling see on secuntur*, i. 185), *m.*, horse, steed, courser.

edāx, -ācis [*edō*], *adj.*, fond of (*i.e. given to*) eating. *Fig.*, devouring, consuming, destructive.

ēdicō, -ere, *ēdixi*, *ēdictus* (*ex+dicō*) *tr.*, speak out, say publicly, make public, proclaim (*esp., a decree, etc.*); command, order, ordain; charge, bid.

ēdisserō, -ere, -ui, -tus (*ex+disserō*), *tr.*, set forth in words, unfold, explain, tell, relate.

ēditus: see *ēdō*.

edō, -ere, ēdi, ēsus, tr., eat. *Fig., with things as subjects, eat (up), devour, prey on, consume, destroy.*

ēdō, -ere, ēdidi, ēditus [ex+dō], tr., give forth or out; bring forth, bear, beget; give forth by (in) speech, utter, announce, say; (give forth, i.e.) produce, cause, bring about.

ēdoceō, -āre, ēdocui, ēdoctus [ex+doceō], tr., teach thoroughly, inform (of), acquaint with; set forth, decree.

ēducō, -ere, ēdūxi, ēductus [ex+dūcō], tr., lead forth or out, draw forth; (lead, i.e.) build up, rear, erect; bring forth, bear, bring up, rear. *Fig., of work in plastic materials or ductile metals, (draw, i.e.) fashion, forge.*

ēducō, -āre, -āvi, -ātus, tr., bring up, rear, nurture.

effātus: see effor.

effectus: see efficiō.

efforō, -ferre, extuli, ēlātus [ex+ferō], tr., bring or carry out, produce; bear or lift up, raise, rear, elevate; with diem, ortus, etc., lift up, usher in, display; with ōnsem, draw, unsheathe; with pedem or gressum, go or come forth. *Fig., in pass., be lifted up, be puffed up, be proud or boastful.* ēlātus, -a, -um, *pf. pass. prtcl. as adj., uplifted, towering, rising. Fig., (lifted up, i.e.) puffed up, swollen, proud.*

efferus, -a, -um [ex+ferus], adj., very wild or savage; maddened, frenzied, crazed.

effētus, -a, -um [ex+feō, bear], adj., properly, of creatures that have borne young; then of creatures exhausted by continued bearing of young, then, in general, worn out; exhausted, feeble; see notes on vii. 440.

efficiō, -ere, -fēcī, -fectus [ex+faciō], tr., work out, make, effect, form, produce.

effigēs, -iēi [effingō], f., that which (makes, i.e.) counterfeits something, image, effigy, likeness, statue.

effingō, -ere, -finxi, -fictus [ex+fin-gō], tr., make, counterfeit, mimic, portray, represent.

effāgitō, -āre, -āvi, -ātus [ex+fiā-

gitō], tr., ask (for) or demand earnestly.

efflō, -āre, -āvi, -ātus [ex+flō], tr., blow forth, breathe out.

effodiō, -ere, -fōdi, -fossus [ex+fodiō], tr., dig up, dig out; make by digging, dig, construct, build.

effor, -fārī, -fātus sum [ex+for], tr. and intr., speak out, relate, utter, speak, say.

effractus: see effringō.

effringō, -ere, -frēgi, -fractus [ex+frangō], tr., break out or upon, break to pieces; dash out.

effugiō, -ere, -fūgi, — [ex+fugiō], intr., flee away, make off, escape; tr., flee from, escape; seek to escape, shun, avoid.

effugium, -ī or -iī [effugiō], n., flight; escape.

effulgeō or effulgō, -āre or -ere, -fulsi, — [ex+fulgeō], intr., shine forth, gleam, glitter, be resplendent.

effultus, -a, -um [ex+fulciō], adj., propped up, supported by, resting or lying on.

effundō, -ere, -fudi, -fusus [ex+fundō], tr., pour out or forth, shed (tears), breathe out (life); (pour out, i.e.) let loose, let something be or hang free; orinēs effundere, unbind one's hair, let one's hair fly free; habēnās effundere, with dat., give free rein to, spur on, drive with all speed; with reflexive pronoun, or in pass., with middle sense (§152), pour out, hasten (forth), spring or dart forward, rush headlong, speed. *Fig., stretch out, lay low in death; throw off or out, fling off (e.g. a rider or pilot); pour out freely, spend freely, waste, exhaust; pour out words, utter, say.* effusus, -a, -um, *pf. pass. prtcl. as adj., poured out, flowing, drenching; loosened, distended, streaming; hurrying, rushing (in this sense often with adv. force, hastily, wildly). Fig., wasted; profuse, lavish, extravagant, excessive.*

effusus: see effundō.

egēns: see egeō.

egēnus, -a, -um [egeō], adj., lacking.

wanting; in want, poor, needy; *by metonymy* (§186), distressing, trying; humbled, straitened.

egēō, -ere, egul, —, *intr.*, lack, be in want of, have need of, need, require; be in need, be needy. **egēns**, -entis, *pr. princ. act. as adj.*, wanting, in want (*of*), lacking; needy, poor.

egestās, -ātis (egēō), *f.*, want, poverty, penury. *Personified*, **Egestās**, -ātis, *f.*, Want, Poverty.

ego, mei, *pers. pron.*, I, I myself; **egomet**, **mēmet**, etc., *strengthened forms of ego* (the exact origin of the suffix -met is uncertain), I myself.

egomet: see **ego**.

egredior, -i, **egressus** sum [ex+gradior], *intr.*, go (or come) out, go forth, *esp. from a ship*, disembark.

egregius, -a, -um [ex+grex], *adj.*, property, out of (i.e. above) the common herd, choice. *Fig.*, matchless, peerless, brilliant, distinguished, illustrious.

egressus: see **egredior**.

ei, *interjection*, alas! ah! woe! often used with a dative, mihi, ah mei! woe is mei! woe worth the day!

ēia, *interjection*, coupled with exhortations and commands, Come! up! on, on! quick! all haste!

ēiciō, -ere, **ēiciō**, **ēiectus** [ex+iaciō], *tr.*, throw out, cast forth; cast upon shore, shipwreck, wreck; exile, banish; throw out of joint, dislocate. **ēiectus**, -a, -um, *pf. pass. princ. as adj.*, used *esp. of sailors*, cast out on the shore, i.e. shipwrecked, stranded; cast out from home, outcast, exiled.

ēiectō, -āre, -āvi, -ātus [*freq. of ēiciō*], *tr.*, cast out; with **ēre**, spurt forth, vomit.

ēiectus: see **ēiciō**.

ēlābor, -i, **ēlāpsus** sum [ex+lābor], *intr.*, glide out, slip away, make off, escape. *Fig.*, slip off, escape.

ēlāpsus: see **ēlābor**.

ēlātus: see **ēfferō**.

ēlectrum, -i, *n.*, properly, amber; *by metonymy*, electrum, an amber-colored metal, a mixture of gold and silver.

elephantus, -i, *m.*, elephant. *By metonymy*, = ebur, ivory.

ēlīdō, -ere, **ēlīsi**, **ēlīsus** [ex+lāedō], *tr.*, strike or dash out, force or crush out or upwards.

ēlis, -idis, *f.*, Elis, a province in the northwestern part of Peloponnesus; its capital was also called Elis. In Elis, too, lay the district of Olympia where the famous games were held.

Elissa, -ae, *f.*, Elissa, another name of Dido.

ēlisus: see **ēlīdō**.

ēloquor, -i, **ēlocutus** sum [ex+loquor], *tr. and intr.*, speak out, speak.

ēlādō, -ere, -si, **ēlāsus** [ex+lādō], *tr.*, parry or escape a blow; foil, baffle; mock, cheat, frustrate.

ēluō, -ere, -ui, **ēlātus** [ex+luō], *tr.*, wash out, wash away, wash off, remove.

ēlysium, -i or -ii, *n.*, Elysium, Land of Bliss, the part of the underworld to which the souls of the good were assigned.

ēmēnsus: see **ēmētior**.

ēmētior, -iri, -mēnsus sum [ex+mētior], *tr.*, measure off or out. *Fig.*, ("reel off"), pass over, traverse, cover.

ēmīcō, -āre, -ui, **ēmīcātum** [ex+micō], *intr.*, spring out, dart or dash forth, leap up or out.

ēminus [ex+manus], *adv.*, from a distance, from afar, at long range; *esp.*, at the distance of a spear cast; contrast **comminus**.

ēmīssus: see **ēmīttō**.

ēmīttō, -ere, -misi, -missus [ex+mīttō], *tr.*, send forth, send away, dismiss; let loose; of weapons, send forth, hurl, cast, discharge.

ēmō, **emere**, **ēmi**, **ēemptus**, *tr.*, take, *esp. by purchase*; buy, purchase.

ēmōtus: see **ēmōveō**.

ēmōveō, -ēre, -mōvi, -mōtus [ex+mōveō], *tr.*, move out or from, force from, remove. *Fig.*, remove, dispel, banish.

ēn, *interjection*, Lo! behold! see! mark you! used sometimes merely to attract attention (*cf. ecce*), more often to indicate various emotions, *e.g. wonder, passionate excitement, anger, irony; it is*

usually, like *ecce*, without influence upon the construction.

enarrābilis, -e (ex+nārrō), *adj.*, that may or can be explained or described, describable.

Enceladus, -I, *m.*, Enceladus, one of the giants who fought against Jupiter; see § 274.

enim, *adv.*, with affirmative or asseverative force, indeed, verily, of a truth; esp. in the phrases *sed enim*, but indeed, but of a truth, however, *neque enim*, nor indeed, nor yet, and in questions, as in *quid enim*, why indeed? why, pray? *As conj.*, in explanatory and causal clauses, for.

ēniteō, -āre, -ui, — (ex+niteō), *intr.*, shine forth, gleam, glitter.

ēnitor, -I, -nixus sum (ex+nitor), *intr.*, strive earnestly, struggle; *intr.* and *tr.*, labor (be) with child, bring forth with pain and sorrow, bear.

ēnixus: see **ēnitor**.

ēnō, -āre, -āvi, — (ex+nō), *intr.*, properly, swim out or away; freely, fly forth, make one's way to, escape.

ēnis, -is, *m.*, sword.

Entellus, -I, *m.*, Entellus, a Sicilian boxer who vanquished the Trojan Dares.

ēnumerō, -āre, -āvi, -ātus (ex+numerō), *tr.*, count up or over, reckon up, recount, enumerate.

eō, ire, ivi or ii, itum, *intr.*, go, come, go or rush forth, move, proceed, sail. I, ite (*cf.* age, agite), come! up! quick!

eōdem [old *dat.*? of *idem*], *adv.*, to the same place.

ēōs, -a, -um (Eōs, dawn), *adj.*, of the morning; of the East, eastern, orient. *As noun*, Eōs, -I [*sc.* aster], *m.*, the morning-star, dawn, morning.

Epēos, -I, *m.*, Epēus, designer and builder of the wooden horse by means of which Troy was captured.

Epirus, -I, *f.*, Epirus, a district in northern Greece, along the Adriatic Sea.

epulor, -āri, -ātus sum [epulum], *intr.*, feast, banquet; *tr.*, eat.

epulum, -I, *n.*, a solemn public banquet, religious in character; in *pl.*, *epulae*.

-ārum, *f.*, feast, banquet; *dainty or rich food*, viands.

Epytidēs, -ae, *m.*, son of Epytus.

Epytus, -I, *m.*, Epytus, a Trojan, comrade of Aeneas.

equa, -ae [*feminine of* *ecus*, *equi*], *f.*, a mare.

eques, *equitis* [*ecus*, *equi*], *m.*, horseman, rider; horse-soldier, trooper, cavalry-man.

equester, -tris, -tre [*eques*], *adj.*, of a horseman, equestrian.

equidem [*strengthened form of* *quidem*], *adv.*, indeed, verily, truly, of a truth; surely, certainly, at least.

equinus, -a, -um [*ecus*], *adj.*, of a horse, of horses; with *crista* or *nervus*, made of horsehair.

equitō, -āre, -āvi, -ātum [*ecus*, *eques*], *intr.*, ride on horseback.

equus more correctly spelled *ecus*: see *ecus*.

Erebus, -I, *m.*, Erebus, god of darkness, son of Chaos and brother of Night; darkness, esp. that of the underworld, underworld.

ērēctus: see **ērigō**.

ēreptus: see **ēripitō**.

ergō, *adv.*, therefore, consequently, as a result, then, so then; to resume an interrupted narrative, to come back to my story, to resume, as I was saying: in a question, do you say? do you mean? Is it true that, etc.? *As a virtual preposition*, with *gen.*, an archaic use, = *causā*, in consequence of, for the sake of.

Eridanus, -I, *m.*, Eridanus, the name of a river, which, issuing from the underworld, made its way to the world above; variously identified by ancient writers with the Po, the Rhine and the Rhone, usually with the Po.

ērigō, -ere, -rēxi, -rēctus (ex+regō), *tr.*, raise up, set up, uplift, upheave; erect, build, rear.

Erinya, Erinyos, *f.*, a Fury; freely, curse, scourge, plague, bane.

Eriphylē, -ēs, *f.*, Eriphyle, wife of Amphiaraius, who was slain by her son because she had induced her husband to join the expedition of the Seven against

Thebes, though he knew it would cause his death.

eripō, -ere, -ui, ereptus [ex+rapiō], *tr.*, take away, steal; snatch out of danger, rescue, save; snatch quickly, lay hold on, seize; snatch out or away, take away, wrest away.

errō, -āre, -āvī, -ātum, *intr.*, stray about, wander, rove, roam, go astray; *tr.*, wander over, through or past. *Fig.*, of breath, flicker.

error, -ōris [errō], *m.*, wandering, straying, roving; by metonymy, of that which makes one wander, maze, labyrinth. *Fig.*, straying from truth, error, mistake, delusion, deception; by metonymy, artifice, trick.

erubescō, -ere, erubui, - [ex+rubescō], *intr.*, grow red, esp. with shame, blush with shame; *tr.* (§ 130), blush before or at, respect, give heed to.

eructō, -āre, -āvī, -ātus [ex+ructō], *tr.*, belch forth, vomit forth, throw or spout up.

erumpō, -ere, erūpi, eruptus [ex+rumpō], *tr.*, cause to break or burst forth; *intr.* (§ 139), break through, rush forth, break one's way out of.

eruō, -ere, erui, erutus [ex+ruō], *tr.*, tear out or up, pluck out; destroy, overthrow, root out, uproot, upheave.

erus, -ī, m., master of a household, esp. of the slaves; freely, master, lord.

Erycinus, -a, -um [Eryx], *adj.*, of Eryx, Erycinian, Eryx's.

Erymanthus, -ī, m., Erymanthus, a range of mountains in Arcadia, Greece.

Erymās, -antis, m., Erymas, a Trojan, slain by Turnus.

Eryx, Erycis, m., Eryx. (1) A Sicilian king, son of Venus, famous as a boxer, but killed by Hercules in a boxing contest. (2) A mountain in the western part of Sicily.

et, conj., and, connecting not only words and phrases alike in function, but also clauses; it usually marks the connected words, etc., as alike in importance (contrast *atque* and *-que*); *et* . . . *et*, *et* . . . *-que*, both . . . and, not only . . . but also; with emphasis on the

added word (cf. *atque*), and indeed and moreover; *neque* . . . *et*, and not . . . and, not . . . and, not . . . but; after negative phrases or clauses, but; introducing a detail illustrating a general statement, and in particular; with a clause that gives the result of what precedes, and as a result; with temporal or quasi-temporal force, and forthwith, and at once, and lo; = *etiam*, even, also, likewise. *et* in poetry frequently follows the word it adds, i.e. it is postpositive.

etiam, conj., yet, still; also, besides, furthermore, moreover, likewise; even; in a question, really, actually.

Etruria, -ae, f., Etruria, a district in Italy north of Latium.

Etruscus, -a, -um, adj., of Etruria, Etruscan. *As noun*, Etrusci, -ōrum *pl. m.*, the Etruscans.

etsi [et+si], *conj.*, even if; granting a assuming that, although.

Evadnē, -ēs, f., Evadne, wife of Capaneus, one of the Seven against Thebes for love of her husband she threw herself on the funeral pile whereon his bow was burning.

Euander or Euandrus, -ī, m., Evander, son of Mercury and the nymph Carmentis, an Arcadian chieftain who about sixty years before the Trojan war came to Italy and founded a city called Pallenteum on the site later occupied by Rome.

Euandrius, -a, -um [Euandec], *adj.*, of Evander, Evander's.

Euboicus, -a, -um [Euboea], a large island in the Aegean Sea, opposite Boeotia; *adj.*, of Euboea, Euboean.

euhāns, -antis, adj., crying Euhan or Euhoe; in *act. sense*, celebrating with the cry Euhan or Euhoe, celebrating noisily (i.e. joyously, wildly).

Eumēlus, -ī, m., Eumelus, a Trojan.

Eumenides, -um [a Greek name, meaning, properly, the kindly minded ones, a euphemistic name given to the Furies to propitiate them], *pl. f.* the Eumenides, the Furies.

Eunēus, -ī, m., Eunēus, a Trojan slain by Camilla.

Euphrātēs, -is, *m.*, the Euphrates, a large river of Asia.

Eurōpa, -ae, *f.*, Europe, the continent.

Eurōtās, -ae, *m.*, the Eurotas, a large river of Laconia, in the Peloponnesus.

Eurōus, -a, -um [**Eurus**], *adj.*, properly, of the east wind; freely, eastern.

Eurus, -i, *m.*, Eurus, the southeast (or east) wind.

Euryalus, -i, *m.*, Euryalus, a Trojan, warm friend of Nisus.

Eurypylos, -i, *m.*, Eurypylos, one of the Greeks before Troy.

Eurytidēs, -ae, *m.*, Eurytides, son of Eurytus.

Eurytion, -ōnis, *m.*, Eurytion, a Lycian ally of Troy, brother of Pandarus; he was famous as an archer.

ēvādō, -ere, -si, -sus [**ex** + **vādō**], *intr.*, go forth or out, come out, make one's way; make off, escape; move upwards; *tr.*, ascend, climb; make one's way over, cover safely, traverse; pass over or beyond, leave behind, escape.

ēvānēscō, -ere, **ēvānui**, — [**ex** + **vānus**], *intr.*, vanish, disappear.

ēvehō, -ere, **ēvēxi**, **ēvectus** [**ex** + **vehō**], *tr.*, carry forth or out; carry up, uplift, exalt.

ēveniō, -ire, **ēvēni**, **ēventum** [**ex** + **veniō**], *intr.*, come forth or out. *Fig.*, come ("turn") out, come to pass, happen.

ēventus, -ūs [**ēveniō**], *m.*, in *fig. sense*, outcome, issue, sequel; happening, occurrence, event.

ēvertō, -ere, **ēverti**, **ēversus** [**ex** + **vertō**], *tr.*, turn out; turn up, upturn, upheave; overturn, overthrow, throw down, upset, destroy.

ēvictus; see **ēvincō**.

ēvinciō, -ire, **ēvinxi**, **ēvinctus** [**ex** + **vinciō**], *tr.*, bind up, bind, wind around, wreath, encircle.

ēvincō, -ere, **ēvici**, **ēvictus** [**ex** + **vincō**], *tr.*, overcome completely, vanquish, subdue, master.

ēvinctus; see **ēvinciō**.

ēviscerō, -āre, -āvi, -ātus [**ex** + **viscus**], *tr.*, disembowel; rend asunder, mangle.

ēvocō, -āre, -āvi, -ātus [**ex** + **vocō**], *tr.*, call out or forth, summon; speak to, address.

ēvolvō, -ere, **ēvolvi**, **ēvolūtus** [**ex** + **volvō**], *tr.*, roll out or forth; with **se**, roll forth, glide.

ex or **ē** (**ē** is used only before consonants, **ex** before either vowels or consonants), *prep.* with *abl.*, used (1) of motion out of a place, out of, forth from, from, away from, (2) of time, from, since; **ex quō** (*sc. tempore*), from the time that, ever since, since, (3) of origin, source, material, cause, from, out of, of, because of, by reason of, (4) in modal relations, according to, in accordance with, after the measure or manner of, **ex ordine**, in order, in sequence, duly, (5) with numerals, instead of a partitive genitive, of, out of **exāctus**; see **exigō**.

exaestuō, -āre, -āvi, -ātum [**ex** + **aestuō**], *intr.*, boil up, seethe. *Fig.*, seethe, boil, burn, glow, rage.

exāmen, -inis [**exigō**], *n.*, band led out, troop, esp. a swarm of bees; tongue or pointer of a balance.

exanimis, -e and **exanimus**, -a, -um [**ex** + **anima**], *adj.*, breathless, lifeless, dead; freely, half dead, esp. with fear, terrified, frightened, unnerved, unmannered.

exanimō, -āre, -āvi, -ātus [**exanimis**], *tr.*, rob of breath, kill; frighten, alarm; in *pass.*, be out of breath.

exanimātus, -a, -um, *pf. pass. partic.* as *adj.*, breathless, gasping, fainting.

exanimus; see **exanimis**.

exārdēscō, -ere, -ārsi, -ārsum [**ex** + **ārdēō**], *intr.*, be kindled, kindle, begin to blaze out. *Fig.*, blaze up with wrath, etc., kindle, be inflamed.

exaudiō, -ire, -ivi or -ii, -itus [**ex** + **audiō**], *tr.*, hear from afar (and with difficulty), overhear; freely, hear hearken to, heed.

excēdō, -ere, -cessi, -cessus [**ex** + **cēdō**], *intr.*, go out, forth, or away, depart, retire. *Fig.*, retire, withdraw, disappear, vanish.

excellēns; see **excellō**.

excellō, -ere, -cellui, -celsus [**ex** +

cellō, rise high, tower], *intr.*, rise high, tower. *Fig.*, rise high, be eminent or conspicuous; surpass, excel. **excellēns**, -entis, *pr. ptēpl. act. as adj.*, towering, high. *Fig.*, surpassing, excellent, fine, splendid, stately, beautiful.

exceptus: see **excipiō**.

excidium, -ī or -īl [**ex**+**cadō**], *n.*, a falling, collapse; overthrow, destruction, ruin.

excidō, -ere, -cidī, -[**ex**+**cadō**], *intr.*, fall out or from, fall down. *Fig.*, fall from (*one's lips*), escape, be uttered; fall (*from memory*), pass away, fade away, perish.

excidō, -ere, -cidī, -cīsus [**ex**+**caedō**], *tr.*, cut out, hew (*out*), quarry; cut down or away, demolish, destroy.

excitō, -īre, -īvi or -īl, -ītus or -ītus [**ex**+**ciō**], *tr.*, call out, call forth, summon, bring out. *Fig.*, call out, produce, cause; rouse, excite, throw into frenzy. **excitus**, -a, -um, *pf. pass. ptēpl. as adj.*, stirred up, aroused, frenzied, excited, routed forth (*iii. 676*).

excipiō, -ere, -cēpi, -ceptus [**ex**+**capīō**], *tr.*, take out or away; take out as an exception, except, make an exception of; catch, seize, lay hold on, overtake; catch, capture (*a wild beast, enemy, etc.*), lie in wait for, surprise, lay low; take, receive, greet, welcome. *Fig.*, take, overtake, overwhelm, befall, attend; catch up a speaker, make reply to, answer; catch with the ear, hear, learn; catch with the mind, understand, detect.

excisus: see **excidō**.

excitō, -āre, -āvi, -ātus [*freq. of* **excitō**], *tr.*, call or summon forth. *Fig.*, arouse, excite, awaken, spurn; stimulate, intensify.

excitus or **excitus**: see **excitō**.

exclamō, -āre, -āvi, -ātum [**ex**+**clāmō**], *intr.*, cry out, cry aloud, exclaim.

excludō, -ere, -si, -clūsus [**ex**+**cludō**], *tr.*, shut out, bar out.

excolō, -ere, -colui, -cultus [**ex**+**colō**], *tr.*, till carefully. *Fig.*, cultivate, improve, grace, adorn, refine.

excubiae, -ārum [**ex**+**cubō**, lie out on watch], *pl. f.*, properly, a lying out on guard (*picket*); by metonymy, picket, watchman, sentry, watch, guard.

excūdō, -ere, -cūdi, -cūsus [**ex**+**cūdō**], *tr.*, strike out, beat out, drive out; make by striking, beat out, forge (*out*), mould.

excussus: see **excutiō**.

excutiō, -ere, -cussi, -cussus [**ex**+**quatiō**], *tr.*, shake out or off, cast or fling out, drive off or away, dislodge; shake out, uncoil. *Fig.*, arouse, awaken; startle, frighten.

exedō, -ere, -ēdi, -ēsus [**ex**+**edō**], *tr.*, eat up, devour. *Fig.*, consume utterly, destroy, waste.

exemplum, -ī [**eximō**], *n.*, properly, something selected, sample, specimen; pattern, model, example.

exēptus: see **eximō**.

exeo, -īre, -īvi or -īl, -itum [**ex**+**eo**], *intr.*, go (*or come*) out, forth, or away, depart; *tr.*, go out from, escape, avoid, ward off.

exerceō, -āre, **exercui**, **exercitus** [**ex**+**arceo**], *tr.*, properly, confine, control, esp. in the matter of work; keep busy, employ, exercise; keep moving, ply, drive; train, try, test; with acc. of thing, be busy at, work at, employ one's self about; engage in, practice, ply diligently, perform; with **pācem**, practice, pursue, devote one's self to. *Fig.*, try, vex, disquiet; harass, persecute, torment.

exercitus, -ūs (*pf. pass. ptēpl. of* **exerceō**, as noun), *m.*, trained force, army; freely, host, multitude, band; flock, herd.

exēsus: see **exedō**.

exhalō, -āre, -āvi, -ātus [**ex**+**hālō**], *intr. and tr.*, breathe out, exhale.

exhauriō, -īre, -hausi, -haustus [**ex**+**hauriō**], *tr.*, draw out (*liquida*), drain. *Fig.*, use up, spend, wear out, enfeeble; of trials, sorrows, punishment, etc., undergo, endure, face.

exhaustus: see **exhauriō**.

exhorrescō, -ere, -horui, -[**ex**+**horrescō**], *intr.*, tremble or shudder vio-

lently; *tr.* (§ 130), shudder at, be afraid of.

exhortor, -āri, -ātus sum [ex+hor-tor], *tr.*, exhort earnestly, urge.

exigō, -ere, -ēgi, -āctus [ex+agō], *tr.*, drive out or forth, thrust out; measure, weigh, examine, test, investigate, track out, learn; *of a weapon*, drive home, thrust; bring to an end, finish, complete, perform; *of time* (*drice by, i.e. make pass*), spend, pass. *Fig.*, weigh in thought, ponder, consider.

exiguus, -a, -um [exigō], *adj.*, properly, weighed, measured, exact; hence, limited, scanty; small, tiny, petty, trifling, insignificant.

eximō, -ere, -ēmi, -ēptus [ex+emō], *tr.*, take out or away, remove. *Fig.*, remove, efface, bring to naught, destroy.

exin: see *exinde*.

exinde, and in abbreviated form, **exin**, *adv.*, used (1) properly but rarely of place, thence, (2) of time, then, thereupon, afterwards, (3) of succession in general, then, next.

exitiālis, -e [exitium], *adj.*, destructive, ruinous, fatal, baneful.

exitium, -i or -ii [exeō], *n.*, a going out, esp. to destruction, ruin, destruction, death.

exitus, -ūs [exeō], *m.*, a going forth, departure, egress, exit; *by metonymy*, of the means of exit, place of egress, exit, outlet; *esp. of exit from life*, end of life, death. *Fig.*, outcome, sequel, issue, rescue.

exoptō, -āre, -āvi, -ātus [ex+optō], *tr.*, pick out; wish or long for greatly, crave. **exoptātus**, -a, -um, *ps. pass. prtcl.* as *adj.*, longed for, dear, beloved.

exōrdium, -i or -ii [ex+ōrdior], *n.*, properly, beginning of a web; freely, beginning; advances (*in speech*).

exorior, -oriri, -ortus sum [ex+orior], *intr.*, rise, arise, come forth. *Fig.*, arise, break forth; spring up, appear.

exōrō, -āre, -āvi, -ātus [ex+ōrō], *tr.*, entreat earnestly, ask for, beg; en-

treat successfully, prevail on, persuade, secure.

exōsus, -a, -um [ex+ōdi], *adj.*, in act. *genae*, hating beyond measure, detesting.

expediō, -ire, -ivi or -ii, -itus [ex-pēs], *tr.*, properly, free the feet from a snare, then, in general, disentangle, free; make ready, prepare, bring out, produce. *Fig.*, unfold by speech, disclose, describe, relate, recount.

expellō, -ere, -pull, -pulsus [ex+pellō], *tr.*, drive out, expel, banish; drive from one's place, dislodge.

expendō, -ere, -di, -pēnsus [ex-pendō], *tr.*, weigh out; *esp. of weighing out money*, the original method of paying money out, pay out, pay; with **poenās**, pay, suffer, undergo; (*pay for, i.e.*) atone for, expiate.

experior, -iri, **expertus sum**, *tr.*, try, test, prove; with *infln.*, try, attempt; in *ps.*, have tried or tested, have had experience of, know by experience.

expers, -pertis [ex+para], *adj.*, without part or share in, free from.

expertus: see *experior*.

explēō, -āre, -āvi, -ātus [ex+plēō], *tr.*, fill out or up, fill full, fill; *of time, number, etc.*, fill, complete, finish, round out; complete, finish, perform, fill out a task. *Fig.*, of the appetitive passions, etc., fill, glut, satiate, satisfy.

explicō, -āre, -āvi, -ātus or -itus [ex+plicō], *tr.*, unfold, uncoil, unroll. *Fig.*, unfold in speech, describe, set forth.

explōrātor, -ōris [explōrō], *m.*, scout, spy.

explōrō, -āre, -āvi, -ātus, *tr.*, examine, explore, search out. *Fig.*, examine, test, ponder, consider carefully.

expōnō, -ere, -posui, -positus [ex-pōnō], *tr.*, put out, set out or forth, expose; *esp.*, set out from a ship, disembark, land.

exposcō, -āre, -posui, - — [ex-poscō], *tr.*, ask earnestly, sue for, demand; entreat, implore.

expositus: see *expōnō*.

expromō, -ere, -prōmpsi, -prōptus [ex+prōmō], *tr.*, take or bring out

produce. *Fig.*, bring out in speech, utter, express.

expulsus: see **expellō**.

exquirō, -ere, -quisivi, -quisitus [ex + querō], *tr.*, search out diligently, seek carefully, sue for, demand.

exsanguis, -e [ex + sanguis], *adj.*, bloodless; *by metonymy*, pale, wan; frightened, sorely dismayed.

exsaturābilis, -e [exsaturō], *adj.*, capable of being filled or satisfied, satiable, placable.

exsaturō, -āre, -āvi, -ātus [ex + saturō], *tr.*, fill full. *Fig.*, satisfy, satiate, sate.

excindō, -ere, -scidi, -scissus [ex + scindō], *tr.*, tear out or up; destroy, overthrow, raze.

exsecō, -āre, -secui, -sectus [ex + secō], *tr.*, cut out.

exsecror, -ārī, -ātus sum [ex + sacer], *tr.*, curse.

exsectus: see **exsecō**.

exsequor, -ī, -secutus sum [ex + sequor], *tr.*, follow out, follow to the end. *Fig.*, accomplish, perform, fulfill, complete, execute.

exserō, -ere, -serui, -sertus, *tr.*, stretch out, thrust out. **exsertus**, -a, -um, *pf. pass. ptcp.* as *adj.*, thrust out, protruding; bared, exposed.

exsertō, -āre, -āvi, -ātus [*freq.* of **exserō**], *tr.*, thrust out, thrust forth.

exsertus: see **exserō**.

exsilium, -ī or -il [ex + salio], *n.*, a going forth, *esp.* from home, exile, banishment; *by metonymy*, place of banishment or exile.

exsolvo, -ere, -solvi, -solutus [ex + solvo], *tr.*, loosen, unbind. *Fig.*, set free, release, deliver.

exsomnia, -e [ex + somnus], *adj.*, sleepless, wakeful, watchful.

exsors, -sortis [ex + sors], *adj.*, without part or lot in, not sharing in, deprived of; *not sharing in* (i.e. *not subject to*) *general allotment*, extraordinary, out of the ordinary course, choice, splendid.

expectō, -āre, -āvi, -ātus [ex + spectō], *tr.*, look out eagerly for, long

for, hope for, expect; await, wait for; *intr.*, wait, linger, loiter, tarry, dally. **expectātus**, -a, -um, *pf. pass. ptcp.* as *adj.*, awaited, long-expected, dear, welcome, precious.

exspergō, -ere, -spersi, -spersus [ex + spargō], *tr.*, strew, scatter, sprinkle; besprinkle, bespatter, spatter.

exspersus: see **exspergō**.

exspirō, -āre, -āvi, -ātus [ex + spirō], *tr.*, breathe out, exhale; *intr.* (*sc. animam*), breathe one's last, die, perish.

extinctus: see **extinguō**.

extinguō, -ere, -stinxi, -stinctus [ex + stingūō, *rare verb*, quench], *tr.*, properly, of fire, lights, etc., put out, quench, extinguish. *Fig.*, (*quench, i.e.*) blot out, remove, destroy, annihilate; (*put out the light of life*), slay, kill.

extō, -āre, —, — [ex + stō], *intr.*, stand out or forth, project, stand up (*or up wards*), tower.

extractus: see **extruō**.

extruō, -ere, -struxi, -structus [ex + struō], *tr.*, heap up, pile up; build up, erect, rear. **extractus**, -a, -um, *pf. pass. ptcp.* as *adj.*, heaped up, elevated, high, lofty. *As noun*, **extractum**, -ī, *n.*, something raised, elevation, platform, throne.

exsul, -is [ex + salio], *m.*, one who goes out from home, exile, outcast, wanderer.

exsultō, -āre, -āvi, -ātum [ex + sultō, *freq.* of **salio**], *intr.*, leap forth or up, jump up, leap, dance; of water, leap, dance, boil madly, rage, surge, seethe. *Fig.*, of the heart, dance, beat wildly; dance or leap with joy, rejoice, exult; leap or dance in pride, vaunt, boast.

exsuperō, -āre, -āvi, -ātus [ex + superō], *tr.*, surmount, mount over, overtop, tower above; pass over or by, get beyond. *Fig.*, (*surmount, i.e.*) conquer, gain the upper hand (*of*), overcome.

exsurgō, -ere, -surrexi, — [ex + surgō], *intr.*, rise up, rise.

exta, -ōrum, *pl. n.*, inwards, vitals (*properly, the nobler internal organs*,

heart, lungs, liver, from whose appearance omens were drawn), the *exta*.

exemplō [ex+tempulum, *dim. of tempus*], *adv.*, on (at) the moment, immediately, forthwith, at once, instantly.

extendō, -ere, -tendi, -tentus [ex+tendō], *tr.*, stretch out, stretch, extend; stretch out in death, lay low. *Fig.*, (stretch out, i.e.) put forth, display.

exter or exterus, -a, -um [exl. *adj.*, *comp.* exterior, -us, *sup.* extrēmus, -a, -um, on the outside, outer, external; foreign, strange, stranger. *In sup.*, extrēmus, -a, -um, of place, outermost, utmost, furthestmost, extreme, furthestmost part of, last part of; of time, latest, last, final. *As noun*, extrēma, -ōrum, *pl. n.*, the last things (*dangers, sufferings, etc.*), extremities, hazards, death.

externus, -a, -um [exter], *adj.*, outer, on the outside, external; foreign, strange. *As noun*, externus, -i, *m.*, stranger, foreigner.

exterreo, -ēre, -ui, -itus [ex+terreo], *tr.*, frighten greatly, affright, terrify.

exterritus: *see* exterrere.

exterus, -a, -um: *see* exter.

extorris, -e [ex+terra], *adj.*, driven from one's land, exiled, banished.

extrā, prep. with acc., outside of, without, beyond.

extrēmus: *see* exter.

extundō, -ere, -tudi, -tāsus [ex+tundō], *tr.*, strike or beat out; fashion metal work by beating, emboss; freely, forge, fashion.

exuberō, -āre, -āvi, -ātum [ex+uberō], *be fruitful, abound*; *intr.*, properly, be fruitful; abound in; of rivers, abound in water, overflow; freely, be full (of).

exuō, -ere, -ui, -ūtus, tr., draw off, put off, take off, strip off, lay off or aside; strip, rob; lay bare, free. *Fig.*, put off, throw off, lay aside, remove.

exūrō, -ere, -uasi, -ustus [ex+ūrō], *tr.*, burn up completely, consume; freely, bake, parch, dry up, wither.

exustus: *see* exūrō.

exūtus: *see* exuō.

exuviae, -ārum [exuō], *pl. f.*, anything stripped off or put off, skin, slough of a snake; arms stripped from a warrior's body, spoils; clothing laid aside, relics, mementoes.

F

Fabius, -i or -ii, m., Fabius, a name borne by members of the *gens* Fabia; in *pl.*, the Fabii, the many famous members of the *gens*.

fabricātor, -ōris [fabricō], *m.*, maker, framer, contriver, fashioner.

Fabricius, -i or -ii, m., Fabricius, i.e. Caius Fabricius Luscinus, consul in 281, 279, and 274; he fought with success against Pyrrhus and his allies. He was famous esp. for his incorruptible integrity, and was long a model to the Romans of plain and simple living.

fabricō: *see* fabricor.

fabricor, -āri, -ātus sum, and, esp. in poetry, fabricō, -āre, -āvi, -ātus [faber, a workman in hard materials, artisan], *tr.*, frame, build, fashion.

facessō, -ere, -cessi, -cessitus [faciō], *tr.*, do eagerly or earnestly, execute, perform (*hastily*).

faciēs, -iēi [faciō], *f.*, properly, the 'make' of a thing; external form, figure, shape, guise, likeness; the face, countenance; beauty; in general, appearance, aspect; by metonymy, a shape, specter, apparition; form, type, sort, kind.

facile: *see* facilis.

facilis, -e [faciō], *adj.*, of things that may or can be done, easy, ready; of persons, easy, accessible, good-natured, affable, courteous; ready, willing; of fortune, favorable, auspicious, propitious. *facile, a. sing. as adv.* (§ 134), easily, readily, without trouble.

faciō, -ere, feci, factus, tr., make, fashion; do, perform, carry out, accomplish; bring about, cause, produce; of speech or writing, represent, assume, suppose, *esp. in the imper. fac*; with *inf.*, cause, constrain, compel; certum (or certiorē) facere, inform; vela facere (*make, i.e.*) set sail. *In pass.*, fiō, fieri, factus sum, become; be made or caused, arise, spring up

factum, -I, (*pf. pass. princpl. as noun*), *n.*, deed, action, undertaking, exploit.

factum: *see* **faciō**.

Fādus, -I, *m.*, Fādus, a *Rutullan*.

fallāx, -ācis [**fallō**], *adj.*, full of deceit, treacherous, traitorous, false.

fallō, -ere, **fellī**, **falsus**, *tr.*, dupe, baffle, mock, cheat, deceive; (*cheat, i.e.*) prove false to an oath or promise, violate, outrage, break; trick one by escaping his notice, escape the notice of, be or pass unobserved by, escape; counterfeit, assume by trickery; *in pass.*, be mistaken, err. **falsus**, -a, -um, *pf. pass. princpl. as adj.*, in *deponent sense*, deceiving, lying, false, deceptive, spurious, counterfeit, mock.

falsus: *see* **fallō**.

falx, **falcis**, *f.*, sickle, pruning-knife, scythe; knife, shears.

fāma, -ae [**for**], *f.*, talk, common talk, report, rumor, public opinion; story, legend, tradition; *what is said of one*, reputation, *either in a good sense*, fame, renown, *or in a bad sense*, notoriety, ill-fame, scandal. *Personified*, **Fāma**, -ae, *f.*, Rumor, the goddess of gossip and scandal.

fāmēs, -is, *f.*, hunger. *Fig.*, hunger or thirst for anything, greed. *Personified*, **Fāmēs**, -is, *f.*, Famine.

fāmula, -ae, *f.*, woman slave or servant, maid-servant.

fāmulus, -I, *m.*, a male slave, man-servant, servant, attendant.

fandus: *see* **for**.

far, **farris**, *n.*, spelt, a kind of grain, much used in sacrifices, meal.

fās [**for**], *n.*, indeclinable, properly, something uttered, *esp. by religion or by divine law*, divine law, the divine will, fate, destiny; right in the sight of heaven, sacred duty, law. *As adj.*, with *est*, etc., right, proper, fitting; permissible, lawful.

fascis, -is, *m.*, properly, a bundle; *esp. in pl.*, the fasces, the bundles of rods from which an axe projected, carried by the lictors before certain magistrates whenever they appeared in public (the rods symbolized the magisterial right to flog offenders, the axe head the right to

inflict the death penalty); by metonymy, government, authority, sovereignty.

fastigium, -I or -II, *n.*, a gable end of a building; sloping roof, roof-top; battlement, turret; top, summit *in general*. *Fig.*, (*tops, i.e.*) main points of a story.

fastus, -ūs, *m.*, contempt, disdain of others; haughtiness, arrogance, pride; *in pl.*, scornful whims, caprices.

fātālis, -e [**fātum**], *adj.*, ordained by fate, destined, fated, allotted; fateful, pregnant with fate; fatal, deadly, destructive.

fateor, -eri, **fassus sum**, *tr.*, confess, acknowledge, own; with *infm.*, consent, agree, be willing.

fātīdīcus, -a, -um [**fātum**+**dīcō**], *adj.*, fate-speaking, sooth-saying, prophetic, inspired.

fātifer, -fera, -ferum [**fātum**+**ferō**], *adj.*, fate-bringing, deadly, fatal.

fatigō, -āre, -āvi, -ātus, *tr.*, weary tire (out), exhaust. *Fig.*, exhaust, vex torment, disturb, harass.

fatiscō, -ere, —, —, *intr.*, gape or yaw open, open in chinks or cracks, split open.

fātum, -I [**for**], *n.*, properly, something said, an utterance; prophetic utterance, prophecy; *esp.*, what is said (ordained) by the gods, destiny, fate. *Personified*, **Fātum**, -I, *n.*, Fate, Destiny; *see* §§ 302-305.

fātus: *see* **for**.

faucēs, -ium, *pl. f.*, properly, the upper part of the throat, the pharynx; gullet, throat; freely, jaws, mouth, lips. *Fig.*, jaws, opening of a lake; any narrow opening or passage, opening, chasm, pass, defile.

Faunus, -I, *m.*, Faunus, an ancient Italian king, later worshiped as a deity of forests, of agriculture, of shepherds and their life. Vergil represents him to be son of Picus, grandson of Saturnus, and father of Latinus. He had an oracle in the grove of Albunea. Later he was identified with the Greek god Pan.

faveō, -ēre, **fāvi**, **fautus**, *intr.*, be favorable or well-disposed to, be pro-

- pitious (*to*), favor, befriend. **favēns**, -entis, *pr. ptepl. act. as adj.*, friendly, favoring; = *an adv.*, with (*in*) friendly spirit.
- favilla**, -ae, *f.*, hot, glowing ashes, embers, cinders.
- favor**, -ōris [faveō], *m.*, favor, goodwill, partiality; (*general goodwill*, i.e.) popular favor.
- fax**, facis, *f.*, a pine torch, as carried in weddings or by the Furies; faggots, firebrands, brands. *Fig.*, fiery train, tail of a meteor or comet; torchlike train.
- fecundus**, -a, -um [fēō, *old verb*, bear young], *adj.*, properly, of plants and animals that bear freely, fruitful, fertile, prolific. *Fig.*, rich in, abounding in.
- felix**, -icis [fēō, bear], *adj.*, of trees, etc., fruitful, productive. *Fig.*, in active sense, auspicious, favorable, helpful; in *pass. sense*, happy, fortunate, blessed, lucky, rich.
- fēmina**, -ae [fēō, bear], *f.*, she that bears, a female animal, female; a woman.
- fēminus**, -a, -um [fēmina], *adj.*, of a woman, woman's or women's, feminine; womanish.
- femur**, femoris and feminis, *n.*, the thigh.
- fenestra**, -ae, *f.*, an opening to admit light, window; freely, opening, hole, aperture, breach.
- fera**: see *ferus*, -a, -um.
- fērālis**, -e, *adj.*, pertaining to the dead, funeral; freely, ominous of death, mournful, fateful.
- ferē**, *adv.*, nearly, almost; in expressions of time, about.
- feretrum**, -ī [fērō], *n.*, properly, a carrier; couch for the dead, bier.
- ferina**: see *ferinus*.
- ferinus**, -a, -um [ferus], *adj.*, of or belonging to wild animals. *As noun*, ferina, -ae (*sc. carō*, flesh), *f.*, game, venison.
- feriō**, -ire, —, —, *tr.*, strike, smite, beat; cut, pierce, sever; slay, kill.
- ferō**, ferre, tuli, lātus, *tr.*, bear, carry, support, in literal sense, of burdens,

- and *fig.*, carry, bear (*sorrows, trials etc.*), endure, suffer, undergo, brook; bear upwards, lift, raise; bear onward, drive, and, *fig.*, prolong, continue, urge on, arouse, excite; carry, bear, wear, hold parts of the body; carry to one, bring, fetch, convey; bring, present, offer, proffer, give, grant; bear away, carry off, overwhelm, overthrow, destroy; carry off, plunder, steal, and, from the idea of carrying off plunder, plunder, rob, sack, ravage; of bearing young or yielding produce, bear, give birth to; with a reflexive pronoun, esp. *sē*, bear or betake one's self, make one's way, advance, go, move, proceed; in *pass.*, with middle force (§ 152), go, proceed, move, advance; *intr.* (§ 130), of chance or of fate, offer or present (itself), proffer, tend, trend, set. *Fig.*, of bearing or carrying news, etc., noise abroad, relate, recount, report, say, assert; pronounce, utter; represent, portray; with *sē*, etc., (*lift, i.e.*) exalt one's self, pride one's self, boast.
- Ferōnia**, -ae, *f.*, Feronia, an old Italian goddess, worshipped near Anzur, consort of Jupiter Anzur.
- ferōx**, -ōcis [ferus], *adj.*, wild, untamed; usually in a bad sense, fierce, haughty, ferocious; in good sense, spirited, high-mettled, mettlesome, warlike.
- ferrātus**, -a, -um [ferrum], *adj.*, shod or pointed with iron, iron-bound; with calx, armed with a steel spur, spurred.
- ferreus**, -a, -um [ferrum], *adj.*, of iron, iron. *Fig.*, iron, enduring, firm; of sleep, unyielding, never-ending, eternal; hard, unyielding, unfeeling, pitiless, cruel.
- ferrūgineus**, -a, -um [ferrūgō], *adj.*, properly, of the color of iron rust, rust-colored, iron-hued; dusky, dark.
- ferrūgō**, -inis [ferrum], *f.*, properly, rust of iron, then, the color of iron rust, but the word is loosely used of various colors, e.g. of a dark, bluish green color, approaching blackness, dark blue color, purple.
- ferrum**, -ī, *n.*, iron, steel: by metonymy,

of things made of steel, blade of sword, sword, spear, axe, arrow, or of fighting with steel, warfare, war.

ferus, -a, -um, *adj.*, wild, untamed. *Fig.*, wild, fierce, cruel, ruthless. *As noun*, ferus, -i, *m.*, wild beast, beast, monster; fera, -ae, *f.*, wild beast, beast.

ferveo, -ere, ferui, —, and ferveo, fervere, ferui, —, *intr.*, be boiling hot, glow with heat, be hot, seethe. *Fig.*, of work, activity, glow, seethe, be all aglow, be alive, teem, move briskly.

fervidus, -a, -um [ferveo], *adj.*, boiling hot, glowing, seething. *Fig.*, hot, glowing, seething, aglow; fiery, furious, ardent.

fervo, fervere: *see* ferveo.

fervor, -oris [ferveo], *m.*, violent heat, glow of heat. *Fig.*, glow, fury, ardor, frenzy.

fessus, -a, -um, *adj.*, wearied, enfeebled, exhausted; tired, weary, feeble.

festinō, -āre, -āvi, -ātum, *intr.*, hasten, hurry; *tr.* (§181), speed, hasten, perform with speed.

festus, -a, -um, *adj.*, festive, festival, festal, holiday.

1. **fētus**, -a, -um [properly, *pf. pass. pricpl.* of *ferō*, bear, in deponent sense], *adj.*, properly, filled with young, pregnant, then of animals that have just given birth to young, newly-delivered. *Fig.*, filled with, abounding in, teeming with.

2. **fētus**, -as [ferō, bear], *m.*, a bringing forth, bearing of young; by metonymy, of the young, brood, offspring, young; in *pl.*, a litter; swarm of bees. *Fig.*, growth on a tree, shoot, branch.

fibra, -ae, *f.*, fiber, filament, whether in a plant or in an animal substance; esp., the fibers of the inwards, inwards, entrails, liver.

fibula, -ae, *f.*, clasp, buckle, brooch.

fictor, -ōris [fingō], *m.*, fashioner, moulder, maker; in bad sense, contriver, schemer, trickster.

fictus: *see* fingō.

fidēlis, -e [1. fidēs], *adj.*, faithful, trusty, trustworthy.

Fidēna, -ae, *f.*, or, more often, **Fidēnae**, -ārum, *pl. f.*, Fidenae, an old town of Latium, not far from Rome.

fidēs: *see* fidō.

1. **fidēs**, fidel [fidō], *f.*, trust put in some one or something, faith, reliance, confidence, credit; by metonymy, of that which begets or inspires confidence, faithfulness, integrity, honesty, loyalty; pledge, promise, guarantee; truth. *Personified*, **Fidēs**, -ei, *f.*, Good Faith, Faith, Honor.

2. **fidēs**, -ium, *pl. f.*, strings of musical instruments.

fidō, -ere, **fisus sum**, *intr.*, put faith in, trust; with *instr.*, have faith to, dare, venture, essay. **fidēs**, -entis, *pr. pricpl. act. as adj.*, bold, confident, resolute.

fiduciā, -ae [fidō], *f.*, trust, confidence, faith in; reliance (on).

fidus, -a, -um [fidō], *adj.*, of persons or things in which trust may be reposed, faithful, trusty, trustworthy, reliable, safe.

figō, -ere, **fixi**, **fixus**, *tr.*, fix, fasten, fasten up, nail up, hang up; transfix, pierce. *Fig.*, fix, fasten, set firmly, plant (*footsteps*), establish; with *ōsacula* or *dicta*, imprint. **fixus**, -a, -um, *pf. pass. pricpl. as adj.*, fixed, set, firm, immoveable, resolute.

figūra, -ae [fingō], *f.*, form, shape, figure; by metonymy, apparition, shade.

filia, -ae, *f.*, daughter.

filius, -i or -ii, *m.*, son.

filum, -i, *n.*, a thread of anything woven, cord, clew. *Fig.*, the thread of life.

finus, -i, *m.*, excrement, ordure, dung; dirt, mire, filth.

findō, -ere, **adi**, **issus**, *tr.*, split, cleave, divide, separate.

fingō, -ere, **finxi**, **fictus**, *tr.*, mould plastic materials, shape, fashion, make; set in order, arrange (e.g. the hair). *Fig.*, (fashion into, i.e.) make, mould, with or without *animō* or *mente*, mould with (or in) the mind, conceive, imagine, think, devise, conjure up. **fictus**, -a, -um, *pf. pass. pricpl. as adj.*, made up, feigned, false.

finis, -is, *m.* (but sometimes *f.*, an archaic use), boundary, limit, border; end, goal of a race, and, occasionally, starting-point of a race; end, finish, conclusion in general; by metonymy, the land between certain limits, territory, country, domain.

finitimus, -a, -um [finis], *adj.*, bordering on, near, neighboring. *As noun*, finitimi, -orum, *pl. m.*, neighbors, neighboring peoples or races.

fio, fieri, factus sum: see faciō.

firmō, -āre, -āvi, -ātus [firmus], *tr.*, make firm, strengthen, make steady or secure. *Fig.*, confirm, strengthen; corroborate, ratify.

firmus, -a, -um, *adj.*, firm, strong, steady, stable, solid. *Fig.*, steady, stout, sturdy, resolute.

fissilis, -e [fissō], *adj.*, that may or can be split, fissile, split, cleft.

fixus: see figō.

flagellum, -i [dim. of flagrum, whip], *n.*, scourge, lash.

flagitō, -āre, -āvi, -ātus, *tr.*, ask (for) urgently, demand.

flagrans, -ans: see flagrō.

flagrō, -āre, -āvi, -ātum, *intr.*, burn, blaze, flame. *Fig.*, burn, glow. **flagrans**, -antis, *pr. ptcl. act. as adj.*, burning, blazing. *Fig.*, glowing, shining, gleaming, beaming; warm, ardent, passionate.

flāmen, -inis [flō, blow], *n.*, blast, breeze, gale, wind.

flamma, -ae [akin to flagrō], *f.*, blazing fire, fire, flame, blaze; by metonymy, a blazing torch, brand, brightness, brilliancy, radiance. *Fig.*, fire, in various senses, e.g. of love, passion, hate, vengeance; love, passion, fury, hatred.

flammāns: see flammō.

flammātus: see flammō.

flammēus, -a, -um [flamma], *adj.*, flaming, fiery, blazing, flashing.

flammō, -āre, -āvi, -ātus, *tr.*, set on fire. *Fig.*, set ablaze, inflame, incense, arouse, anger; *intr.*, be on fire, blaze, burn. **flammāns**, -antis, *pr. ptcl. act. as adj.*, fiery, blazing. **flammātus**, -a, -um, *pf. pass. ptcl. as adj.*, ablaze; inflamed, furious, frenzied.

flātus, -ūs [flō, blow], *m.*, breeze, blast, gust, gale.

flāvēns: see flāvēō.

flāvēō, -āre, —, — [flāvus], *intr.*, be yellow or golden-hued. **flāvēns**, -entis, *pr. ptcl. act. as adj.*, yellow, golden, auburn.

flāvus, -a, -um [akin to flagrō, flamma], *adj.*, flame-colored, reddish yellow, yellow, golden, flaxen-hued.

flectō, -ere, flexi, flexus, *tr. and intr.*, bend, curve; turn, guide, direct. *Fig.*, turn, bend, move, influence, persuade.

fleo, flere, flēvi, flētum, *intr.*, weep, cry, lament, mourn; *tr.* (§ 130), weep for, lament, bewail, mourn.

flētus, -ūs [fleo], *m.*, weeping, lamentation, wailing; by metonymy, wall, tears, sobs. **flexilis**, -e [flectō], *adj.*, that can be turned or bent, flexible, pliant.

flexus: see flectō.

fluctus, -ūs [fligō], *m.*, striking or dashing together, esp. of weapons, clash, collision.

flōrens: see flōreō.

flōreō, -āre, -ui, — [flōs], *intr.*, flower, bloom, blossom. *Fig.*, flourish, be prosperous or successful. **flōrens**, -entis, *pr. ptcl. act. as adj.*, flowering, blooming. *Fig.*, shining, glittering, bright, resplendent.

flōreus, -a, -um [flōs], *adj.*, flowery, blooming.

flōs, flōris, *m.*, flower, blossom. *Fig.*, bloom, freshness, flower (of youth, strength, etc.).

fluctō, -āre, -āvi, -ātum [fluctus], *intr.*, rise in waves, surge, heave, ebb and flow, toss. *Fig.*, surge, seethe, heave, waver, vacillate.

fluctus, -ūs [fluō], *m.*, properly, a waving motion, flowing; by metonymy, wave, billow, surge, swell, tide, flood. *Fig.*, tide, flood, surges, of passion, anger, etc.

fluentum, -i [fluō], *n.*, found usually in *pl.*, running water, stream, flood, river.

fluidus, -a, -um [fluō], *adj.*, flowing, fluid; trickling, streaming.

fluitō, -āre, -āvi, -ātum [freq. of

fluō, *intr.*, flow or float about; move unsteadily, like the waves, drift.

flūmen, -inis [fluō], *n.*, flowing or running water, stream, river. *Fig.*, stream, flood (e.g. of tears).

fluō, -ere, **fluxi**, **fluxum**, *intr.*, flow, stream, flow or trickle (with), drip. *Fig.*, stream, flow. fly or fall free (of garments); flow away, disappear, vanish; fall, faint, drop. **fluens**, -entis, *pr. princpl. act. as adj.*, in *fig. sense*, flowing, streaming, loosed.

fluviālis, -e [fluviū], *adj.*, of a river, river.

fluviū, -i or -ī [fluō], *m.*, running water, a stream, river.

focus, -i, *m.*, fireplace, hearth, usually a structure built of brick or stone; sometimes a portable fire-place of bronze, fire-pan, brazier; the fire-place or fire-pan on top of an altar; freely, altar.

fodiō, -ere, **fodi**, **fossus**, *tr.*, dig, dig out, dig up; dig through and through, pierce, tear, prick, stab.

foedē [l. foedus], *adv.*, foully, shamefully, basely.

foedō, -āre, -āvi, -ātus [l. foedus], *tr.*, make foul or hideous, disfigure, mar; mutilate, cut to pieces; lay waste, spoil. *Fig.*, defile, pollute.

1. **foedus**, -a, -um, *adj.*, foul, filthy, hideous loathsome.

2. **foedus**, -eris, *n.*, league, treaty, alliance; covenant, agreement; terms or conditions of a compact, law.

folium, -i or -ī, *n.*; leaf; in *pl.*, leaves, foliage.

foliis, -is, *m.*, bellows.

fomes, -itis [foveō], *m.*, properly, chips made in cutting down trees or hewing wood tinder, kindling-wood, fuel.

fons, **fontis**, *m.*, spring, fountain; source of a river; lake, pool; by metonymy, spring-water, water.

for, **fari**, **fātus sum**, *tr. and intr.*, speak, say, utter; foretell, prophesy, predict. **fandus**, -a, -um, *gerundive as adj.*, that may be spoken, permissible, right. *As noun*, **fandum**, -ī, *n.*, -fās, right.

forceps, -ipis, *c.*, a pair of tongs, pin-cers, forceps.

fore and forem: see **sum**.

foris, -is, *f.*, door, gate; usually in *pl.*, because doors were made in two or three leaves, leaves of a door; in general, doorway, gateway, entrance.

forma, -ae, *f.*, form in the widest sense, contour, shape, figure, person; substance, reality; a form, figure; vision, apparition, specter; semblance, likeness; fine figure, beauty; type, species, kind, sort.

formica, -ae, *f.*, an ant.

1. **formidō**, -āre, -āvi, -ātus, *tr.*, fear, dread, be afraid of; *intr.*, be afraid.

2. **formidō**, -inis, *f.*, dread of impending terror or expected woe, foreboding, alarm, panic.

formō, -āre, -āvi, -ātus [formā], *tr.*, form, fashion, build.

fornāx, -ācis, *f.*, furnace, oven; forge.

fornix, -nicis, *m.*, arch, vault.

fors, *f.*, found only in *nom.* and *abl. sing.*, chance, hap, luck. *As adverb*, **fors** (*nom. sing.*; originally **est** was used or understood; see on *il.* 139), perhaps, perchance, may be, possibly; **forte** (*abl. sing.*), by chance, as it chanced, it so chanced that; by accident, accidentally; with **si**, **nisi**, **nē**, perchance, perhaps, haply.

forsan [properly, **fors sit an**; cf. **forsitan**], *adv.*, perhaps, possibly, mayhap.

forsitan [see note on *il.* 506], *adv.*, perhaps, possibly, mayhap.

fortasse [**fors**, **forte**], *adv.*, perhaps, possibly, mayhap.

forte: see **fors**.

fortis, -e, *adj.*, strong, stout, sturdy physically; strong mentally, bold, brave, gallant, valiant, steadfast, undaunted.

fortūna, -ae [**fors**], *f.*, chance, hap, luck; fortune, fate, destiny, whether in good sense, good fortune, good luck, glory, success, or in bad sense, ill luck, misfortune, adversity; situation, condition, state, plight. *Personified*, **Fortūna**, -ae, *f.*, Fortune, thought of as a goddess.

fortūnātus, -a, -um [fortūna], *adj.*, fortunate, happy, blessed.

forum, -ī [akin to **foris**], *n.*, properly,

out-of-door place, a market-place, market; the Forum of a Roman town, originally its market-place, then the place where the citizens assembled for business, political or religious purposes, esp. for the transaction of legal business; by metonymy, law courts, court.

forus, -i (cf. foris), *m.*, gangway, passage-way in a ship.

fossa, -ae [fodiō], *f.*, ditch, trench.

foveō, -ēre, fōvi, fōtus, *tr.*, keep warm, warm. *Fig.*, cherish, foster, nurse, keep alive, care for; caress, fondle, embrace; cling to, hug.

fractus: see frangō.

frāgmen, -inis [frangō], *n.*, a piece broken off, fragment, piece.

fragor, -ōris [frangō], *m.*, a breaking; by metonymy, of the noise made by breaking, crash, din, uproar, roar.

frāgrāns: see frāgrō.

frāgrō, -āre, —, —, *intr.*, smell; esp., be fragrant. frāgrāns, -antis, *pr. ptcl. act. as adj.*, fragrant, sweet-scented.

frangō, -ere, frēgi, fractus, *tr.*, break, break or dash to pieces, shatter, crush, destroy; break down, overpower, weaken, exhaust; of ships, wreck. fractus, -a, -um, *pf. pass. ptcl. as adj.*, broken, shattered, shivered, crushed.

frāter, -tris, *m.*, brother.

frāternus, -a, -um [frāter], *adj.*, brotherly, fraternal, friendly.

fraudō, -āre, -āvi, -ātus [fraus], *tr.*, cheat, defraud, rob.

fraus, fraudis, *f.*, fraud, deceit, trickery; tricks, wiles; damage, loss, injury, caused by trickery.

fraxineus, -a, -um [fraxinus, ash-tree], *adj.*, of ash-wood, ash.

fremitus, -ūs [fremō], *m.*, any confused noise; uproar, din, hubbub; shouting, acclamation, applause.

fremō, -ere, -ui, -itum, *intr.*, make a dull, confused noise, murmur, roar, howl, shout; of horses, neigh; shout, assent, applaud; of places, ring, resound, echo, thunder. *Fig.*, howl with rage, rave, rave.

frēnō, -āre, -āvi, -ātus [frēnum], *tr.*,

bridle, curb. *Fig.*, curb, check, restrain. frēnātus, -a, -um, *pf. pass. ptcl. as adj.*, bridled, bitted.

frēnum, -i, *n.*, bridle, bit, curb, rein, lit. and *fig.*

frequēns, -entis, *adj.*, of places, crowded, thronged, much visited, frequented; of persons, thronging, crowding, numerous, in numbers, in crowds, in throngs; of things, many, numerous, plenty of.

frequentō, -āre, -āvi, -ātus [frequēns], *tr.*, crowd, throng; people, tenant; visit frequently, resort to, frequent.

frētum, -i, *n.*, strait; in *pl.*, waters, seas. frētus, -a, -um, *adj.*, construed with *abl.*, trusting to, relying on, by virtue of.

frigēns, -entis: see frigeō.

frigeō, -ēre, —, — [frigus], *intr.*, be cold, freeze, be stiff with cold, be cold in death. frigēns, -entis, *pr. ptcl. act. as adj.*, cold, esp. cold in death, lifeless, dead.

frigidus, -a, -um [frigus], *adj.*, cold, chilly, frozen.

frigus, -oris, *n.*, cold, coldness, esp. the chill of fear or of death, chilling fear, fear, dread; in *pl.*, frosts, chilling blasts.

frondēns: see frondeō.

frondeō, -ēre, —, — [1. frōns], *intr.*, have leaves, bloom. frondēns, -entis, *pr. ptcl. act. as adj.*, having leaves on, leafy, blooming.

frondescō, -ere, —, — [inceptive of frondeō], *intr.*, put forth leaves, shoot (out), bloom, blossom.

frondeus, -a, -um [1. frōns], *adj.*, leafy.

frondosus, -a, -um [1. frōns], *adj.*, full of leaves, leafy, blooming.

1. frōns, frondis, *f.*, leaf, leaves, foliage; leafy branch or bough; by metonymy, chaplet, garland.

2. frōns, frontis, *f.*, forehead, brow, face; by metonymy, the front of anything, e.g. brow, front, face of a cliff, prow of a ship.

frāmentum, -i [originally frāgimen-tum: cf. frūx], *n.*, corn, grain.

fruor, frui, fractus sum [akin to frūx],

intr., with abl. enjoy, find pleasure in, derive delight from.

frustrā [*akin to fraus*], *adv.*, erroneously; in vain, to no purpose, fruitlessly, without effect; groundlessly, needlessly, without cause.

frustror, -āri, -ātus sum [*cf. frustrā*], *tr.*, deceive, cheat, trick, mock, disappoint.

frustum, -i, *n.*, bit, piece, morsel, of food; of strange, improper, or revolting food, gobbet.

frux, frūgis, *f.*, usually in *pl.*, fruits of the earth, esp. grain; by *metonymy*, meal.

fucus, -i, *m.*, drone-bee, drone.

fuga, -ae, *f.*, a fleeing, flight; swift course or progress, speed, haste.

lugāx, -ācis [fugio], *adj.*, apt to flee, given to flight, fugitive; fleet, flying, swift.

fugio, -ere, fugi, fugitum, *intr.*, flee, run away; *tr.*, flee from, seek to escape, avoid, shun; escape (*from*), avoid.

fugo, -āre, -āvi, -ātus [*cf. fugio*], *tr.*, cause to flee, put to flight, rout, dispel, disperse, scatter.

fulcio, -ire, fulsi, fultus, *tr.*, prop up, stay, support.

fulcrum, -i [fulcio], *n.*, prop, stay, support; esp., the head-rest of a couch.

fulgens; see fulgeo.

fulgeo, -ēre, fulsi, —, or fulgō, fulgere, fulsi, —, *intr.*, properly, of lightning, flash, lighten; in general, flash, gleam, glitter, shine. **fulgens**, -entis, *pr. princpl. act. as adj.*, gleaming, flashing, glittering.

fulgō, -ere; see fulgeo.

fulgor, -ōris [fulgeo], *m.*, lightning, lightning-flash; in general, gleam, glitter, brightness.

fulmen, -inis [originally fulgimen; cf. fulgeo], *n.*, properly, lightning that strikes or set things afire, lightning-flash, thunderbolt. *Fig.*, of persons, as destroying forces or agencies, thunderbolt.

fulmineus, -a, -um [fulmen], *adj.*, of or pertaining to lightning; freely, flashing, gleaming, lightning-like; deadly, murderous.

fulminō, -āre, —, — [fulmen], *intr.*, hurl the lightning; lighten. *Fig.*, lighten, thunder; flash, gleam, glitter. **fultus**; see fulcio.

fulvus, -a, -um, *adj.*, reddish yellow, tawny, yellow, golden, auburn; lurid, ruddy.

fumeus, -a, -um [fūmus], *adj.*, smoky. **fumidus**, -a, -um [fūmus], *adj.*, smoky, smoking, steaming.

fumō, -āre, —, — [fūmus], *intr.*, smoke, fume, steam, reek.

fūmus, -i, *m.*, smoke, vapor.

fūnāle; see fūnālis.

fūnālis, -e [fūnis], *adj.*, of or pertaining to a cord or rope. *As noun*, fūnāle, -is, *n.*, a (waxen) torch, taper, consisting of a cord dipped in tallow or wax.

fundāmentum, -i [2. fundō], *n.*, foundation, groundwork.

funditus [fundus], *adv.*, from the (very) bottom; completely, entirely, utterly.

1. **fundō**, -ere, fudi, fusus, *tr.*, pour, pour out or forth, shed (*to* are). *Fig.*, scatter, spread, lavish; overthrow, lay low, prostrate; overcome, vanquish, conquer, rout. *Fig. in pass.*, with middle force, spread out, stretch, extend; in pass., with pl. subject, pour out, stream forth, hurry, hasten; pour out words, etc., utter, voice, express. **fusus**, -a, -um, *pf. pass. princpl. as adj.*, spread out, extended, spreading; outstretched, lying at ease, at ease.

2. **fundō**, -āre, -āvi, -ātus [fundus], *tr.*, properly, lay the bottom (foundation) of anything; make firm or secure; found, establish, build.

fundus, -i, *m.*, bottom, foundation; esp., the bottom of the sea, deeps, depths; by *metonymy*, gulf, abyss.

fūnereus, -a, -um [fūnus], *adj.*, of a funeral, funeral, funereal; freely, deadly, fatal.

fūnestus, -a, -um [fūnus], *adj.*, causing death or destruction, deadly, fatal.

fungor, -i, fūctus sum, *intr.*, with *abl.*, busy one's self with, engage in; perform, fulfill, execute, discharge.

fūnis, -is, *m.*, cord, rope, cable.

fūnus, -eris, *n.*, funeral procession, funeral rites (esp. cremation), funeral;

by metonymy, dead body, corpse; violent death, murder; destruction, ruin, disaster, calamity, horror.

furens: see **furō**.

furiæ, -**ŕum**, *pl. f.*, violent passion, rage, frenzy, madness, fury. *Personified*, **Furiæ**, -**ŕum**, *pl. f.*, the Furies, goddesses of vengeance, named *Allecto*, *Megæra*, and *Tisiphonê*, who pursued those guilty of grievous crimes; in general, avenging or tormenting spirits.

furiâlis, -**e** [**furiæ**], *adj.*, of or pertaining to the Furies, Fury's.

furiâtus: see **furiō**.

furibundus, -**a**, -**um** [**furō**], *adj.*, raging, frantic, frenzied, mad.

furiō, -**ŕe**, -**ŕi**, -**ŕus** [**furō**], *tr.*, madden, enrage, make frenzied. **furiâtus**, -**a**, -**um**, *pf. pass. ptcp. as adj.*, maddened, frenzied, infuriate, infatuate.

furō, -**ere**, -**ul**, —, *intr.*, rage, rave, be mad. *Fig.*, of water, seethe, boil; of winds, rage, blow furiously. **furens**, -**entis**, *pr. ptcp. act. as adj.*, freely used of any strong feeling, raging, mad, insane, frenzied, frantic; *esp.*, of those in love, frenzied with love, infatuate, impassioned; inspired, prophetic; full of warlike spirit, warlike, gallant, valiant.

furor, -**ŕis** [**furō**], *m.*, fury, rage, madness, frenzy; of strong feeling in general, *esp.* the passion of love, love, passion; hate. *Personified*, **Furor**, -**ŕis**, *m.*, the demon of fury, Frenzy.

furor, -**ŕi**, -**ŕus sum** [**fur**, thief], *tr.*, steal. *Fig.*, take away stealthily, steal away, withdraw.

furtim [**furtum**], *adv.*, stealthily, secretly.

furtivus, -**a**, -**um** [**furtum**], *adj.*, stolen. *Fig.*, secreted, hidden, secret, clandestine.

furtum, -**i** [**fur**, thief], *n.*, theft. *Fig.*, secret act, stealth; artifice, trickery, stratagem; **furtō**, *abl. sing. as adv.*, =**furtim**, stealthily.

fuscus, -**a**, -**um**, *adj.*, dark, swarthy, dusky, sable.

fusus: see **i. fundō**.

futtilis, -**e** [*akin to i. fundō*], *adj.*, properly, perhaps, of vessels that easily pour out (yield up) their contents, leaky. *Fig.*, worthless, useless; of glass or ice, worthless, brittle.

futurus: see **sum**.

G

Gabii, -**ŕum**, *pl. m.*, Gabii, an ancient town of Latium, near Rome.

gæsum, -**i**, *n.*, & **Galli**, javelin, long and heavy.

Gaetulus, -**a**, -**um**, *adj.*, of the Gaetuli, a race in northwestern Africa, south of Mauretania and Numidia, i. e. in the modern Morocco, Gaetulan.

Galatæa, -**æ**, *f.*, Galatæa, a Nereid or sea-nymph.

galea, -**æ**, *f.*, a helmet of leather; contrast **cassida**.

Gallus, -**i**, *m.*, a Gaul.

Gangēs, -**is**, *m.*, Ganges, a great river of India.

Ganymōdēs, -**is**, *m.*, Ganymede, a Trojan, son of Laomedon or of Tros; on account of his beauty, Jupiter's eagle carried him off to heaven from Mount Ida, that he might be the cupbearer of the gods in the place of Hebe, the daughter of Juno.

Garamantes, -**um**, *pl. m.*, the Garamantes, the Garamantians, a powerful tribe in the interior of Africa, south of the Gaetuli, in the modern Fezzan.

Garamantis, -**idis**, *f.*, *adj.*, of the Garamantes, Garamantian; freely, Libyan.

gaudē, -**ŕe**, **gavisus sum**, *intr.*, rejoice, be glad, delight; with *abl.*, delight in, be pleased with; with *inf.*, delight (to), love (to).

gaudium, -**i** or -**ii** [**gaudē**], *n.*, joy, gladness; delight, pleasure; by metonymy, of that which gives joy, a delight, joy, treasure. *Personified*, **Gaudium**, -**i** or -**ii**, *n.*, Delight, Pleasure.

gaza, -**æ** [*a Persian word*], *f.*, royal treasure; freely, treasure, riches, wealth.

Gela or **Gellā**, -**æ**, *f.*, Gela, a city on the

southern coast of Sicily, situated on a river also called Gela. (For the long final vowel see note on III. 702.)

gelidus, -a, -um [gelǫ], *adj.*, icy cold, cold, icy, frozen. *Fig.*, of fear and its effects, chilling, cold.

Gelōni, -ōrum, *pl. m.*, the Geloni, a people of Scythia, on the river Borysthenes.

Gelōus, -a, -um [Gela], *adj.*, of Gela, Geloean.

gelū, -ūs, *n.*, icy coldness, cold, chilliness, frost. *Fig.*, chill, *e.g.* of death or of old age.

geminus, -a, -um [gignō], *adj.*, born at the same time, twin-born, twin; *freely*, paired, double, twofold; like, similar. *As noun*, **geminī**, -ōrum, *pl. m.*, twins, (twins) brothers.

gemitus, -ūs [gemō], *m.*, sighing, groaning, moaning; bellowing, roaring of animals; muttering, rumbling of the earth, etc.; *by metonymy*, sigh, wail, groan, moan. **gemitum dare** or **dūcere**, heave a sigh, sigh, groan, moan.

gemma, -ae, *f.*, a bud or eye on a plant. *Fig.*, gem, *esp.* one cut or set, precious stone, jewel.

gemō, -ere, **gemul**, **gemitum**, *intr.*, properly, be full; sigh, moan, groan; creak, mutter, rumble; of animals, bellow, roar; *tr.* (§130), sigh over, lament, bemoan, bewail.

gena, -ae, *f.*, usually in *pl.*, cheek, cheeks.

gener, **generī**, *m.*, son-in-law; *freely*, son.

generātor, -ōris [generō], *m.*, generator, breeder, producer.

generō, -āre, -āvī, -ātus [genus, gignō], *tr.*, beget, engender; produce, breed; *in pass.*, be born of, be descended from. **generātus**, -a, -um, *pf. pass. participle*, as *adj.*, born of, son of.

genetrix, -icis [gignō], *f.*, she that bears or has borne, mother.

geniālis, -e [genius], *adj.*, pertaining to the genius; *freely*, joyous, festive, festal. *See* **genius**.

genitor, -ōris [gignō], *m.*, a begetter; father, sire.

genitus: *see* **gignō**.

genius, -i or -li [gignō], *m.*, the genius guardian spirit, a spirit having special care or protection of a given individual or place; *see* §§291, 292. Each person was believed to have his **genius**, or protecting spirit, born with him and dying with him; this spirit was the giver of all his joys and pleasures.

gens, **gentis** [gignō], *f.*, a company of people related to one another by birth, a clan consisting of several related families; *freely*, race, nation, people; *in pl.*, the nations, the world, mankind.

genū, -ūs, *n.*, knee; *freely*, leg.

genus, -eris [gignō], *n.*, birth, descent, origin, lineage; *by metonymy*, those of like birth, race, stock, tribe, breed; things of like birth, kind, sort, species; scion, offshoot, offspring, descendant; being, creature.

germāna: *see* **germānus**.

germānus, -a, -um [germen, bud, shoot], *adj.*, properly, from the same shoot or bud, own, full (brother or sister). *As noun*, **germānus**, -i, *m.*, full brother, brother; **germāna**, -ae, *f.*, full sister, sister.

gerō, -ere, **gessī**, **gestus**, *tr.*, bear about with one, bear, carry, wield, wear, have; (carry off, *i.e.*) possess, enjoy; (bear, carry, *i.e.*) display, exhibit; of war, carry on, wage, manage, conduct; *in general*, do, execute, perform.

gestāmen, -inis [gestō], *n.*, something borne or worn, *esp.* something borne by a soldier, equipment, accoutrements, arms, harness, gear.

gestō, -āre, -āvī, -ātus [freq. of gerō], *tr.*, bear about with one, bear, carry; *esp.*, of parts of the body, carry, possess.

gestus: *see* **gerō**.

Geticus, -a, -um, *adj.*, of the Getae, a Thracian tribe on the Danube; *freely*, Thracian.

gignō, -ere, **genul**, **genitus**, *tr.*, beget; bear, bring forth; produce. **genitus**, -a, -um, *pf. pass. participle*, as *adj.*, born of, descended from, son of.

glaciālis, -e [glaciēs], *adj.*, icy, cold, frozen.

glaciēs, -ī, *f.*, ice.

gladius, -ī or -ī, *m.*, sword.

gleba, -ae, *f.*, lump of earth, clod; *freely*, land, earth, soil, glebe.

glaucus, -a, -um, *adj.*, bright, gleaming; bluish green, green, bluish gray, gray.

Glaucus, -ī, *m.*, Glaucus. (1) *A prophetic sea-god, originally a fisherman of Anthedon, a seaport of Boeotia.* (2) *The father of Deiphobe, the Oumeian Sibyl.* (3) *An unknown Trojan.*

gliscō, -ere, —, —, *intr.*, grow, swell up, increase.

globus, -ī, *m.*, a round body, globe, orb, sphere. *Fig.*, company, throng, band, troop.

glomerō, -āre, -āvi, -ātus [glomus, ball, esp. of yarn], *tr.*, properly, wind or form in a ball; *freely*, gather, collect, mass, muster; *in pass.*, in middle sense, gather, assemble.

glōria, -ae, *f.*, glory, fame, renown; *by metonymy*, the desire of glory, ambition; *of a person*, the glory, the pride.

gnātus: see nātus.

Gnōsius, -a, -um, *adj.*, of Gnosus, the ancient capital of Crete, situate on the northern coast, Gnosian; *by metonymy*, Cretan.

Gorgō, -onis, *f.*, a Gorgon, one of three dread sisters, daughters of Phorcus, but esp. Medusa; she had snakes for hair, and all she looked on was turned to stone. Perseus slew her, cut off her head, and gave it to Minerva, who fixed it on her shield (the aegis); *freely*, a Gorgon, Gorgon-like creature or monster.

Gortynius, -a, -um, *adj.*, of Gortyna, a city of Crete, Gortynian; *freely*, Cretan.

Gracchus, -ī, *m.*, Gracchus, a cognomen in the gens Sempnōnia.

gradior, **gradi**, **gressus sum** [gradus], *intr.*, step, walk, go; go forth or out; proceed, move, advance.

Grādīvus, -ī [gradior], *m.*, Gradivus, the Strider, a name of Mars, picturing him as he strides forth to battle.

gradus, -ūs, *m.*, step, pace, movement, course; *by metonymy*, step, round of a ladder.

Grāiugena, -ae [Grāius+gignō], *m.*, properly, one Grecian born; a Greek.

Grāius, -a, -um, *adj.*, Greek, Grecian. *As noun*, Grāī, -ōrum, *pl. m.*, the Greeks.

grāmen, -inis, *n.*, grass; *freely*, plant, herb; herbage.

grāmineus, -a, -um [grāmen], *adj.*, of grass, grassy.

grandaeuus, -a, -um [grandis+aeuus], *adj.*, old, aged.

grandis, -e, *adj.*, full-grown; large, big, great, huge.

grandō, -inis, *f.*, hail storm, hail, hail-stones.

grātēs, *pl. f.*, usually found only in nom. and acc., thanks; reward, requital, return.

grātia, -ae [grātus], *f.*, properly, anything that pleases, loveliness, charm, beauty, grace; favor, kindness, courtesy; *by metonymy*, of the results of favor, etc., regard, esteem, affection, love; thanks, gratitude, thankfulness, appreciation.

grātor, -āri, -ātus sum [grātus], *intr.* with dat., wish one joy, rejoice with one, congratulate; *freely*, note or remark thankfully.

grātus, -a, -um, *adj.*, pleasing, charming, delightful, agreeable, dear.

gravidus, -a, -um [gravis], *adj.*, properly, heavy, burdened, weighted; heavy with child or young, pregnant, *lit. and fig.*, teeming with, full of, abounding in, rich in.

gravis, -e, *adj.*, heavy, weighty; firm, solid, sturdy, massive; = **gravidus**, heavy (with child), pregnant. *Fig.*, burdened, enfeebled, afflicted; heavy, burdensome, trying, severe, grievous; *of persons*, in complimentary meaning, weighty, venerable, respected.

graviter [gravis], *adv.*, heavily, violently. *Fig.*, weightily, strongly, deeply, vehemently.

gravō, -āre, -āvi, -ātus [gravis], *tr.*, weigh down, load, burden, oppress, clog, *lit. and fig.*

gremium, -ī or -ī, *n.*, lap, bosom, breast. *Fig.*, lap, bosom, embrace.

1. **gressus**: see gradior.

gressus, -us [gradior], *m.*, stepping, walking, gait; by metonymy, step, way, course.

grex, **gregis**, *f.*, flock, herd, drove, litter.

Grynus, -a, -um, *adj.*, of Grynia (or Gryniun), a small town in Aeolis, Asia Minor, with a noted temple of Apollo, Grynean.

gubernaculum or **gubernaculum**, -i [gubernō, steer], *n.*, steering-gear, helm, tiller, rudder.

gubernator, -oris [gubernō, steer], *m.*, steersman, helmsman, pilot.

gurgis, -itis, *m.*, a raging abyss, surging gulf, swirling waters; freely, gulf, abyss; flood, water, sea.

gustō, -āre, -āvi, -ātus, *tr.*, taste, take a little of. *Fig.*, taste (joys, etc.), partake of, enjoy.

gutta, -ae, *f.*, a (liquid) drop.

guttur, -uris, *n.*, throat, gullet.

Gyaros, -i, *f.*, Gyaros, a small island in the Aegean Sea, one of the Cyclades.

Gyas, -ae, *m.*, Gyas. (1) A Trojan, comrade of Aeneas. (2) An Italian.

Gyges, -ia, *m.*, Gyges, a Trojan slain by Turnus.

Gylippus, -i, *m.*, Gylippus, an Arcadian.

gyrus, -i, *m.*, circle, esp. one described by a horse in maneuvers, circling movement; freely, circle, coil, spire (of a snake).

H

habēna, -ae [habēō], *f.*, properly, that by which a thing is held; thong, strap; in pl., reins; habēnās dare or inmittere, give free rein to, spur on, drive at full speed, lit. and *fig.*

habēō, -ēre, -ui, *habitus*, *tr.*, have, in a wide variety of uses, literal and figurative, hold, possess, keep, occupy, inhabit; *fig.*, (hold, i.e.) consider, deem, regard.

habilis, -e [habēō], *adj.*, easily held or handled, handy, light, suitable, convenient.

habitō, -āre, -āvi, -ātus [freq. of habēō], *tr.*, properly, possess permanently, possess; dwell in, inhabit; *intr.*, dwell, live, abide.

habitus, -us [habēō], *m.*, properly, the way a thing holds itself, condition, state, plight, appearance, aspect; dress, attire.

hāc [sc. parte or viā], *adv.*, (by) this way; on this side, here; hāc . . . hāc, this way . . . that way, here . . . there. **hāctenus** [hāc+tenus], *adv.*, used (1) of place, up to this point, thus far, so far, (2) of time, up to this time, so far, hitherto, till this present (time), till now.

Haedi: see **haedus**.

haedus, -i, *m.*, a young goat, kid. **Haedi**, -ōrum, *pl. m.*, the Haedi, the Kids, two stars, (or a double star) in the constellation Auriga, the wagoner, whose rising was attended by rain.

Haemon, -onis, *m.*, Haemon, a Rutulan.

Haemonides, -ae, *m.*, Haemonides, son of Haemon, a Latin priest of Apollo and Diana.

haerēō, -ēre, *haesi*, *haestum*, *intr.*, hang on or to anything; stick (to), cling (to), be or remain fixed, stand immovable ("be rooted to the spot"), be fastened. *Fig.*, linger, halt, falter, be at a loss, be embarrassed, hesitate.

Halaesus, -i, *m.*, Halaesus, ally of Turnus, leader of the Aurunci and the Osci; he was slain by Pallas.

hālitus, -us [hālō], *m.*, breath; vapor, exhalation.

Halius, -i or -ii, *m.*, Halius, a Trojan, comrade of Aeneas.

hālō, -āre, -āvi, -ātum, *intr.*, breathe; of flowers, breathe, be fragrant.

Halya, **Halyos**, *m.*, Halya, a Trojan.

Hammōn, -ōnis, *m.*, Hammon, properly, the name of a god native to Libya and Upper Egypt, with a famous temple and oracle in an oasis of the Libyan desert; he was identified by the Greeks with Zeus and by the Romans with Jupiter. The name finally became merely a title of Jupiter (in English usage, Ammon).

hāmus, -i, *m.*, hook; link in chain mail.

harēna, -ae, *f.*, sand; by metonymy, seashore, strand, beach.

harēnōsus, -a, -um [harēna] *adj.*, sandy.

Harpalyce, -ēs, *f.*, Harpalyce, a Thracian princess, famous as a warrior and a huntress.

Harpalyceus, -ī, *m.*, Harpalyceus, a Trojan.

Harpyia, -ae [scanned, sometimes at least, with but three syllables; *y* represents a Greek diphthong], *f.*, a Harpy, a winged monster, described by Vergil as having the face of a woman and the body of a bird. See Phinēus.

haruspex, -spiciis [a stem akin to *hira* = *exta* + *speciō*], *m.*, a soothsayer, who learned the future by examining the *exta*, diviner, prophet.

hasta, -ae, *f.*, spear, lance, dart.

hastile, -is [hastal, *n.*], properly, the shaft of a spear; by metonymy, spear, javelin, dart, lance.

haud, *adv.*, used commonly with a single word, esp. with adverbs, occasionally adjectives and verbs, not, not at all, by no means. *haud secus* (= *haud aliter*), not otherwise, just so, precisely so, so.

hauriō, -ire, *hausi*, *haustus*, *tr.*, draw up or out, draw (*liquids*), drain; drain by drinking up, drink up. *Fig.*, drink in speech, etc., listen to, harken to; drink in air, etc., breathe, inhale; of punishment, suffer, endure; of a sword or weapon, drink one's life blood, slay, destroy.

haustus: see *hauriō*.

hebeō, -ēre, —, — [hebes, dull], *intr.*, be blunt, be dull. *Fig.*, be dull; be sluggish or inactive.

hebetō, -āre, -āvī, -ātus [hebes, dull, blunt], *tr.*, blunt, make dull. *Fig.*, blunt, dull, dim, impair, weaken.

Hebrus, -ī, *m.*, Hebrus, a river of Thrace.

Hecate, -ēs, *f.*, the goddess Hecate, sister of Latoia; see § 282.

Hector, -oris, *m.*, Hector, son of Priam and Hecuba, bravest champion of Troy, slain by Achilles.

Hectoreus, -a, -um [Hector], *adj.*, of Hector, Hector's, Hectorean; freely, Trojan, and, since the Romans were thought of as descended from the Trojans, Roman.

Hecuba, -ae, *f.*, Hecuba, daughter of king Cisseus, and wife of Priam. *hele*: see *ela*.

Helen, -ae, *f.*, Helen, daughter of Jupiter and Leda, wife of the Spartan king Tyndareus. She was wife of Menelaus of Sparta, but was carried off to Troy by Paris (§ 51). This breach of hospitality by Paris caused the Trojan war.

Helenus, -ī, *m.*, Helenus, a son of Priam, celebrated as a soothsayer. After Troy fell, Pyrrhus carried him to Epirus; there he later became king and married Andromache.

Helorus, -ī, *m.*, Helorus, a river of eastern Sicily, with wide marshes at its mouth.

Helymus, -ī, *m.*, Helymus, a Sicilian in the suite of Aescles.

herba, -ae, *f.*, springing vegetation, green stalk, green blade, grass, herb, age, herb, plant.

Herbēsus, -ī, *m.*, Herbesus, a Rutulian.

Herculēs, -is, *m.*, Hercules, son of Jupiter and Alcmena, famous for many marvelous feats of strength and daring; after his death he was deified and worshiped as a god of strength and prowess.

Herculeus, -a, -um, *adj.*, of Hercules, Herculean.

hērēs, *hērēdis*, *m.*, heir.

Hermionē, -ēs, *f.*, Hermione, daughter of Menelaus and Helen, married first to Pyrrhus, then to Orestes.

hērōs, *hērōis*, *m.*, properly, a human being of divine parentage, a demigod, hero.

Hesperia: see *Hesperius*.

Hesperides, -um, *pl. f.*, properly, the Western Maidens, the Hesperides, keepers of a garden of golden apples vaguely located in the far west, either in western Africa or on an island off the coast. To aid them in their watch (or, as some say, to replace them) a sleepless dragon was set to guard the apples.

Hesperius, -a, -um, *adj.*, properly, of the evening, or, since the evening seems to come from the west, of the west, western; poetically, since, from the point of view of the ancient world

Italy lay far to the west, Italian. As noun, Hesperia, -ae (sc. terra), f., Hesperia, a poetic name of Italy.

heu, *interjection, alas! ah! ah me!*

heus, *interjection, ho! what ho! ho there! holloa!*

hiatus, -ūs [hiō], *m., an opening, aperture, yawning mouth, mouth of a cave, etc.*

hibernus, -a, -um [akin to hiems], *adj., of winter, wintry, winter; stormy. As noun, hiberna; -ōrum (sc. castra), pl. n., winter quarters, winter camp; by metonymy, winter spent in camp; freely, year.*

1. **hic** or **hic** (see on vi. 701), **haec**, **hōc**, *demonstrative adj. and pron., this (one) near the speaker, whether in point of place or in the speaker's thought, this of mine, my, mine; this one, he, she, it; hic . . . hic, this . . . that, the one . . . the other, in pl., these . . . those, some . . . others; hic . . . ille, the latter . . . the former; when used alone it often = the following or the aforesaid.*

2. **hic**, *adv., used (1) of place, in this place, here, there, (2) of time and kindred ideas, at this moment, at this point, hereupon, there, thereupon.*

hiems, **hiemis**, *f., winter; by metonymy, wintry weather, storm, tempest; storminess, inclemency, severity of the weather or of the sea. Personified, Hiems, Hiemis, m., the Storm-god, the Storm.*

hinc [hiō], *adv., used (1) of place, from this place, hence, thence; hinc . . . illinc, hinc . . . hinc, on this side . . . on that (side); hinc atque hinc, on this side and on that, all around, everywhere, (2) of time, from this time, thereupon, thereafter, after this, (3) of source, origin, cause, from this source, from (for) this cause, hence, therefore.*

hiō, -āre, -āvi, -ātum, *intr., stand open, gape; open the mouth, gape wide, yawn.*

Hippocoön, -ontis, *m., Hippocoön, a comrade of Aeneas.*

Hippolytē, -ēs, *f., Hippolyte, daughter of Mars, queen of the Amazons.*

Hippotadēs, -is, *m., son or descendant of Hippotes.*

hirsūtus, -a, -um, *adj., rough, shaggy, bristly, prickly, bushy.*

Hisbō, -ōnis, *m., Hisbo, a Rutulian.*

hiscō, -ere, —, —, *intr., open, gape, yawn; open the mouth in stammering, halting utterance, mutter, stammer, speak brokenly.*

hōc: see **hic** and **hūc**.

hodiē [hic + diēs], *adv., to-day, this day.*

homō, **hominis**, *c., a human being, man or woman, a mortal, but esp. a man; in pl., mankind, the human race.*

honor or **honōs**, -ōris, *m., honor, repute, esteem in which one is held, respect, glory, fame; by metonymy, of tokens of esteem, reward, recompense, prize; offering to the gods, sacrifice, worship, reverence; honorary rites, honorary festival; beauty, grace, qualities that win esteem and honor.*

honōrātus: see **honōrō**.

honōrō, -āre, -āvi, -ātus [honor], *tr., clothe with honor, honor, respect.*

honōrātus, -a, -um, *pf. pass. prtcl. as adj., honored, respected; worthy of honor, respectable.*

honōs: see **honor**.

hōra, -ae, *f., hour; freely, time, season, moment. Personified, Hōrae, -ārum, pl. f., Seasons; the Hours, goddess attendants of the Moon.*

horrendus: see **horreō**.

horrēns: see **horreō**.

horreō, -ēre, —, —, *intr., stand on end, bristle. Fig., be rough, bristle; be afraid (in fright or in panic "one's hair stands on end," etc.), be frightened; shake, shiver, tremble; tr. (§130), shudder or shiver at, fear, dread. horrendus, -a, -um, gerundive as adj., dreadful, frightful, awful; in good sense, awe-inspiring, reverend, venerable. horrēns, -entis, pr. prtcl. act. as adj., bristly, shaggy, rough.*

horrēscō, -ere, **horruī**, — [horreō], *intr., begin to bristle. Fig., shudder with fear, tremble, be startled; tr. (§130), shudder at, dread.*

horridus, -a, -um [horreō], *adj.*, bristly, bristling, rough, shaggy, grisly; rough, unkempt, uncouth; *by metonymy*, fearful, horrid, frightful.

horriſer, -ſera, -ſerum [horreō+ferō], *adj.*, terror-bringing, awe-inspiring, fearful, awful.

horriſcō, -ſre, -ſvi, -ſtus [horreō+faciō], *tr.*, make rough, cause to bristle, terrify, frighten.

horriſcus, -a, -um [horreō+faciō], *adj.*, causing horror or terror, appalling, terrible.

horriſenus, -a, -um [horreō+sonō], *adj.*, sounding dreadfully, of awful sound.

horror, -ōris [horreō], *m.*, properly, a standing on end, roughening, bristling; *by metonymy*, terror, fright, horror; *with armōrum*, dread din or clash.

hortātor, -ōris [hortor], *m.*, one who urges, inciter, exhorter, encourager, counsellor.

hortor, -āri, -ātus sum, *tr.*, urge, incite, spur on, exhort, encourage.

hospes, -itis, *c.*, host; guest; stranger; friend.

hospitium, -i or -ii [hospes], *n.*, hospitality, friendship; friendly welcome or greeting; *by metonymy*, friend.

hospitus, -a, -um [hospes], *adj.*, strange, stranger, foreign; friendly.

hostia, -ae, *f.*, sacrificial animal, victim.

hostilis, -e [hostis], *adj.*, of an enemy, enemy's, hostile.

hostis, -is, *c.*, enemy (properly, of a country or race); freely, enemy of an individual, foe; stranger (since in early days every stranger was regarded as an enemy).

hūc [hīc], and **hōc** (an archaic form), *adv.*, to this place, hither; **hūc illūc**, **hūc . . . illūc**, hither and thither, hither . . . hither; **hūc atque hūc**, hither and thither, on all sides.

hūmānus, -a, -um [homō], *adj.*, of or belonging to human beings, human, mortal, man's.

humī: see **humus**.

humilis, -e [humus], *adj.*, properly, on or near the ground, low, low-lying. *Fig.*, lowly, humble, meek, submissive.

humō, -āre, -āvi, -ātus [humus], *tr.*, cover with earth, lay in the ground, bury, inter.

humus, -i, *m.*, earth, ground, soil; **humī**, *loc. sing. as adv.*, on the ground, in the ground.

Hyades, -um, *pl. f.*, the Hyades, a group of seven stars in the head of the constellation Taurus. The myth represented them to be daughters of Atlas and sisters of the Pleiades.

hydra, -ae, *f.*, a Hydra. (1) The famous Lernaean Hydra, slain by Hercules. See Lerna. (2) A monster with fifty heads, one of the agencies by which the wicked are punished in Tartarus.

hydrus, -i, *m.*, water serpent, snake.

Hymenaeus, -i, *m.*, Hymenaeus or Hymen, god of marriage; *by metonymy* (§ 189), marriage, nuptials, bridal.

Hypanis, -is, *m.*, Hypanis, a Trojan.

Hyrcānus, -a, -um, *adj.*, of the Hyrcani, a tribe on the Caspian Sea, Hyrcanian.

Hyrtacidēs, -ae, *m.*, son of Hyrtacus, a title of Nisus.

Hyrtacus, -i, *m.*, Hyrtacus, a Trojan, father of Nisus.

I

iacō, -ōre, **iacui**, **iactum**, *intr.*, lie down, lie, lie quiet, lie at ease; *esp.*, lie in death, be laid low, be slain. *Fig.*, of lands, lie, be situate, lie outspread. **iacēns**, -entis, *pr. prtcl.*, *act. as adj.*, in *fig. sense*, of lands, spreading, outspread, low-lying.

iaciō, **iacere**, **iēci**, **iactus**, *tr.*, throw, cast, hurl, fling. *Fig.*, throw up walls etc., lay, set, erect.

iactāns: see **iaciō**.

iaciō, -āre, -āvi, -ātus [*freq. of iaciō*], *tr.*, throw, cast, hurl, fling often or violently; toss about, drive about, buffet. *Fig.*, turn over (thoughts, cares, etc.), ponder deeply, harbor, cherish; of speech, throw out wildly, utter wildly, speak; *with sē* (mē, etc.), vaunt one's self, boast, exult. **iactāns**, -antis, *pr. prtcl. act. as adj.*, boasting, boastful, vainglorious.

iactūra, -ae [iaciō], *f.*, properly, a throwing away, *esp.* a throwing of

things overboard to lighten ship in a storm; freely, loss.

iaculor, -āri, -ātus sum [iaculum], *intr. and tr., properly, hurl a javelin, "javelin"; freely, hurl, cast, throw, fling.*

iaculum, -ī [iaciō], *n.*, dart, javelin, missile.

laera, -ae, *f.*, *laera*, a nymph of Mt. Ida (in Phrygia), mother of Pandarus and Bittas.

iam, *adv.*, used properly of time, to emphasize the last of a series of moments, or the close of a period of time, by this time, at last, already, now at length, now; of the future, like *mox*, soon, ere long; immediately, instantly; in various combinations, *iam tum*, then already, even at that early time, even then; *iam dudum* and *iam pridem*, this long time (past), for a long time, long since, long ago; *iam nunc*, even now; *iam adeo*, by this (very) moment, already, presently; *iam inde*, from that very instant, immediately, forthwith, at once; *iam iam*, with fut. *ptcp.*, at every moment, every instant, constantly, with *pres. ptcp.*, by this time, now, at last; *iam . . . iam*, now . . . now, now . . . then, at one time . . . at another, first . . . then; *iam iamque*, now, now, again and again, every moment, already.

iam dudum: see *iam*.

iam pridem: see *iam*.

iānitor, -ōris [iānuā], *m.*, door-keeper, porter; keeper, guardian (of some entrance).

iānuā, -ae, *f.*, door, esp. a house-door (i.e. the entrance from the street or road); freely, entrance.

iānus, -ī [akin to *Diāna*], *m.*, the god Janus; see §294. Janus was perhaps originally a god of (day) light, of the opening and the closing day, and thus was naturally represented as having two faces. One story made him an early king of Latium.

Iāpyx, Iāpygis, *adj.*, of Iapygia (i.e. Calabria or Apulia, in southeastern Italy). Iapygian, Apulian. As noun,

Iāpyx, Iāpygis (*sc. ventus*), *m.*, Iapyx, the west (or southwest) wind, which blew from Iapygia towards Greece, a wind favorable for navigation to Greece.

Iarbās, -ae, *m.*, Iarbas, king of Mauretania, son of Jupiter Hammon; he was a suitor of Dido.

Iasidēs, -ae, *m.*, a descendant of Iasius or Iasus.

Iasius, -ī or -īī, *m.*, Iasius, son of Jupiter and Electra, and brother of Dardanus. With Dardanus he came from Italy to Asia Minor; according to some accounts he married a daughter of the Trojan king Teucer.

iaspis, -idis, *f.*, jasper, a precious stone.

ibī [is], *adv.*, used (1) of place, in that place, there, (2) of time, then, thereupon, here, hereupon.

ibidem [ibī+idem], *adv.*, in the same place, in that very place.

Icarus, -ī, *m.*, Icarus, son of Daedalus; he sought to escape with his father from Crete, but flew so near to the sun that the wax by which his wings were fastened on was melted and he fell into the Icarian sea and perished there.

īcō, -ere, *īcī*, *īctus*, *tr.*, strike, smite, hit.

1. *īctus*: see *īcō*.

2. *īctus*, -ūs [īcō], *m.*, blow, stroke, thrust; by metonymy, wound.

īda, -ae, *f.* *īda*. (1) A mountain in Crete, where Jupiter was said to have been brought up; later it was a famous seat of his worship. (2) A mountain in Phrygia, near Troy, also sacred, esp. to Cybele.

1. **īdaeus**, -a, -um [īda], *adj.*, of *īda* (Cretan or Trojan), *īdaean*; by metonymy, Phrygian, Trojan.

2. **īdaeus**, -ī, *m.*, *īdaeus*, a charioteer of Priam.

īdalia, -ae and **īdaliūm**, -ī or -īī, *n.*, *īdalia* or *īdaliūm*, a town and grove in Cyprus, a favorite resort of Venus.

īdaliūm: see *īdalia*.

īdalius, -a, -um [īdalia], *adj.*, of *īdalia* *īdallian*.

īdās, -ae, *m.*, *īdas*, a Thracian.

ideircō, *adv.*, for that reason, on that account, with that purpose, therefore.
idem, **eadem**, **idem** [**is**], *dem. adj. and pronoun*, the same, the very (same); often = *an adv.*, also, likewise, at the same time. *For its scansion, at times, see § 248.*

ideō, *adv.*, on that account, for that reason, therefore.

Idmōn, -onis, *m.*, Idmon, a Rutulian, messenger of Turnus.

Idomoneus, -ei, *m.*, Idomeneus, a king of Crete, leader of the Cretan contingent in the Greek force before Troy. On his return to Crete, in accordance with a vow, he sacrificed his son to the gods; in consequence of a pestilence that followed this act the Cretans banished Idomeneus.

iscur, -oris, *n.*, the liver.

igitur, *conj.*, consequently, accordingly; in questions, it constitutes, like English pray, pray tell me, a strong appeal for an answer.

ignārus, -a, -um [*in*, not. + **gnārus**, knowing, akin to (**g**)**nōscō**], *adj.*, not knowing, ignorant, unacquainted with, unaware, unsuspecting.

ignāvia, -ae [**ignāvus**], *f.*, slothfulness, cowardice.

ignāvus, -a, -um [*in*, not. + **gnāvus**, busy], *adj.*, idle, lazy, slothful.

ignēscō, -ere, —, — [**ignis**], *intr.*, take fire, kindle. *Fig.*, be kindled, be inflamed.

igneus, -a, -um [**ignis**], *adj.*, of fire; fiery, flaming. *Fig.*, fiery, glowing, ardent; gleaming, glittering.

ignipotēs, -entis [**ignis**+**potēs**], *adj.*, properly, swaying fire; as title of Vulcanus, lord of fire.

ignis, -is, *m.*, fire, flame, flash of fire or flame; firebrand, faggot; esp., heavenly fires (e.g. of sun, moon and stars), lightning; in *pl.*, flashes of lightning, lightning-fires. *Fig.*, fire of love, passion.

ignōbilis, -e [*in*, not. + (**g**)**nōscō**], *adj.*, unknown; base-born; ignoble, inglorious, worthless, common.

ignōrō, -āre, -āvi, -ātus [*in*, not. + (**g**)**nōscō**], *tr.*, shut one's eyes to, not

know, be unaware of, be ignorant (of).

ignōtus, -a, -um [*in*, not. + (**g**)**nōtus**], *adj.*, unknown, obscure, strange.

Illex, **Illeis**, —, the holm-oak oak.

Ilia, -ae, *f.*, Ilia, a name of Rhea Silvia, daughter of Numitor (the rightful king of Alba Longa who was dispossessed by his brother Amulius); Ilia was mother, by Mars, of Romulus and Remus.

Ilia, **Ilum**, *pl. n.*, properly, the abdomen, from the lower ribs to the hips, groin, flanks, sides.

Iliaus, -a, -um [**Ilum**], *adj.*, of Ilum, Ilian, Trojan.

Iliax, -adis [**Ilum**], *f.*, a Trojan woman.

Illicet [**l**, *imp.*, + **licet**], *adv.* properly, a formula of dismissal, you may go, go at once, all is over, forthwith, immediately, instantly, at once.

Ilione, -ēs, *f.*, Ilione, the eldest daughter of Priam, wife of Polymestor.

Ilioneus, -ei, *m.*, Ilioneus, an aged Trojan, the spokesman of the Trojans before Dido and Laïus.

Ilum, -i or -ii, *n.*, Ilum, Troy. See **Trōia**.

Ilus, -a, -um [**Ilum**], *adj.*, of Ilum, Ilian, Trojan.

ille (archaic **olīe**), **illa**, **illud**, *gen. illius*, *dem. adj.*, that one (at a distance), that, yonder; the following; as opposed to **hic**, (the one more remote in place or in one's thoughts), the former; that, the famous, the well-known, the great (properly, yonder, the one yonder at whom I am pointing); at times almost like the English definite article, the. At times almost pleonastic, cf. v. 457. As *pron.*, he, she, it, in *pl.*, they (more emphatic than **is**).

illīc [**ille**], *adv.*, in that place, there, yonder.

illinc [**ille**], *adv.*, from that place, thence.

illuc [**ille**], *adv.*, to that place, thither; **huc illuc**, hither and thither, this way and that, around.

Illyricus, -a, -um, *adj.*, of Illyria, a province on the east coast of the Adriatic, Illyrian.

Ilus, -i, *m.*, Ilus. (1) Son of Tros and

founder of Ilium. From him Troy derived the name Ilium. (2) The older form of Iulus, the cognomen of Ascanius. (3) A Rutulian.

imāgō, -inis, f., an imitation or copy; counterfeit presentment, reproduction; form, shape, appearance, guise, manifestation; semblance, (*misleading*) appearance; apparition, phantom, ghost, shade.

Imāōn, -onis, m., Imaon, a Rutulian.

imber, -bris, m., heavy (*pelting*) rain, rain-storm, shower; rain, storm; by *metonymy*, rain-cloud, storm-cloud; water. *Fig.*, rain, hail (*of weapons*).

imitābilis, -e [*imitor*], *adj.*, that may or can be imitated, imitable.

imitor, -āri, -ātus sum, tr., imitate, counterfeit, copy, mimic.

immānis, -e, adj., properly, of size that frightens or appalls, of excessive or monstrous size, immense, huge, vast, enormous, giant, strong. *Fig.*, of character, monstrous, atrocious, savage, fierce, wild, frightful.

imminē, -ēre, —, — [*in+root of minor*], *intr.*, project or hang over, overhang. *Fig.*, (*overhang, i.e.*) command a city, wall, etc., threaten, menace.

immitis, -e [*in, not,+mitis*, mild, mellow], *adj.*, not soft or mellow, harsh. *Fig.*, sour, cruel, unfeeling, merciless, ruthless.

immō, adv., whose proper force is to correct or amend what precedes, nay, nay rather, on the contrary, nay more, nay even.

immolō, -āre, -āvi, -ātus [*in+mola*], *tr.*, properly, sprinkle a victim with sacrificial meal preparatory to a sacrifice, sacrifice; *freely*, slay, kill.

immōtus, -a, -um [*in, not,+mōtus*], *adj.*, unmoved, unshaken, undisturbed; firmly fixed, settled; immovable, motionless. *Fig.*, unmoved, unchanged, steadfast, settled, firm.

immundus, -a, -um [*in, not,+mundus*, clean], *adj.*, unclean, loathsome, filthy, foul.

impār, -aris [*in, not,+pār*], *adj.*, un-

even, unequal, ill-matched; unequal to, inferior to, not a match for.

impediō, -ire, -ivi or -ii, -itus [*in+pēs*], *tr.*, entangle, entwine, interweave, interlace. *Fig.*, hinder, hamper.

impellō, -ere, -pull, -pulsus [*in+pellō*], *tr.*, strike against or upon; strike, smite, hit; drive forward, push on, set in motion, impel; overthrow, overturn, uproot, dislodge. *Fig.*, strike, smite; impel, incite, induce, pervade, constrain.

imperitō, -āre, -āvi, -ātum [*freq. of imperō*], *intr.*, rule with might and power, rule, sway, be lord of.

imperium, -i or -ii [*imperō*], *n.*, command, order, mandate, decree; by *metonymy*, the power to issue orders, control, authority, sway, sovereignty, sovereign power, empire; realm, dominion, empire.

imperō, -āre, -āvi, -ātum, intr. and tr., command, order a thing or deed, command, bid a person do something.

impetus, -ūs [*impetō*, assail, = *in+petō*], *m.*, onset, onrush, attack, assault; force, violence, vehemence; impulse, momentum.

impingō, -ere, -pēgi, -pāctus [*in+pangō*], *tr.*, properly, fix or fasten on; dash against, drive against.

impius, -a, -um [*in, not,+pius*], *adj.*, properly, failing in one's duty (see *pius*); esp., impious, irreverent, godless; *freely*, accursed, wicked, nefarious.

impleō, -ēre, -ēvi, -ētus [*in+pleō*, old verb, fill], *tr.*, fill up, fill full (*of*); satisfy, lit. and *fig.*

implicō, -āre, -āvi or -ui, -ātus or -itus [*in+plicō*], *tr.*, fold into, envelop, entangle; bind fast; lodge firmly in, implant; lodge in, lay in, link with, bind to; twine or wreath about, encircle. *Fig.*, fold in or round, enfold, embrace, clasp closely, hold fast, cling to.

improbus, -a, -um [*in, not,+probus*], *adj.*, properly, not up to standard, either as falling short of the standard or as going beyond proper bounds, in-

ferior, bad, poor; *in moral sense*, bad, wicked, base; *esp.*, dishonest, knavish; shameless, worthless; violent, fierce, tyrannous.

impulsus: *see* **impellō**.

imus: *see* **inferus**.

in, prep. I. *With abl.*, used (1) of place, in, within, in the midst of; on, upon, among, (2) of time, in, during, in the course of, (3) in other relations, in relation to, in connection with, in the case of. II. *With acc.*, used (1) of motion towards, *lit. and fig.*, into, in, unto, among, towards, against, on, upon, (2) of time, up to, into, until, against (*i.e. in anticipation of a time to come*), (3) in modal relations, according to; towards, regarding, (4) in phrases involving the idea of distribution, *e.g. in nāvis*, ship by ship. **in primis**, properly, among the first; especially, particularly, first and foremost.

inachius, -a, -um [**inachus**], *adj.*, of Inachus, Inachus's, Inachian. *See* **inachus**.

inachus, -i, m., Inachus, son of Oceanus; founder and first king of Argos, father of Io.

inamābilis, -e [**in**, not, + **amō**], *adj.*, unworthy of love, unlovely, hateful, odious.

inānis, -e, *adj.*, empty, void, vacant. *Fig.*, (empty, *i.e.*) substanceless, unsubstantial, ghostly, phantom; empty, idle, useless, fruitless, vain. *As noun*, **ināne**, -is, n., void, empty space.

inārdescō, -ere, **inārsē**, - [in + **ārdescō**], *intr.*, take fire. *Fig.*, burn, blaze, glow.

inārimē, -ēs, f., Inarime, an island in the Mare Tyrrhenum, off the Campanian coast, now Ischia.

inausus, -a, -um [**in**, not, + **audeō**], *adj.*, undared, unventured, untried, unattempted.

inbellis, -e [**in**, not, + **bellum**], *adj.*, unwarlike, unfit for war; peaceful, harmless.

incānus, -a, -um [**in** + **cānus**], *adj.*, very gray, hoary, white.

incassum: *see* **casus**.

incautus, -a, -um [**in**, not, + **cautus**],

adj., not watchful, off one's guard incautious, heedless, unsuspecting.

incēdō, -ere, -cessi, -cessum [**in** + **cēdō**], *intr.*, go, step, march along, move, advance, *esp. in slow, stately fashion*, march.

incendium, -i or -il [**incendō**], n., fire, conflagration. *Fig.*, ruin, destruction.

incendō, -ere, -cendi, -census [**in** + **candō**], *tr.*, make or cause to glow, set fire to, set afire, kindle; burn, consume. *Fig.*, set ablaze, light up; inflame, kindle, incite, excite, arouse, incense, enrage, harrow, distress.

incensus: *see* **incendō**.

inceptum: *see* **incipiō** (*med*).

inceptus: *see* **incipiō**.

incertus, -a, -um [**in**, not, + **certus**], *adj.*, in act. sense, uncertain, doubtful, hesitating, wavering; of an eye, ill-aimed; of the sun or the moon, uncertain, dimmed, clouded; not knowing, ignorant; in pass. sense, of things about which one is uncertain, uncertain, doubtful, unreliable.

incessus, -ūs [**incēdō**], m., a walking; gait, pace, *esp. a dignified pace*.

incestō, -āre, -āvi, -ātus [**incestus**, unclear], *tr.*, pollute, defile.

incidō, -ere, -cidi, - [in + **cadō**], *intr.*, fall upon, *lit. and fig.*, fall; of a missile weapon, fall in or on, lodge. *Fig.*, (fall upon, *i.e.*) happen on, chance upon, meet.

incidō, -ere, -cidi, -cīsus [**in** + **cadō**], *tr.*, cut into, cut off, cut.

incipiō, -ere, -cēpi, -ceptus [**in** + **capiō**], *tr.*, lay hold on, take in hand; begin, commence; essay, undertake, attempt; *intr.*, *esp. of speech*, begin. **inceptum**, -i (*pf. pass. prtcl. as noun*), n., beginning; attempt, undertaking, essay, purpose, resolve.

inclementia, -ae [**in**, not, + **clēmēna**, mild, gentle], f., unkindness, inclemency; severity, rigor.

inclūdō, -ere, -clūsi, -clūsus [**in** + **claudō**], *tr.*, shut up, shut in, hem in, confine, imprison; shut one thing up with another, include, insert, enclose, envelop, surround.

inclūsus: *see* **inclūdō**.

inclutus, -a, -um [in+cluō, cluē, hear], *adj.*, properly, heard of, talked of, famous, illustrious, renowned, celebrated.

incognitus, -a, -um [in, not, + cognitus], *adj.*, unknown, uncertain.

incohō, -āre, -āvi, -ātus, *tr.*, begin, commence (*the verb is commonly used of beginning things which are never finished*); *freely*, build, erect.

incolō, -ere, -colui, — [in+colō], *tr.*, dwell in, inhabit.

incolumis, -e, *adj.*, safe, sound, uninjured, unhurt, intact.

incomitatus, -a, -um [in, not, + comitor], *adj.*, unaccompanied, unattended.

inconcessus, -a, -um [in, not, + concessō], *adj.*, not permitted, forbidden.

inconsultus, -a, -um [in, not, + consulō], *adj.*, properly, unconsulted; *very rarely*, unadvised, uncounseled.

incrēdibilis, -e [in, not, + crēdibilis], *adj.*, not to be believed, past belief, passing strange, extraordinary.

increpitō, -āre, -āvi, -ātus [in+crepitō], *tr.*, cry out to, call upon, challenge; cry out against, chide, rebuke, blame, find fault with.

inrepō, -āre, -crepui, -crepitu[m] [in+crepō], *intr.*, make a noise, rattle, clatter, resound; *tr.* (§130), sound forth, blaze forth. *Also tr.*, cry out against, blame, chide, rebuke.

incrēscō, -ere, -āvi, — [in+crēscō], *intr.*, grow in or on, grow up, grow. *Fig.*, grow, increase.

incubō, -āre, -cubi, -itum [in+cubō, old verb, lie], *intr.*, lie in or upon. *Fig.*, lie on, brood over; *with divitiis*, brood over, devote one's self to, surrender one's whole being to.

incultus, -a, -um [in, not, + colō], *adj.*, untitled, waste, desert, deserted. *Fig.*, uncultivated, unpolished, rude; neglected, unkempt, disordered. *As noun*, **incultum**, -i, *n.*, waste place, wilderness.

incumbō, -ere, -cubi, -cubitum [in+cumbō, old verb, lay], *intr.* (§130), *properly*, lay or fling one's self on, fall upon,

swoop upon; lean on, lean over, recline on or over, rest upon. *Fig.*, apply one's self to, bend one's energies to; *with remis*, bend to, ply with might and main; *of hostile exertion*, press on, attack, assail.

incurrō, -ere, -curri, -cursum [in+currō], *intr.*, run into or against, rush at or on, press to the attack; assail, attack.

incurvō, -āre, -āvi, -ātus [in+curvō], *tr.*, curve, bend, arch.

incūs, **incūdis** [in+cūdō, strike], *f.*, an anvil.

incūsō, -āre, -āvi, -ātus [in+causa], *tr.*, accuse, censure, blame.

inoutiō, -ere, -cussi, -cussus [in+quatiō], *tr.*, strike upon, strike into, dash into. *Fig.*, (*strike into*, i.e.) bestow on, give to, lend.

indāgō, -inis, *f.*, an encircling, enclosing, *esp.* a mode of hunting consisting in enclosing a stretch of forest by a circle of nets, dogs, horses and men, in order that game may be completely surrounded and thus captured or killed; *by metonymy*, a circle of nets, dogs, etc.; *freely*, hunting-force.

inde [in], *adv.*, used (1) of place, from that place, thence, therefrom, (2) of time and sequence, after that, thereupon, then.

indēbitus, -a, -um [in, not, + dēbeō], *adj.*, unowed, undue; unallotted, unassigned.

indecoris, -e [in, not, + decus], *adj.*, without glory or honor, inglorious, dishonored, disgraced.

indēfessus, -a, -um [in, not, + dēfessus], *adj.*, unwearied, untired.

indēprēnsus, -a, -um [in, not, + dēprēndō], *adj.*, properly, uncaught, i.e. undiscovered; *freely*, undiscoverable, unsolvable.

indicium, -i or -ii [indicō], *n.*, information, evidence, testimony.

indiciō, -ere, -dixi, -dictus [in+dīō], *tr.*, declare publicly, announce formally, proclaim; appoint, assign.

indigena, -ae [indu, old form of in, seen in certain compound words, + root of gignō], *c.*, one born in a (*given*)

country, native. *As adj.*, native-born, native.

indignor, -āri, -ātus sum [indignus], *tr.*, consider or deem unworthy (*of one's self*); be angry at, chafe at; *intr.*, be angry, be enraged, fret.

indignus, -a, -um [in, not, +dignus], *adj.*, unworthy, undeserving; improper, undeserved, unseemly; wretched, unfit, shameful, cruel.

indiscrētus, -a, -um [in, not, +dis+cernō], *adj.*, properly, undistinguished; freely, indistinguishable.

indolēs, -is [ind=indu (*see* indigena) +oleō, old verb, grow], *f.*, properly, that which grows in (*i.e.* is innate in) one, nature, esp. high and noble nature, character, worth.

indomitus, -a, -um [in, not, +domō], *adj.*, properly, untamed, wild; unrestrained, uncontrolled; freely, untameable, ungovernable; fierce, violent.

indubitō, -āre, -āvi, -ātum [in+du-bitō], *intr.*, feel doubts (*over, i.e.*) concerning, doubt, mistrust.

inducō, -ere, -dūxi, -ductus [in+dūcō], *tr.*, lead or bring to; (*lead, i.e.*) draw on clothing, etc., put on, don. *Fig.*, (*lead into, i.e.*) spur on or into, incite, induce, persuade.

inductus: *see* inducō.

indulgeō, -ēre, indulsi, indultum, *intr.*, be kind to, yield to, yield, give scope to (*for*), gratify, indulge; indulge in, give one's self up to, give way to.

induo, -ere, indui, indūtus, *tr.*, put on clothing, arms, etc.; cover one's self with clothing, etc., deck, array, adorn. *Fig.*, put on, assume; *in pass.*, with middle force, as a dep. verb (§§ 188, 184), put on, don. **indūtus**, -a, -um, *pf. pass. pticpl. as adj.*, with *abl.*, clad in, adorned with, wearing.

Indus, -a, -um, *adj.*, of India, Indian. *As noun*, Indi, -ōrum, *pl. m.*, the Indi, the inhabitants of India, the (East) Indians.

indūtus: *see* induō.

ineluctābilis, -e [in, not, +ex+luctor], *adj.*, properly, of a situation out of

which one can not (*wrestle, i.e.*) fight his way, inescapable, inevitable, unavoidable.

ineō, -ire, -ivi or -ii, -itum [in+eō], *tr.*, go into, enter. *Fig.*, enter upon, begin, undertake.

inermis, -e, and **inermus**, -a, -um [in, not, +arma], *adj.*, unarmed, defenceless.

inermus: *see* inermis.

iners, -ertis [in+ars], *adj.*, properly, unskilled, unskillful; frsely, sluggish, inactive, idle, spiritless; helpless, lifeless.

inexpertus, -a, -um [in, not, +expertus], *adj.*, in active sense, not having tried, without experience; *in pass. sense*, untried, un essayed, unattempted.

inextricābilis, -e [in, not, +extricō, disentangle], *adj.*, inextricable, unsolvable.

infabricātus, -a, -um [in, not, +fabricō], *adj.*, unmade, unfashioned, unwrought, unhewn.

infandus, -a, -um [in, not, +fandus], *adj.*, unspeakable, unutterable; (*beyond words, i.e.*) impious, villainous; grievous, awful, dreadful. *As noun*, **infandum**, *a. acc. sing.*, used as an exclamation, O woe unutterable! oh horror!

infāns, **infantis** [in, not, +for], *adj.*, properly, without the power of speech, speechless; young, infant. *As noun*, **infāns**, -antis, *c.*, infant, baby, child.

infaustus, -a, -um [in, not, +faustus], favorable, from faveō], *adj.*, unpropitious, unfavorable; *in pass. sense*, not favored, unfortunate, unlucky, accursed.

1. **infectus**, -a, -um [in, not, +faciō], *adj.*, undone (*i.e.* not yet done), unperformed, unfinished; *of gold*, unwrought, unmined, uncoined; *undone, i.e.* revoked, nullified.

2. **infectus**: *see* inficiō.

infelix, -icis [in, not, +fēlix], *adj.*, properly, unfruitful. *Fig.*, in *pass. sense*, unblest, luckless, hapless, ill-starred, accursed, wretched; *in act sense*, ill-boding, baneful, ominous.

infensus, -a, -um [in+fendō, *old verb*, strike], *adj.*, properly, of things that come into collision with other things, hostile, in hostile spirit or manner, deadly; enraged, embittered.

inferiae, -ārum [inferō?], *pl. f.*, offerings to the dead, of meat, milk, honey, oil, water, sacrifice.

inferior: see **Inferus**.

infernus, -a, -um [*cf.* **Inferus**], *adj.*, properly, lying beneath, lower; *esp.*, of, in or pertaining to the underworld, infernal, nether; of the shades, of the realms beneath.

inferō, -ferre, -tuli, inlātus [in+ferō], *tr.*, bear or bring into, carry into or upon; bear sacrifices to an altar or to a god, offer, proffer, render; **Inferre bellum**, with *dat.*, (bring, *i.e.*) begin war against, take the field against, assail, attack; with *acc.*, or in *pass.*, with middle force, bear one's self to, go, proceed (against), rush, hasten.

Inferus, -a, -um, *adj.*, *comp.* inferior, -us, *sup.* **Infimus** or **Imus**, -a, -um, lower, beneath; *esp.*, of the underworld, nether. **Fig.**, low, lowly, humble, mean. In *sup.*, lowest, deepest, lowest part of, bottom of, foot of; often best rendered by even, very. As *noun*, **Inferi**, -ōrum, *pl. m.*, the dwellers in the underworld. **Imum**, -i, *n.*, depth, bottom, foundation.

infestus, -a, -um [in+fendō, *old verb*, strike], *adj.*, in *pass. sense*, assailed, molested, unsafe; in *act. sense*, assailing, hostile; deadly, dangerous; of a weapon, levelled. *Cf.* **Infensus**.

inficiō, -ere, -feci, -fectus [in+faciō], *tr.*, properly, perhaps, put or dip in (dye, etc.), dye, stain, color, steep. **Fig.**, stain, defile, pollute, corrupt.

infigō, -ere, -fixi, -fixus [in+figō], *tr.*, fix in, fasten on, fasten together, interlock; impale; lodge. **Fig.**, fasten, lodge, imprint.

infundō, -ere, -fudi, -fusus [in+fundō], *tr.*, cut into, cleave; plow the seas.

inī, defective verb, counting as *pres. indic.*, he (she) begins; *esp.*, begins to speak.

Infixus: see **Infigō**.

inflammō, -āre, -āvi, -ātus [in+flammō], *tr.*, set on fire, kindle. **Fig.**, fan into a flame, kindle, inflame, fire, arouse, excite.

infectō, -ere, -flexi, -flexus [in+fectō], *tr.*, bend. **Fig.**, bend, turn, influence, alter, change.

indexus: see **infectō**.

inflō, -āre, -āvi, -ātus [in+flō], *tr.*, blow into or upon, blow up, inflate, swell.

informis, -e [in, not, +fōrma], *adj.*, formless, shapeless, misshapen, hideous, awful.

informō, -āre, -āvi, -ātus [in+fōrma], *tr.*, form, shape, fashion.

Infractus: see **Infringō**.

infrēdō, -ēre, —, — [in+frēdō, frēdō], *intr.*, gnash the teeth, gnash. Only in *pres. princpl. act.*

Infrēnis, -e, and **infrēnus**, -a, -um [in, not, +frēnum], *adj.*, of horses, unbridled; as transferred epithet, of riders whose horses go unbridled, freely, bold and skillful in horsemanship. **Fig.**, unbridled in passion, reckless.

Infrēnō, -āre, -āvi, -ātus [in+frēnum], *tr.*, properly, put a bridle on, furnish with a bridle; bridle; freely, harness.

Infrēnus: see **Infrēnis**.

Infringō, -ere, -frēgi, -fractus [in+frangō], *tr.*, break off, break. **Fig.**, break, weaken, shatter, damage, impair, injure; (break, *i.e.*) bend, subdue, overbear.

Infula, -ae, *f.*, properly, a flock of wool knotted on a vitta, then, by metonymy, (§ 188), a fillet, headband.

Infundō, -ere, -fudi, -fusus [in+1. fundō], *tr.*, pour in, pour into, pour on, pour; in *pass.*, with middle force, pour in or upon; in *fig. sense*, of persons, pour or rush into. **Fig.**, (pour, *i.e.*) throw or cast upon. **Infusus**, -a, -um, *pf. pass. princpl. as adj.*, outpoured, outspread.

Infusus: see **Infundō**.

ingeminō, -āre, -āvi, -ātus [in+geminō], *tr.*, redouble, double up, repeat; with *ictus* or *vulnera*, ply,

deal thick and fast; *intr.* (§ 130), be doubled, increase, come thick and fast, wax furious.

ingemō, -ere, -gemul, -gemitum [in+gemō], *intr.*, groan over, sigh over, groan, mourn, lament.

ingēns, -entis [in, not, +genus?], *adj.*, properly, perhaps, contrary to its kind, out of its kind, abnormal, enormous, vast, huge, mighty, heavy, massive; strong, sturdy, powerful, giant. *Fig.*, mighty, huge, giant, great; grievous, severe, intense; of sound, heavy, deep.

ingerō, -ere, -gessal, -gestus [in+gerō], *tr.*, properly, carry on, upon, or against; heap up on; with tela or hastas, sling against in numbers, hurl quickly or repeatedly.

inglōrius, -a, -um [in, not, +glōria], *adj.*, without glory, unhonored, inglorious.

ingrātus, -a, -um [in, not, +grātus], *adj.*, unpleasant, unwelcome, painful; ungrateful, thankless, unheeding, heedless.

ingredior, -i, -gressus sum [in+gradior], *intr.*, go or walk into, go along, advance, proceed, move. *Fig.*, enter upon something, engage in, begin; of speech, begin to speak or answer.

ingressus: see **ingredior**.

ingruō, -ere, -ui, —, intr., rush on, break into or upon, fall violently on; assail, attack, lit. and *fig.*

inguen, inguinis, n., abdomen, groin.
inhaerē, -ēre, inhaesi, — [in+haerē], *intr.*, cling to, cleave to.

inhibē, -ēre, inhibui, inhibitus [in+habeō], *tr.*, lay hold on; hold back, restrain, check, curb.

inhiō, -āre, -āvi, -ātum [in+hiō], *intr.*, gape over, gape at. *Fig.*, gaze on with open mouth, examine eagerly, watch eagerly, pore over.

inhonestus, -a, -um [in, not, +honestus], *adj.*, dishonorable, unseemly, shameful.

inhorrē, -ere, -horruī, — [in+horreō], *intr.*, bristle; grow rough.

inhospitus, -a, -um [in, not, +ho-

spitus], *adj.*, inhospitable, unfriendly, dangerous, deadly.

inhumātus, -a, -um [in, not, +humō], *adj.*, unburied.

iniciō, -ere, inieci, inieci [in+iaciō], *tr.*, throw in or upon, sling on, cast or hurl against; with se, sling or hurl one's self, rush headlong. *Note*: The first syllable is heavy in Vergil.

inicius, iniqua, inicum [in, not, +aecus], *adj.*, properly, uneven; unfair, unfriendly, partial; unjust, hard, severe, dangerous, hazardous. *Note*: For spelling see on **secuntur**, i. 185.

inimicus, -a, -um [in, not, +amicus], *adj.*, unfriendly, hostile; of or belonging to an enemy, an enemy's.

inieci: see **iniciō**.

iniuria, -ae [in, not, +iuria], *f.*, injustice, injury; a wrong, affront, insult, outrage.

inissus, -a, -um [in, not, +inbeō], *adj.*, unbidden, uninvited.

inlābor, -i, -lāpsus sum [in+lābor], *intr.*, glide into, steal into. *Fig.*, master, overwhelm, inspire.

inlaetābilis, -e [in, not, +laetor], *adj.*, joyless, cheerless, mournful.

inlādō, -ere, -lasi, -latus [in+lādō], *tr.*, strike into or against, dash upon or into.

inligō, -āre, -āvi, -ātus [in+ligō], *tr.*, bind or fasten on, bind fast; *freely*, fetter, hamper, hinder.

inlissus: see **inlādō**.

inlūdō, -ere, -lasi, -latus [in+lūdō], *intr. and tr.*, play (at, against, or) with, have sport with; make sport of, mock, flout, insult.

inlūstris, -e [in+lūstrō], *adj.*, lighted up, bright. *Fig.*, illustrious, distinguished, famous.

inlūsus: see **inlūdō**.

inluviēs, -iēs [in+luō, wash], *f.*, dirt, filth, squalor.

inmemor, -oris [in, not, +memor], *adj.*, unmindful (of), forgetful (of), heedless, thoughtless.

inmēnsus, -a, -um [in, not, +mētior, measure], *adj.*, unmeasured; immeasurable, limitless boundless; vast, huge.

inmergō, -ere, -mersi, -mersus [*in*+*mergō*], *tr.*, dip into, plunge (*into*), overwhelm, drown.

inmeritus, -a, -um [*in*, not, +*meritus*], *adj.*, properly, underserving (*of punishment*), guiltless, innocent.

inmiscēō, -āre, -miscui, -mixtus [*in*+*miscēō*], *tr.*, mix in (*with*), mingle (*with*), intermingle, blend; *in pass.*, with middle force, mingle with, *esp. in hostile spirit*, mingle in combat.

inmissus: see inmittō.

inmittō, -ere, -misi, -missus [*in*+*mittō*], *tr.*, send to, send into, send upon; let in, admit; let go, let loose; spur on, urge forward or onward; cast, throw, hurl (*into, upon, or against*); *in pass.*, with middle force, rush or burst in (*to*); **inmittere habēnās**, let the reins fly loose, *and, with dat.*, spur on, drive at top speed, *lit. and fig.*; with *barbam*, allow to grow. *Fig.*, send (*cares, etc.*) into one, bring upon, inflict upon.

inmixtus: see inmiscēō.

immortālis, -e [*in*, not, +*mortālis*], *adj.*, undying, imperishable, immortal, everlasting, eternal.

innūtiō, -ire, -ivi or -ii, - [*in*+*nūtiō*], *intr.*, bellow or roar in or within, resound.

innectō, -ere, -nexui, -nexus [*in*+*nectō*], *tr.*, tie or join to, fasten to, fasten; bind, wrap, wreath, garland. *Fig.*, weave, contrive, devise.

innexus: see innectō.

anō, -āre, -āvi, -ātum [*in*+*nō*], *intr. and tr.*, swim on, swim; *freely*, float on, sail on.

noxius, -a, -um [*in*, not, +*noxius*], *adj.*, harmless, innocent.

innumerus, -a, -um [*in*, not, +*numerus*], *adj.*, without or beyond number, uncounted, numberless, countless, untold.

innuptus, -a, -um [*in*, not, +*nūbō*], *adj.*, unmarried, unwed: *of Pallas*, maiden, virgin.

inolēscō, -ere, -ēvi, -olitum [*in*+*olēō*, *old verb*, grow], *intr.*, grow in or on, grow into, take root in, oecome or be ingrained

inopinus, -a, -um [*in*, not, +*opinor*], *adj.*, unthought of, undreamed of, unsuspected, unexpected.

inops, inopis [*in*, not, +*ops*], *adj.*, without means or resources, helpless, poor, needy; destitute (*of*), bereft (*of*), lacking.

inōus, -a, -um, adj., of Ino, daughter of Cadmus, who was changed into a sea-goddess, Ino's, son of Ino.

inpāstus, -a, -um [*in*, not, +*pāscō*], *adj.*, properly, unfed, not having eaten; hungry, ravenous.

inpavidus, -a, -um [*in*, not, +*pavidus*], *adj.*, knowing no fear, fearless, undaunted.

imperditus, -a, -um [*in*, not, +*perdō*], *adj.*, undestroyed, unslain.

imperfectus, -a, -um [*in*, not, +*perfectō*], *adj.*, unfinished, unwrought.

imperterritus, -a, -um [*in*, not, +*perterrēō*], *adj.*, unterrified, undismayed, undaunted.

inpiger, -gra, -grum [*in*, not, +*piger*, reluctant], *adj.*, diligent, active, zealous, energetic, quick.

inplācābilis, -e [*in*, not, +*plācō*], *adj.*, inexorable, implacable.

inplācātus, -a, -um [*in*, not, +*plācātus*, from *plācō*], *adj.*, unsatisfied, insatiate, everhungering, remorseless.

inplōrō, -āre, -āvi, -ātus [*in*+*plōrō*], *tr.*, invoke with tears; call on, implore, entreat, beseech; ask for earnestly.

inpōno, -ere, -posui, -positus [*in*+*pōnō*], *tr.*, put or place in, on, or upon, place over, put; *esp.*, set on the table, serve. *Fig.*, put on, lay on, impose, enjoin (*on*), put, fix, appoint.

inpositus: see inpōnō.

inprecor, -ārī, -ātus sum [*in*+*prex*], *tr.*, properly, pray down on one's head, call down on, invoke on.

inpressus: see imprimō.

in primis: see in.

inprimō, -ere, -pressi, -pressus [*in*+*primō*], *tr.*, press in or upon, set upon or on, imprint, impress; emboss, engrave, stamp, chase.

inproperātus, -a, -um [*in*, not, +

properō, *adj.*, not hastened or hastening, slow, lingering.

inprōvidus, -a, -um [*in*, not, +**prōvidēō**], *adj.*, in *act. sense*, unforeseeing, not anticipating; *freely*, blind, heedless, thoughtless.

inprōvisus, -a, -um [*in*, not, +**prōvidēō**], *adj.*, unforeseen, unexpected, sudden; = *an adv.*, unexpectedly, suddenly.

inprūdēns, -entis [*in*, not, +**prūdēns**], *adj.*, properly, not looking ahead, not foreseeing; imprudent, thoughtless, heedless.

inpūbis, -e [*in*, not, +**pūbēs**, full grown], *adj.*, properly of persons who have not yet attained their majority, not full grown, under age, young, youthful; *by metonymy*, beardless.

inpūne: see **inpūnis**.

inpūnis, -e [*in*, not, +**poena**], *adj.*, very rare, except in *n. sing.*, unpunished.

inpūne, *n. sing. as adv.*, without punishment, with impunity; safely.

inquam, *irregular and defective verb*, say.

inremeābilis, -e [*in*, not, +**re**, back, +**meō**, go], *adj.*, irtraceable, admitting of no return.

inreparābilis, -e [*in*, not, +**reparō**, remake, repair], *adj.*, irreparable, irrecoverable, irretrievable.

inrideō, -ēre, -rīsi, -rīsus [*in* + **rideō**], *tr.*, laugh at, mock, jeer at, ridicule, deride.

inrigō, -āre, -āvi, -ātus [*in* + **rigō**], *tr.*, water, moisten, wet, bedew, *lit.* and *fig.*, *freely*, shed like dew.

inrisus: see **inrideō**.

inritō, -āre, -āvi, -ātus, *tr.*, excite, provoke, goad, anger, incense.

inritus, -a, -um [*in*, not, +**ratus** (*from reor*), valid], *adj.*, invalid, void; vain, useless, unavailing; *often* = *an adv.*, in vain, fruitlessly.

inrumpō, -ere, -rūpi, -ruptus [*in* + **rumpō**], *tr. and intr.*, break into, burst into, rush into.

inruō, -ere, inruī, — [*in* + **ruō**], *intr.*, rush in or upon, rush on, rush into, burst in; *press to an attack*, press on.

insānia, -ae [*in*, not, +**sānus**], *f.*, un-

soundness, *esp. of the mind*, madness, frenzy, insanity; folly, senselessness, rage.

insānus, -a, -um [*in*, not, +**sānus**], *adj.*, unsound mentally, mad, insane, frenzied; inspired, prophetic (*such persons seemed to be beside themselves*).

inscius, -a, -um [*in*, not, +**sciō**], *adj.*, not knowing, ignorant, unconscious; *haud inscius*, aware of, well acquainted with, familiar with; *freely*, of one who does not understand a given situation, bewildered.

inscribō, -ere, -scripsi, -scriptus [*in* + **scribō**], *tr.*, write in or upon, mark, inscribe.

Insequor, -ī, -sectus sum [*in* + **sequor**], *tr. and intr.*, follow, pursue; *follow in hostile spirit*, pursue, assail; *with inf.*, press on, proceed, continue, essay.

Inserō, -ere, -serui, -sertus [*in* + **serō**], *tr.*, weave in, put in, set in, insert.

Insertō, -āre, -āvi, -ātus [*freq. of Inserō*], *tr.*, put or thrust into, insert.

Insertus: see **Inserō**.

Insidiāe, -ārum [*cf. Insidō*], *pl. f.*, properly, a (*secret*) occupation of a place, ambush, ambuscade, ambush. *Fig.*, snare, stratagem, trick, artifice, wile, treachery.

Insidior, -āri, -ātus sum [*Insidiāe*], *intr.*, lie in ambush, lie in wait against some one (*i.e. to attack him*); *freely*, of a wolf prowling around a sheepfold, prowl around.

Insidō, -ere, -sēdi, -sessum [*in* + **sidō**], *tr. and intr.*, sit down in or on, settle on; occupy, take possession of, master, overpower.

Insigne: see **Insignis**.

Insigniō, -ire, -ivi or -ii, -itus [*Insignis*], *tr.*, properly, distinguish by a mark or a device, mark, adorn, deck.

Insignis, -e [*in* + **signum**], *adj.*, properly, having a distinguishing mark, stamped, marked, distinguished, conspicuous. *Fig.* conspicuous, splendid, preëmine, extraordinary, renowned, famous. *As noun*, **Insigne**, -is, *n.*, a distinguishing mark, device.

decoration, ornament, badge; *esp.*, soldiers' accoutrements, harness, costume.

insinuō, -āre, -āvi, -ātus [in+sinus], *tr.*, work (something) in by a winding, tortuous movement, wind in; *intr.* (§ 139), work one's way (in or into), penetrate secretly or imperceptibly, steal, creep.

insistō, -ere, -stīti, - [in+sisō], *tr.* and *intr.* (§ 139), set or put on, *esp.*, set one's self on, set foot on, stand on, tread on. *Fig.*, press on, pursue, devote one's self to; persist, persevere.

insomnium, -i or -ii [in+somnium], *n.*, a dream, a vision.

insonō, -āre, -ui, -sonitum [in+sonō], *intr.*, sound, resound, ring, echo; of a whip, crack, snap; *tr.* (§ 128), cause to snap or crack, rattle.

insons, insonis [in, not,+sons], *adj.*, guiltless, innocent.

insperātus, -a, -um [in, not,+spērō], *adj.*, un hoped for, unlooked for, unexpected.

inspicō, -ere, -spexi, -spectus [in+spicō, look], *tr.*, look into, look on or upon; look over, overlook, command (a view of).

inspirō, -āre, -āvi, -ātus [in+spirō], *tr.*, blow into or upon, breathe into. *Fig.*, breathe into, implant, lodge, impart.

instar, n., *indeclinable*, a word of uncertain origin, an image, likeness; form, figure, appearance; with *gen.*, as a quasi-preposition, like to, *esp.* in size, bulk, etc., the (very) image of, huge as, etc.; size, bulk; value, worth.

instaurō, -āre, -āvi, -ātus, tr., renew, repeat, begin afresh. *Fig.*, restore, refresh, renew.

internō, -ere, -strāvi, -strātus [in+sternō], *tr.*, spread over, strew over, lay on, cover, strew.

instigō, -āre, -āvi, -ātus, tr., spur on, goad on. *Fig.*, stimulate, encourage, spur on.

instituō, -ere, -ui, -ūtus [in+statuō], *tr.*, put or place on or into, fix, set up; build, erect, found, establish; arrange, set in order; ordain, appoint, order.

instō, -āre, -stīti, - [in+stō], *intr.*, stand in or on, stand over; press close upon, pursue closely a foe, a rival, etc., threaten. *Fig.*, be near, be at hand, be pressing; press on, push on a task, etc., drive with all speed, urge forward, ply; with *infin.*, proceed hastily or earnestly, strive eagerly, proceed.

Instrātus: see **internō.**

Instructus: see **instruō.**

Instruō, -ere, -strāxi, -strātus [in+struō], *tr.*, pile up, heap up; build, erect; arrange, set in order, draw up, marshal, array, *esp.* in battle line; furnish, equip, fit out. **Instructus, -a, -um, pf. pass. prtcl. as adj.**, arranged, drawn up, arrayed; furnished (with), equipped.

insuētus, -a, -um [in, not,+suēsō], *adj.*, in act. sense, not having accustomed one's self to, unused to, unfamiliar with; in pass. sense, unfamiliar, unusual, unwonted, strange.

insula, -ae, f., an island.

insultō, -āre, -āvi, -ātus [freq. of insiliō, leap on], *intr.*, leap or dance on, trample on. *Fig.*, exult over, mock, revile, insult.

Insum, inesse, inful, - [in+sum], *intr.*, be in, be upon.

Insuō, -ere, -ui, -ūtus [in+suō], *tr.*, sew in, stitch in.

Insuper [in+super], *adv.*, above, on (the) top. *Fig.*, over and above, beyond, besides, moreover, in addition.

Insuperābilis, -e [in, not,+superō], *adj.*, unconquerable, invincible.

Insurgō, -ere, insurrexi, insurrectum [in+surgō], *intr.*, rise upon; with *rēmis*, rise on, i.e. bend vigorously to, fall on, ply vigorously; freely, rise up, rise.

Instātus: see **insuō.**

Intāctus, -a, -um [in, not,+tangō], *adj.*, untouched; *esp.*, of cattle untouched by the yoke, unbroken; of grain, unreaped, uncut, (hence tall, standing); of youth, strength, etc., unimpaired, intact, strong, sturdy; undefiled, pure, chaste, virgin.

integer, -gra, -grum [in, not,+tangō],

adj., untouched, whole, entire, unimpaired, fresh, sturdy, vigorous.

intemerātus, -a, -um [in, not, +temerō, profane], *adj.*, unprofaned, unviolated, unsullied, pure.

intempestus, -a, -um [in, not, +tempus], *adj.*, untimely, unseasonable; *esp.*, in the phrase *intempesta nox*, of uncertain sense; perhaps, profound night, the dead of night.

intendō, -ere, -tendi, -tentus [in + tendō], *tr.*, stretch out, stretch, extend; strain, draw taut; with *vōla*, stretch out, strain, fill, swell. **intentus**, -a, -um, *pf. pass. princpl. as adj.*, in *fig. sense*, expectant, attentive, intent, eager.

intentō, -āre, -āvī, -ātus [freq. of intendō], *tr.*, stretch out toward or against, brandish threateningly. *Fig.*, threaten, menace with.

intepescō, -ere, **intepui**, — [in + tepescō], *intr.*, grow or become warm.

inter, *prep.* with *acc.*, used (1) of place, between, among, within, into the midst of, into, (2) of time, between, during, within, in the course of; (3) with a reflexive *pron.*, nōs, vōs, and *esp.* *se*, to denote reciprocity, with, among, against (one another, etc.).

intercipiō, -cipere, -cēpi, -ceptus [inter + capīō], *tr.*, properly, catch a thing in the midst of its course or progress, intercept.

intercludō, -ere, -clūsi, -clūsus [inter + claudō], *tr.*, shut off, cut off, hinder, hamper, detain.

interdum, *adv.*, properly, between whiles, i.e. now and again, sometimes, at times, on occasion.

interea [inter + eā, old form (?) of ea, *acc. pl. of is*], *adv.*, in the meantime, meanwhile.

interfor, -fārī, -fātus sum [inter + for], *tr.*, interrupt.

interfundō, -ere, -fudi, -fusus [inter + fundō], *tr.*, pour between; in *pass.*, with middle force, flow between.

interfusus, -a, -um, *pf. pass. princpl. as adj.*, flowing between; overflowed, suffused, stained, flecked.

interfusus: *see* **interfundō**.

interimō, -imere, -ēmi, -ēmytus [inter + emō], *tr.*, (take, i.e.) put out of the way, remove, slay, kill.

interior, -ius, *gen.* -ōris [inter], *adj.*, inner, inside, interior, on the inside, toward the inside; inner part of; *esp.*, **intimus**, -a, -um, innermost, inmost; remotest.

interluō, -ere, -lui, — [inter + luō], *tr.*, flow between, wash.

internectō, -ere, -nexui, -nexus [inter + nectō], *tr.*, bind up, fasten, confine.

interpres, -pretis, *c.*, a go-between or agent between two parties; mediator, messenger, envoy; *esp.*, a mediator between the gods and mortals, explaining or interpreting the divine will, expounder, interpreter.

interritus, -a, -um [in, not, + terreō], *adj.*, unfrightened, undismayed, undaunted, fearless.

interrumpō, -ere, -rūpi, -ruptus [inter + rumpō], *tr.*, break asunder, break off. *Fig.*, break off, suspend, interrupt.

interruptus: *see* **interrumpō**.

intervallum, -i [inter + vallus, stake, paling], *n.*, properly, the space between palings in a stockade, space, interval, distance.

intexō, -ere, -ui, -textus [in + texō], *tr.*, weave into, inweave, embroider; interweave, intertwine, interlace.

intextus: *see* **intexō**.

intimus: *see* **interior**.

intonō, -āre, -ui, — [in + tonō], *intr.*, thunder. *Fig.*, thunder, thunder at or against, threaten; roar, resound, echo.

intōnsus, -a, -um [in, not, + tondeō], *adj.*, unshorn (i.e. thick-fleeced); of trees, unclipped, untrimmed; of persons, unshorn, unshaven.

intorqueō, -āre, -torsī, -tortus [in + torquēō], *tr.*, twist, turn; hurl against or into, cast against, fling.

intrā, *prep.* with *acc.*, in expressions both of rest and motion, within, inside, into, in.

intractābilis, -e [in, not, + tractō], *adj.*, unmanageable, invincible; ferocious, wild, savage, violent.

intremō, -ere, -ui, — [*in*+*tremō*], *intr.*, tremble, shake, quake, quiver.

intrō, -āre, -āvi, -ātus [*cf. inter, intrā*], *tr.*, go into, enter, go or pass between.

intrōgredior, -i, -gressus sum [*intrō*+*gradior*], *tr.*, step or walk into, come in, enter.

intrōgressus: *see* **intrōgredior**.

intus [*in*], *adv.*, on the inside, within.

inultus, -a, -um [*in*, not,+*ulciscor*], *adj.*, unavenged.

inundō, -āre, —, — [*in*+*unda*], *intr.*, overflow, flow, stream, *lit. and fig.*

inutilis, -e [*in*, not,+*utilis*], *adj.*, useless, profitless, unserviceable.

inuus, inui: *see* **castrum**.

invādō, -ere, -vāsi, -vāsus [*in*+*vādō*], *tr.*, go into or against, enter, rush into, rush upon, assail, attack. *Fig.*, enter on, undertake, essay; *attack with words*, assail, upbraid, reproach.

invalidus, -a, -um [*in*, not,+*validus*], *adj.*, infirm, enfeebled, feeble, weak.

invectus: *see* **invehō**.

invehō, -ere, -vexi, -vectus [*in*+*vehō*], *tr.*, bear in or into, carry against; *in pass.* (*sc. nāvi* or *nāvibus*), sail in or on, sail into; *with equō*, equals or *currū*, expressed or understood, ride, drive, advance, move.

inveniō, -ire, -vēni, -ventus [*in*+*veniō*], *tr.*, come upon, light upon, hit on, find; find out, learn, discover, ascertain.

inventor, -ōris [*inveniō*], *m.*, discoverer, inventor, contriver, deviser.

inventus: *see* **inveniō**.

invergō, -ere, —, — [*in*+*vergō*, bend], *tr.*, turn down, upturn (*goblets, etc.*, to empty their contents), empty; pour out on, pour upon.

invictus, -a, -um [*in*, not,+*vincō*], *adj.*, properly, unconquered, but usually unconquerable, invincible.

invidē, -ēre, -vidi, -visum [*in*+*videō*], *intr.*, properly, look askance at, envy; *with dat.*, or as *tr.*, with *acc. and dat.*, envy, begrudge, grudge.

invisus, -a, -um, pf. pass. ptcp. as *adj.*, hated, detested, hateful, odious.

invidia, -ae [*invideō*], *f.*, envy, jealousy, hatred, malice.

invigilō, -āre, —, — [*in*+*vigilō*, keep awake], *intr.*, properly, be awake over (or on account of), be attentive to, devote one's energies to, pursue diligently.

invisō, -ere, -visi, -visus [*in*+*visō*], *tr.*, look after, look on, view; go to see, visit.

invisus: *see* **invideō**.

invitō, -āre, -āvi, -ātus, tr., invite, esp. as a guest, entertain; invite, summon, challenge. *Fig.*, allure, attract, incite.

invitus, -a, -um, adj., against one's will, unwilling, reluctant; often = *an adv.*, unwillingly, reluctantly.

invius, -a, -um [*in*, not,+*via*], *adj.*, pathless, trackless, impassable, inaccessible.

involvō, -ere, -volvi, -volūtus [*in*+*volvō*], *tr.*, roll to or on, roll; freely, roll up, wrap up, envelop, enwrap, unfold, robe, clothe, *lit. and fig.*

Io, Ias (*Gk. form*), *f.*, Io, the beautiful daughter of Inachus, beloved by Jupiter. In jealousy, Juno transformed her into a cow, and sent a gadfly to torment her. In the form of a cow Io wandered far and wide, till she reached Egypt, where she was restored to her original shape.

Ionius, -a, -um, adj., Ionian (*i.e. of the Ionian Sea, which lay between the Peloponnesus and lower Italy*). As noun, **Ionium, -i** or **-ii** (*sc. mare*), *n.*, the Ionian Sea.

Iōpās, -ae, m., Iopas, a musician or bard, at the court of Dido.

Iphitus, -i, m., Iphitus, a Trojan.

ipse, ipsa, ipsum, gen. ipsius, adj. and intensive pron., used (1) with nouns, (2) with other pronouns expressed or implied, esp. with those of the third person, self, selves, himself, herself, itself, themselves; often the best rendering is very, mere, in person, even, actually; of the chief personage in a company, master, leader, chief; of one's own motion, voluntarily, willingly.

Ira, -ae, f., anger, wrath, passion, rage,

resentment; in pl., angry passions, passions.

Iris, *Irīdis*, *f.*, the goddess Iris, the messenger of Juno (§ 378).

is, *ea*, *id*, *dem. pron.*, he, she, it, in pl., they; this one, that one, that; such, of such sort.

Ismara, *-ōrum*, *pl. n.*, Ismara, a town in Thrace, at the foot of Mount Ismarus.

iste, *ista*, *istud*, *dem. adj.*, referring esp. to the person addressed, this of yours, that of yours, this, that, such; often with a tone of contempt, such, such sorry. *As dem. pron.*, this (one), that (one), in pl., these, those, often with a tone of contempt.

istic (*iste*), *adv.*, properly, there where you are, there, in that place.

istine (*iste*), *adv.*, from your (present) place, thence.

ita (*is*), *adv.*, so, just so, thus, in such a way or manner (the word may refer either to what precedes or to what follows).

Italia, *-ae*, *f.*, Italy.

italis, *italidis*, *adj.*, in *f.*, Italian. *As noun*, *italides*, *-um*, *pl. f.*, women of Italy, Italian women.

italus, *-a*, *-um*, *adj.*, of Italy, Italian. *As noun*, *itali*, *-ōrum*, *pl. m.*, the Italians.

iter, *itineris* (*cō*, *ire*), *n.*, a going, journey, march, voyage; by metonymy, of the route followed, way, road, path, passage.

iterum, *adv.*, a second time, again; **iterumque** *iterumque*, again and again, repeatedly.

Ithaca, *-ae*, *f.*, Ithaca, an island in the Ionian Sea, home of Laertes and his son Ulysses.

Ithacus, *-a*, *-um* [*Ithaca*], *adj.*, of Ithaca, Ithacan. *As noun*, *Ithacus*, *-i*, *m.*, an inhabitant of Ithaca, an Ithacan; esp., the Ithacan, Ulysses.

ūba, *-ae*, *f.*, mane; by metonymy, a hairy crest of a helmet or of a snake.

ūbar, *-aris* [*ūba?*], *n.*, (the flowing, hair-like?) light of the heavenly bodies, brightness, radiance, sheen.

iubeō, *-ēre*, *iussi*, *iussus*, *tr.*, order, command, bid. *iussum*, *-i* (*pf. pass.*

pricip. as noun), *n.*, bidding, order, command.

iucundus, *-a*, *-um*, *adj.*, pleasant, pleasing, delightful, charming, agreeable.

iudex, *iudicis* [*iūs*+*dicō*], *m.*, one who pronounces justice, judge.

iudicium, *-i* or *-ii* [*iūs*+*dicō*], *n.*, a decision, a judgment, verdict.

iugalis, *-e* [*iugum*], *adj.*, of a yoke; of horses, yoked. *Fig.*, of the marriage yoke or union, marriage, nuptial, matrimonial.

iugerum, *-i*, *n.*, a juger, a Roman land measure, containing about two-thirds of an acre; freely, an acre.

iugō, *-āre*, *-āvi*, *-ātus* [*iugum*], *tr.*, bind, join, unite, esp. in marriage.

iugulō, *-āre*, *-āvi*, *-ātus* [*iugulum*], *tr.*, cut the throat of, slay, kill.

iugulum, *-i* [*iugō*, *iugum*], *n.*, properly, a yoke, esp., the collar bone (which (yokes) joins the shoulders and the breast); freely, throat, neck.

iugum, *-i* [*iugō*], *n.*, yoke for oxen and horses; by metonymy, yoke of cattle, team, pair, span of horses, horses, steeds; rower's bench, thwart, seat in a boat; a mountain height, ridge.

Iūlius, *-i* or *-ii*, *m.*, Julius, a name borne by the members of the gens Iulia, esp. by Caius Julius Caesar, and by Augustus.

Iūlus, *-i*, *m.*, Iulus, a name or title of Ascanius. The word has three spellables.

iunctāra, *-ae* [*iugō*], *f.*, a joining together; by metonymy, a joint, fastening.

iugō, *-ere*, *iunxi*, *iunctus*, *tr.*, join (together), bind (together), unite, *ill. and fig.*; unite in marriage, marry; (unite, i.e.) order, arrange, set in order; unite animals, i.e. yoke, harness; with *foedus* (treaty), strike, form, cement.

Iūnō, *-ōnis*, *f.*, Juno, queen of the gods; see § 278.

Iūnōnius, *-a*, *-um* [*Iūnō*], *adj.*, of Juno, Junonian, Juno's.

Iuppiter, *Iovis*, *m.*, Jupiter. See § 276, 277.

iūrō, *-āre*, *-āvi*, *-ātum* [*iūs*], *intr.*, take an oath, swear; with *acc.* of the power by which the oath is taken, swear by.

iūs, *iuris*, *n.*, right, justice, law, esp.

law as ordained by human powers, duty; a (legal) right or privilege.

iussum: *see iubeō.*

1. iussus: *see iubeō.*

2. iussus, -ūs [iubeō], *m.*, order, command.

iustitia, -ae [iustus], *f.*, justice, equity, righteousness, right.

iustus, -a, -um [iūs], *adj.*, properly, in accordance with law and right, right, righteous, just, fair, equitable.

Iuturna, -ae, *f.*, Iuturna, a water nymph, sister of Turnus.

iuvenālis, -e [iuvenis], *adj.*, of or pertaining to youth or a youth, youthful, young.

iuvēna, -ae [feminine of iuvenus], *f.*, a helper.

iuvenus, -a, -um [cf. iuvenis], *adj.*, young. *As noun*, iuvenus, -ī (sc. bōs), *m.*, bullock, steer, bull.

iuvenis, -e, *adj.*, young, youthful. *As noun*, iuvenis, -is, *c.*, young person, young man, youth. *The word is applied properly to those between 30 and 45 years of age, often, however, to those between 16 and 45, and esp. to soldiers, as in the prime of life; hence, fighting men, warriors, heroes.*

iuvēnta, -ae [cf. iuvenis], *f.*, youth, (early) manhood.

iuventās, -ātis [cf. iuvenis], *f.*, youth.

iuventūs, -ūtis [cf. iuvenis], *f.*, youth, early manhood; *by metonymy*, young persons, the youth; *esp.*, soldiery, warriors, fighting men. *See iuvenis.*

iuvō, -āre, iuvi, iūtus, *tr.*, help, aid, assist, succor; please, delight, gratify.

iuxtā, *adv.*, near, near by, hard by, nigh. *As prep.*, with *acc.*, near, hard by, close to, by the side of, beside.

Ixiōn, -onis, *m.*, Ixion, a king of the Lapithae, and father of Pirithous. *He sought to outrage Juno, and was therefore hurled by Jupiter into Tartarus to suffer everlasting punishment. Most authorities describe him as bound to a revolving wheel; Vergil pictures him as cowering beneath a stone which is ever threatening to fall.*

L

labāns: *see labō.*

labefaciō, -facere, -fēcī, -factus [labō+faciō], *tr.*, cause to totter, shake. *Fig.*, shake, cause to waver, agitate, distress, disquiet.

labefactus: *see labefaciō.*

lābēs, -is [lābor], *f.*, properly, a falling, sinking down or in, caving in (of ground or buildings), avalanche, collapse; ruin, destruction. *Fig.*, avalanche; spot, stain, taint, blemish, defect.

Labici, -ōrum, *pl. m.*, the Labici, the people of Labicum, a town of Latium, between Tusculum and Praeneste.

labō, -āre, -āvi, -ātum [cf. lābor], *intr.*, totter, stagger, waver, give way, yield. *Fig.*, waver, be unsteady, vacillate. **labāns**, -antis, *pr. ptcp. act. as adj.*, in *fig. sense*, wavering, yielding, melting.

lābor, lābi, lāpsus sum, *intr.*, properly, move gently and smoothly, glide (on), slide, slip, fall, sink; of a bird, glide down, dart down, swoop; of a house, totter, sink, fall. *Fig.*, of time, pass quietly but quickly and surely, glide or slip away, fly; (sink, fall, i.e.) totter, perish, fall, decline, fade away, wane.

labor or labōs, -ōris, *m.*, toil, exertion, labor, diligence; *by metonymy*, work, task, care, concern, business; effort, attempt, essay; of the results of toil, labor, handiwork, work; (toil, i.e.) sorrow, trouble, agony, hardship, disaster, danger, difficulty. *Personified*, **Labōs**, -ōris, *m.*, Hardship, Labor, Toil.

labōrō, -āre, -āvi, -ātum [labor], *intr.*, toil, exert one's self, labor, work; *tr.*, work (tapestries, etc.), embroider, broder.

labōs: *see labor.*

Labyrinthus, -ī, *m.*, the Labyrinth or Maze built by Daedalus for King Minos at Gnoos in Crete, to contain the Minotaur. *See Minōtaurus.*

lac, lactis, *n.*, milk; freely, milky juice of plants and herbs, sap.

Lacaenus, -a, -um, *adj.*, found only

- in f.*, Spartan. *As noun*, **Lacaena**, -ae, *f.*, a Spartan woman; *esp.*, the Spartan dame, *i.e.* Helen.
- Lacedaemonius**, -a, -um, *adj.*, of Lacedaemon, *i.e.* Sparta, Lacedaemonian, Spartan.
- lacer**, **lacera**, **lacerum**, *adj.*, mangled, torn, maimed, lacerated, marred, disfigured.
- lacerō**, -āre, -āvi, -ātus [**lacer**], *tr.*, tear in pieces, rend, mangle, maim.
- lacetis**, -i, *m.*, the muscular part of the arm, the upper arm, *from the shoulder to the elbow*; *freely*, arm; *by metonymy*, sinews, muscles, thews.
- laccessitus**: *see* **laccessō**.
- laccessō**, -ere, **laccessivi**, **laccessitus**, *tr.*, excite, provoke, irritate, stir up, challenge, assail, attack, threaten; *with pugnā* or *bella*, stir up, arouse, provoke.
- Lacinius**, -a, -um, *adj.*, of Lacinium, a promontory of the eastern coast of Bruttium in southern Italy, near Croton, on which stood a famous temple of Juno, Lacinian.
- lacrima**, -ae, *f.*, a tear.
- lacrimābilis**, -e [**lacrima**], *adj.*, worthy of tears; piteous, mournful; full of tears, tearful.
- lacrimō**, -āre, -āvi, -ātum [**lacrima**], *intr.*, shed tears, weep.
- lacteus**, -a, -um [**lac**], *adj.*, full of milk, rich in milk, milky; *by metonymy*, milk-like, milk-white, milky.
- lacus**, -ūs, *m.*, a lake, pond, pool; (water) basin, vat.
- Lādōn**, -ōnis, *m.*, Ladon, a Trojan.
- laedō**, -ere, **laesi**, **laesus**, *tr.*, strike, dash; *hurt by striking*, injure, damage. *Fig.*, hurt, injure; outrage, violate, profane; thwart, baffle.
- laena**, -ae, *f.*, an outer garment of wool, ample in size, a cloak, mantle.
- Lāertius**, -a, -um, *adj.*, of Lāertes, the father of Ulixes, Lāertian; *freely*, Ithacan.
- laesus**: *see* **laedo**.
- laetitia**, -ae [**laetus**], *f.*, joyousness, enjoyment, gladness, joy.
- laetor**, -āri, -ātus sum [**laetus**], *intr.*, be joyous, be glad, rejoice; *with abl.*, find delight in, rejoice in; *with tāq̄*, rejoice, delight.
- laetus**, -a, -um, *adj.*, joyful, joyous, glad, cheerful, merry; *with abl.*, taking satisfaction in, delighting in, taking pride in, proud of, pleased, satisfied; *by metonymy*, of things that bring or cause joy, pleasing, delightful; lucky, auspicious, favoring, helpful; *of soil or crops*, joyous, *i.e.* fertile, fruitful, rich, abundant; *of cattle*, fat, sleek; *with gen.*, abounding in, rich in, full of.
- laevus**, -a, -um, *adj.*, left, on the left hand or side, on the left, to the left. *Fig.*, left-handed, *i.e.* awkward (the left hand is usually awkward and clumsy as compared with the right), clumsy, foolish, silly, infatuate, warped; misguided, blinded; unfavorable, unpropitious (*see note on li. 633*). *As noun*, **laeva**, -ae (*sc.* manus), *f.*, the left hand. **laeva**, -ōrum (*sc.* loca), *pl. n.*, the places on the left, the left side, left.
- Lagus**, -i, *m.*, Lagus, a Rutulian.
- lambō**, -ere, —, —, *tr.*, lick. *Fig.*, *esp.* of *āre*, lick, play about, touch.
- lāmenta**, -ōrum, *pl. n.*, wailing, cries, lamentation.
- lāmentābilis**, -o [**lāmenta**, **lāmentor**, bewail], *adj.*, lamentable, mournful, pitiable.
- lampas**, -adis, *f.*, a light, torch, lamp. *Fig.*, the torch of the sun.
- Lamus**, -i, *m.*, Lamus, a Rutulian.
- Lamyris**, -i, *m.*, Lamyris, a Rutulian.
- languēsō**, -ere, **langui**, — [**languē**, grow or be faint], *intr.*, become faint, grow feeble, faint. *Fig.*, of flowers, languish, droop, fail.
- languidus**, -a, -um [**languē**, be faint], *adj.*, faint, feeble, languid; *of sleep*, torpid, languorous, heavy, profound.
- lāniger**, -gera, -gerum [**lāna**, wool + **gerō**], *adj.*, wool-bearing, woolly, fleecy.
- lanio**, -āre, -āvi, -ātus, *tr.*, tear to pieces.
- lānugō**, -ginis [**atq̄** to **lāna**, wool], *f.*, wooliness, woolly substance; down of plants, down on the cheeks.

lanx, lancis, f., dish, usually of metal and of large size, platter, charger; a dish, plate, pan or scale of a balance or pair of scales.

Laoceön, -ontis, m., Laoceön, a son of Priam, priest of Neptune, who drove a spear into the wooden horse; shortly afterwards he and his two sons were killed by two serpents while he was offering sacrifice to Neptune.

Läodamia, -ae, f., Laodamia, wife of Proteilaus, a Greek killed at Troy; for love of him Laodamia killed herself that she might be with him in the underworld.

Läomedontëus, -a, -um, adj., of Laomedon, the father of Priam, notorious for his trickery and for his broken promises, Laomedontian; freely, Trojan (in derogatory, scornful sense).

Läomedontiädës, -ae, m., a descendant of Laomedon; in pl., the Trojans. See **Läomedontëus**.

Läomedontius, -a, -um, adj., of Laomedon; freely, Trojan. See **Läomedontëus**.

lapidëus, -a, -um [lapis], adj., full of stones, stony. *Fig.*, hard as stone, stony.

lapis, lapidis, m., a stone, stone; *Parus lapis*, the Parian stone; i.e. marble. See *Paros*.

Lapithae, -arum, pl. m., the Lapithae, a people of Thessaly, who, at the wedding of Pirithous, became involved in a quarrel with the Centaurs. *Vergil ascribes this quarrel to the agency of Mars, but does not go into details.*

läpsö, -äre, —, — [freg. of läbor], intr., slip, slide, totter, stagger.

1. **läpsus: see läbor.**

2. **läpsus, -us [läbor], m.,** a slipping, sliding, sinking, falling; smooth, gliding motion, quick course; of birds, flight, swoop, dart; of stars, course, orbit.

laquear, -äris [akin to lacus?], n., usually in pl., a hollow, esp. the hollow spaces between the intersecting cross-beams of a ceiling; in pl., panelled or fretted ceiling.

Lär, Laris, m., usually in pl., a Lar,

a tutelary or protecting deity of some special spot, esp. of a household, a household god; see §§ 295-298.

largior, -iri, -itus sum [largus], tr., give or bestow freely, lavish, grant, accord.

largus, -a, -um, adj., copious, plentiful, abundant, generous, unstinted.

Läridës, -ae, m., Larides, a Rutulian

Lärina, -ae, f., Larina, a comrade of Camilla.

Lärissaeus, -a, -um, adj., of Larissa, an ancient town of Thessaly, sometimes described as the home of Achilles. *Larissaeus*; by metonymy (§ 188), Thessalian.

lassus, -a, -um, adj., wearied, weary, tired, fatigued. *Fig.*, tired, drooping.

läte [lätus], adv., widely, far and wide, afar, in all directions.

latebrae, -arum [lateö], pl. f., hiding-place, retreat, recess, covert; lair, den of a wild beast or bird of prey.

latebröus, -a, -um [latebrae], adj., full of hiding-places; of rocks, crannied, cavernous.

latëns: see lateö.

lateö, -äre, latui, —, intr., lie or be hidden, be concealed, lurk, skulk, hide; lie sheltered, be secure. *Fig.*, remain hid, be unknown; *tr.*, a poetical use, be hid from, remain unknown to. **latëns, -entis, pr. partic. act. or -dj.,** hidden, secret, unknown.

latex, laticis, m., fluid, liquid in general; used of water, wine, oil.

1. **Latinus, -a, -um [Latium], adj.,** of Latium, Latian, Latin. *As nouns, Latini, -örum, pl. m.,* the dwellers in Latium, the Latins.

2. **Latinus, -i, m.,** Latinus, son of Faunus and a nymph Marica, king of Laurentum in Latium at the time of Aeneas's coming to Italy. He welcomed Aeneas and offered him his daughter Lavinia in marriage.

Latium, -i or -il, n., Latium, a district in central Italy between the rivers Tiber and Liris, the Apennines and the sea. In this district Rome lay.

Lätöna, -ae, f., Latona, mother, to Jupiter, of Apollo and Diana.

Lātōnius, -a, -um [Lātōna], *adj.*, of or belonging to Latona, Latonian.

lātrātor, -ōris [lātrō], *m.*, barker.

lātrātus, -ūs [lātrō], *m.*, barking, baying.

lātrō, -āre, -āvi, -ātum, *intr.*, bark, bay.

lātrō, -ōnis, *m.*, properly, a hireling, *esp.*, a hireling soldier; then, since the conduct of hireling soldiers was often not of the best, robber, free-booter, brigand; freely, hunter (because the hunter robs the woods of game).

1. **lātus**: see **ferō**.

2. **lātus**, -a, -um, *adj.*, broad, wide, wide-spreading, far-reaching, spacious.

latus, lateris, *n.*, of persons, side, flank, thigh; of animals, side, flank; freely, side of anything, *e.g.* of an island, bier, ship.

laudō, -āre, -āvi, -ātus [laus], *tr.*, praise, commend, laud, extol.

Laurēns, -entis, *adj.*, of Laurentum, a town on the coast of Latium, city of king Latinus, Laurentian. *As noun*, **Laurentēs**, -um, *pl. m.*, the Laurentians.

laurus, -i or -ūs, *f.*, bay tree, laurel tree, laurel; by metonymy (§ 187), laurel crown, wreath of laurel or bay.

laus, laudis, *f.*, praise, glory, renown; by metonymy, of conduct that wins praise, meritorious conduct, merit, worth, prowess.

Lausus, -i, *m.*, Lausus, son of Mezentius, slain by Aeneas.

Lāvinia, -ae, *f.*, Lavinia, daughter of king Latinus.

Lavinium, -i or -ii, *n.*, Lavinium, a city of Latium, represented as founded by Aeneas and named by him after his wife, Lavinia.

Lāvinus, -a, -um [Lavinium], *adj.*, of Lavinium, Lavinian.

lavō, -āre, -āvi, -ātus, and **lavō**, -ere, **lāvi**, lautus and **lōtus**, *tr.*, wash, bathe, lave; wash off, wash away; wet, drench, moisten, bedew.

laxō, -āre, -āvi, -ātus [laxus], *tr.*, make wide or roomy, stretch out; loosen, undo, open; open up, make

free or clear, clear; release (persons etc., by opening the barriers that confine them), set free.

laxus, -a, -um, *adj.*, wide, roomy, spacious; loose, open. *Fig.*, loose lax, slack, free.

lebēs, -ētis, *m.*, kettle, caldron.

lēctus: see **legō**.

lectus, -i, *m.*, bed, couch.

Lēda, -ae, *f.*, Leda, wife of Tyndareus, king of Sparta, mother of Helen, Castor and Pollux.

Lēdaeus, -a, -um [Lēda], *adj.*, of Leda; freely, daughter of Leda (an epithet of Hermione, who was, through Helen, grand-daughter of Leda).

lēgifer, -era, -ferum [lēx+ferō], *adj.*, law-bringing, law-giving.

legiō, -ōnis [legō, select], *f.*, a levy of soldiers, soldiery, armed host, army, array.

legō, legere, **lēgi**, **lēctus**, *tr.*, gather collect; of fruit, flowers, etc., gather pluck, pick; pick, select, choose, elect; pick up, follow another's footsteps, track out; skim the sea, pass lightly over or along, traverse, coast along. *Fig.*, gather or catch with the ears, overhear; gather or catch with the eyes, survey, scan, view, observe.

Leleges, -um, *pl. m.*, the Leleges, a prehistoric people, who lived in parts of Greece and Asia Minor. *Vergil*, however, seems to connect them only with Asia Minor.

Lēnaeus, -a, -um [from a Greek word meaning wine-press], *adj.*, property, of the wine-press, then, since Bacchus was god of wine and the vine, of Bacchus, Baccic, Lenean.

lēniō, -ire, -ivi or -ii, -itus [lēnis], *tr.*, make soft or mild. *Fig.*, soften, tame, allay, soothe, calm.

lēnis, -e, *adj.*, soft, mild, gentle; quiet, moderate, calm.

lentō, -āre, -āvi, -ātus [lentus], *tr.*, bend.

lentus, -a, -um, *adj.*, pliant, limber, flexible, tough; tenacious, clinging; slow, sluggish, lazy, tranquil; of smoke, slowly rising, slow, lazy.

leō, leōnis, *m.*, lion.

Lerna, -ae, *f.*, Lerna, a lake and marsh near Argos in Greece. Tradition says that here dwell the Hydra, a nine-headed monster whose very breath was poisonous. Hercules finally slew it. This story is believed to be an idealized description of the draining of the marsh of Lerna.

lētālis, -e [lētum], *adj.*, deadly, fatal.

Lēthaeus, -a, -um, *adj.*, of Lethe (a river in the underworld; those who drank of its waters forgot the past), Lethean; **amnis (flumen) Lēthaeus (Lēthaeum)**, the River of Forgetfulness.

lētifer, -fera, -ferum [lētum+ferō], *adj.*, death-bringing, deadly.

lētum, -i, *n.*, death; ruin, destruction. *Personified*, **Lētum**, -i, *n.*, Death.

Leucaspis, -idis, *m.*, Leucaspis, a Trojan.

Leucātēs, -ae, *m.*, Leucata, a promontory on the southern coast of the island of Leucadia, which lay in the Ionian Sea.

levāmen, -inis [levō], *n.*, means of relief, comfort, solace, relief.

levis, -e, *adj.*, light in weight; slight, small, tiny; light in movement, swift, speedy. *Fig.*, (light, *i.e.*) of small importance, unimportant, trivial, slight.

lēvis, -e, *adj.*, smooth, polished, burnished; gleaming, flashing; slippery.

levō, -āre, -āvi, -ātus [levis], *tr.*, make light, lighten; lift up, raise; take off, remove. *Fig.*, lighten, lessen, mitigate; alleviate, relieve, succor.

lēvō, -āre, -āvi, -ātus [lēvis], *tr.*, make smooth, polish.

lēx, **lēgis**, *f.*, law, statute, decree, ordinance (made by concurrent action of the Senate and the people; *lēx* includes everything that has the force of law, *i.e.* not merely *lēgēs*, but decisions, precedents, etc.); terms of a law, treaty, etc., conditions; agreement, compact; firm and settled customs.

libāmen, -inis [libō], *n.*, drink-offering, libation, sacrifice; offering in general.

libēns: see **libet**.

liber, **libera**, **liberum**, *adj.*, free to follow one's own will, free, unrestrained.

Liber, **Liberi**, *m.*, Liber, an Italian deity, later identified with the Greek god Bacchus.

libertās, -tās [liber], *f.*, liberty, freedom, esp. civil liberty as opposed to slavery.

libet, **libere**, **libuit** or **libitum est**, *impers. verb. intr.*, it pleases, is pleasing to; with *inf.*, one pleases to. **libēns**, -entis, *pr. princ. act. as adj.*, willing, ready; often = an *adv.*, willingly, cheerfully.

libō, -āre, -āvi, -ātus, *tr.*, take a little from anything; taste, sip, touch food and drink; take a little wine as an offering, pour out as a libation, pour out, then *fig.*, of other things, offer, present; with *oscula*, (*sip. i.e.*) kiss lightly.

librō, -āre, -āvi, -ātus [libra, a balance], *tr.*, balance, poise; swing, brandish; hurl, cast.

Liburnus, -a, -um, *adj.*, of the Liburni, a people of Illyria. *As noun*, **Liburni**, -ōrum, *pl. m.*, the Liburnians.

Libya, -ae, *f.*, Libya, a region of northern Africa; by metonymy (§ 188), Africa.

Libycus, -a, -um [Libya], *adj.*, Libyan, African.

Libystis, -idis [cf. Libya], *f.*, Libyan, African.

licet, **licere**, **licuit** and **licitum est**, *impers. verb. intr.*, it is permitted, is allowed or granted, one may, one might. **licet**, when followed by a subjunctive, may sometimes be rendered by granting that, even if, although; see note on vi 802.

Lichās, -ae, *m.*, Lichas, a Latta.

Liger, **Ligeris**, *m.*, Liger, an Italian.

lignum, -i, *n.*, wood, esp. fire-wood; in *pl.*, fagots; timber; by metonymy, things made of wood, shaft of a spear.

ligō, -āre, -āvi, -ātus, *tr.*, bind, bind fast, fasten.

Ligur or **Ligus**, **Liguris**, *adj.*, of Liguria (a district of northwestern Italy, in Gallia Cisalpina, in the territory in which modern Genoa lies), Ligurian. *As noun*, **Ligures**, -um, *pl. m.*, the Ligurians.

lilium, -i or -ii, *n.*, a lily.

Lilybēus, -a, -um, *adj.*, of Lilybaeum,

- a promontory on the west coast of Sicily, Lilybeum.
- limbus**, -i, m., border of a robe, esp. of a woman's robe, woven in with the cloth of which the robe is made, edge.
- limen**, **liminis**, n., properly, the cross-piece of a doorway; hence, either threshold or lintel, usually the former; by metonymy (§ 188), doorway, door, entrance, portal; house, abode, palace, temple; room, apartment; barrier or starting-place in a chariot race (a stall with a door which was kept closed till the race actually began).
- limes**, -itis, m., properly, cross-path, boundary-line; freely, path, course, line.
- limosus**, -a, -um [limus], adj., slimy, muddy, miry, swampy.
- limus**, -i, m., slime, mud, mire.
- linens**, -a, -um [linum, flax, linen], adj., of flax, flaxen, hempen, linen.
- lingua**, -ae, f., tongue; by metonymy, language, tongue (i.e. speech), utterance; note, song (e.g. of a bird).
- linquē**, -ere, **linqui**, —, tr., leave (behind), lit. and fig., quit. Fig., give up, quit, abandon, resign.
- linteum**, -i [linum, flax, linen], n., linen cloth; by metonymy (§ 188), sail.
- Liparē**, -ēs, f., Lipara, one of the *Insulae Aeoliae* or *Vulcaniae*, off the north coast of Sicily, now called *Lipari*.
- liquefaciō**, -facere, -fēcī, -factus [liqueō+faciō], tr., make liquid, cause to melt, melt.
- liquefactus**: see **liquefaciō**.
- liquēns**: see **liqueō**.
- liquens**: see **liquor**.
- liqueō**, -ēre, **liqui** or **liqui**, —, intr., be fluid or liquid, flow. **liquens**, -entis, pr. princ. act. as adj., fluid, liquid, streaming, watery.
- liquescō**, -ere, —, — [liqueō], intr., become fluid or liquid; melt, become molten.
- liquidus**, -a, -um [cf. **liqueō**], adj., liquid, fluid. Fig., of light, air, voices, etc., limpid, clear, pure, bright, serene, transparent.
- Liquor**, -i, —, intr., be fluid or liquid,

- flow, trickle. **liquens**, -entis, pr. princ. act. as adj., liquid, fluid.
- Liris**, -is, m., Liris, a Trojan.
- lis**, **litis**, f., strife, dispute, quarrel; esp., a legal quarrel, lawsuit.
- litō**, -āre, -āvī, -ātum, intr., sacrifice under favorable auspices, sacrifice acceptably; tr. (with acc. of effect; § 128), offer acceptably, perform successfully.
- litoreus**, -a, -um [litus], adj., of or on the seashore, on the (a) bank.
- litus**, -oris, a., seashore, shore, strand, beach, coast; occasionally, bank of a river.
- lituus**, -i, m., crooked staff, crook, carried by the augurs; a curved horn, clarion, trumpet.
- lividus**, -a, -um [liveō, be blue], adj., bluish, leaden-hued, dark.
- locō**, -āre, -āvī, -ātus [locus], tr., place, put, set, lay; found, establish, build.
- Locri**, -ōrum, pl. m., the Locri, the Locrians, a Greek tribe or people with several subdivisions; some of them settled in lower Italy.
- locus**, -i, m. (in pl. also a.), a place, spot, locality, region; room, space, place, chance, opportunity; place, position, station, rank; state, condition; in pl., loca, -ōrum, places connected with one another, tract, region, country, domain, realm.
- locūtus**: see **loquor**.
- longaevus**, -a, -um [longus+aevum], adj., of great age, aged, mature in years, old.
- longē** [longus], adv., far off, afar, far, at (or to) a distance, from afar, from a distance; comp., longius, further.
- longinus**, -ginea, -gineum [longus], adj., used (1) of space, distant, remote, far removed, far off, (2) of time, long continued, long, enduring.
- longus**, -a, -um, adj., used (1) of space, long, wide, spacious; far off, distant, remote, (2) of time, long, long-continued, lasting.
- loquēla**, -ae [loquor], f., utterance, speech; by metonymy, words.
- loquor**, -i, locūtus sum, intr., talk, speak, say; tr., speak, utter, declare.

lōrica, -ae [lōrum], *f.*, leather cuirass, corselet.

lōrum, -i, *n.*, leather strap, thong; in *pl.*, reins, harness.

lābricus, -a, -um, *adj.*, slippery, slimy. *Fig.*, of persons, slippery, tricky. *As noun*, **lābrica**, -ōrum (*sc. loca*), *pl. n.*, slippery places or spots.

Lūcagus, -i, *m.*, Lucagus, an Italian.

Lūcās, -ae, *m.*, Lucas, an Italian.

lūcōs, -ōre, **lūxi**, — [lūx], *intr.*, be bright, shine, gleam, glitter. *Fig.*, be resplendent or conspicuous.

lūcidus, -a, -um [lūcōs], *adj.*, bright, shining; gleaming, glittering.

lūcifer, -fera, -ferum [lūx+ferō], *adj.*, light-bringing. *As noun*, **Lūcifer**, -feri, *m.*, Lucifer, the Morning-Star.

lūctificus, -a, -um [lūctus+faciō], *adj.*, woe-causing, grief-bringing.

luctor, -ārī, -ātus sum, *intr.*, wrestle, lit. and *fig.*, struggle, strive; fight, contend, war.

luctus, -ūs [lūgēs], *m.*, grief, *esp.* as shown by outward signs, agony, sorrow, mourning. *Personified*, **Lūctus**, -ūs, *m.*, Grief, Agony.

lūcus, -i, *m.*, a sacred grove; freely, grove, wood, thicket.

ludibrium, -i or -ii [lūdō], *m.*, sport, mockery, derision; by metonymy, of the thing laughed at, the sport, laughing-stock, butt, plaything.

ludicer or **ludicrus**, **ludicra**, **ludicrum** [lūdus], *adj.*, properly, having to do with sport (as opposed to the serious concerns of life), trivial, slight, unimportant, commonplace.

lūdō, -ere, **lūsi**, **lūsus**, *intr.*, play, sport, frolic, jest, gambol; *tr.*, play with, amuse one's self with, make sport of, mock, trick, delude.

lūdus, -i, *m.*, sport, play, diversion; a sport, game, pastime; in *pl.*, public sports or games, shows, spectacles.

lūs, -is, *f.*, plague, pestilence, blight.

lūgēs, -ēre, **lūxi**, **lūctum**, *intr.*, mourn, grieve, lament, display grief; *tr.*, mourn over, lament, bewail.

lūmen, -inis [originally **lūcimen**: cf. **lūx**], *n.*, light, radiance, brightness;

gleam, glare; fire, flame, daylight, dawn, day; the light of life, life; *light of the eye*, *esp. in the pl.*, eye.

lūna, -ae [lūx], *f.*, the moon; moonlight. *Personified*, **Lūna**, -ae, *f.*, Luna, the moon goddess, i.e. Diana. See § 282.

lūnātus, -a, -um [lūna], *adj.*, moon-shaped, crescent.

luō, luere, **lui**, —, *tr.*, wash, lave; wash away, wash off, atone for, expiate. *Note*: In some passages, perhaps, the forms may be from a verb **luō**, loosen.

lupa, -ae, *f.*, she-wolf, wolf.

Lupercus, -i [lupus+arceō?], *m.*, properly, Lupercus, an Italian shepherd deity, protector, apparently, of the flocks from wolves; this deity was identified with Faunus. By metonymy, one of the Luperci, or priests of the god Lupercus, who annually, in February, celebrated the Lupercalia or feast of purification for flocks, flocks, and people. They ran nearly naked round the Palatine Hill, carrying in their hands thongs made from the hides of goats they had sacrificed. Women sought to receive blows from these whips in the belief that such blows would make them fruitful.

lupus, -i, *m.*, wolf.

lūstrō, -āre, -āvī, -ātus [lūstrum], *tr.*, purify by a solemn sacrificial ceremony (see **lūstrum**), cleanse, lustrate; hence, go round, move round, round, double; move over, pass over or by, traverse, wander over; of the sun, moon, etc., move round and so light up, illumine. *Note*: It is possible that we have here, in reality, forms of two verbs, one akin to **lūstrum**, the other akin to **lūx**.

lūstrum, -i, *n.*, haunt, den, covert of wild beasts.

lūstrum, -i, *n.*, a purification or cleansing sacrifice, *esp.* the sacrifice performed (in theory) every five years at Rome. Round the people drawn up on the Campus Martius, a pig, a ram, and a bull were carried or driven three times; at the same time prayer was made for the prosperity of Rome. By metonymy, the period of five years between two succe-

- esse purificationes*, a lustrum, luster; freely, year.
- lux**, *lūcis*, *f.*, light, radiance, sheen; daylight, dawn, day; light of life, life. *Fig.*, light, glory.
- lūxuriō**, -āre, -āvi, -ātum (*lūxus*, *lūxuria*), *intr.*, be rank or luxuriant. *Fig.*, of a horse, "run riot," wanton, frolic wildly, frolic, gambol.
- lūxus**, -ūs, *m.*, excess, extravagance; luxury, voluptuousness; occasionally in good sense, splendor, magnificence.
- Lyaeus**, -ī, *m.*, Lyaeus, a name of Bacchus (§ 287). *As adj.*, **Lyaeus**, -a, -um, Lyaeian, of Bacchus.
- lychnus**, -ī, *m.*, a light, lamp, lantern.
- Lycia**: see **Lycius**.
- Lycius**, -a, -um, *adj.*, of Lycia, Lycian. *As noun*, **Lycii**, -ōrum, *pl. m.*, the Lycians; they fought for Troy. **Lycia**, -ae (*sc. terra*), *f.*, Lycia, a district in Asia Minor.
- Lycius**, -a, -um, *adj.*, of Lycetia, a town in Crete, Lycian; by metonymy (§ 188), Cretan.
- Lycurgus**, -ī, *m.*, Lycurgus, an early king of Thrace who stoutly opposed the introduction of the rites of Bacchus into his realm.
- Lycus**, -ī, *m.*, Lycus, a Trojan.
- Lydius**, -a, -um, *adj.*, of Lydia, a district in Asia Minor, Lydian; Etruscan, Tuscan (see note on li. 781).
- lymp̄ha**, -ae, *f.*, pure water, spring water, water.
- Lynceus**, -ei, *m.*, Lynceus, a Trojan.
- lynx**, *lynxis*, *c.*, a lynx.

M

- Machāōn**, -onis, *m.*, Machaon, son of Asclepius (the god of medicine), physician of the Greeks at Troy.
- māchina**, -ae, *f.*, a machine, engine, esp. one for use in war; contrivance, device.
- maciēs**, -iēi [*macer*, lean, thin], *f.*, leanness, thinness; by metonymy, famine, hunger.
- macte**: see **mactus**.
- mactō**, -āre, -āvi, -ātus, *tr.*, properly, exalt, magnify, honor; honor by setting apart as an offering to the gods, offer up, sacrifice; slay, kill.

- mactus**, -a, -um [*akin to mactō*], *adj.*, honored, worshiped, glorified; the *adj.* is found chiefly in the form **macte**, with an *imper.* of **sum**, e.g. **mactesetō**, or **esto**, as a phrase of commendation and best wishes, bravo, well done! all hail to thee! success attend thee! See note on ix. 641.
- macula**, -ae, *f.*, a spot; esp., a blot, stain, blemish.
- maculō**, -āre, -āvi, -ātus [*macula*], *tr.*, make spotted. *Fig.*, spot, stain, defile, pollute.
- maculōsus**, -a, -um [*macula*], *adj.*, spotted, speckled, flecked.
- madefaciō**, -facere, -fēcī, -factus [*madē+faciō*], *tr.*, wet, moisten, soak.
- madēns**: see **madēō**.
- madēō**, -ēre, —, —, *intr.*, be wet, be moist, be soaked, reek (with blood).
- madēns**, -entis, *pr. partic. act. as adj.*, moist, dripping; bedewed with perfumes, essenced.
- madēscō**, -ere, **madui**, — [*madēō*], *intr.*, become wet or moist, be soaked.
- madidus**, -a, -um [*madēō*], *adj.*, wet, moist, drenched, dripping, soaked.
- maeander**: see **Maeander**.
- Maeander** or **Maeandros**, -ī, *m.*, the Maeander, a river of Asia Minor, with a very crooked, winding course. *As common noun*, **maeander**, -dri, *m.*, anything that curves or winds about, e.g. a winding line of embroidery, winding border.
- Maeōn**, -onis, *m.*, Maeon, a Phrygian.
- Maeonidae**, -arum [*cf. Maeonius*], *pl. m.*, the Maeonidae, i.e. the people of Maeonia (a part of Lydia, Asia Minor); by metonymy, Lydians, Etruscans.
- Maeonius**, -a, -um, *adj.*, of Maeonia (a part of Lydia, Asia Minor), Maeonian; by metonymy, Lydian; also, since Lydia and Phrygia were adjacent districts, loosely used as = Phrygian, Trojan.
- Maeōtus**, -a, -um, *adj.*, of the Maeotae, a warlike Scythian people on the north shore of the Black Sea, about the Palus Maeotis (now Sea of Azov); freely, Scythian.

maerēns: *see* **maerēō**.

maerēō, -ēre, —, —, *intr.*, be mournful, besad, pine, grieve, mourn (*used esp. of displays of grief*). **maerēns**, -entis, *pr. princpl act. as adj.*, mourning, sorrowing, grieving, sad.

maestus, -a, -um (*akin to* **maerēō**), *adj.*, sad, sorrowful, mournful, depressed, dejected; *by metonymy*, depressing, sorrow-causing, tearful.

māgālia, -ium, *pl. n.*, huts, tents; *by metonymy*, the quarter of a town containing the poorer dwellings, suburbs (*e.g. of Carthage*), outskirts.

mage: *see* **magis**.

magicus, -a, -um, *adj.*, having to do with magic, magic; *by metonymy*, poisonous.

magis or **mage** (*akin to* **māgnus**), *adv.*, in a higher degree, in greater measure, more, rather; **magis atque magis**, more and more, in ever-increasing measure.

magister, -tri, *m.*, master, chief, leader, controller, director, overseer; *with nāvis*, steersman, helmsman, pilot; *like English master*, teacher, trainer, instructor; guardian, keeper.

magistra, -ae [*feminine of* **magister**], *f.*, mistress; guide, director, instructor, teacher. *As adj.*, controlling, guiding, directing, helping.

magistrātus, -ūs [**magister**], *m.*, *prop-erly*, headship; *esp.*, headship over one's fellow citizens, a civil magistracy; *by metonymy*, magistrate.

māgnanimus, -a, -um [**māgnus** + **animus**], *adj.*, great-souled, noble-minded, high-hearted; *of a horse*, spirited, mettlesome.

māgnus, -a, -um, *adj.*, *comp.* **māior**, **māius**, *sup.* **māximus**, -a, -um, great, large, huge, *in the physical sense*; wide, spacious, long; extensive, spreading; high, lofty, mighty, powerful, numerous, populous; *of sounds*, loud, resounding, resonant, ringing, vehement; *of price*, high, dear, excessive; *of qualities, etc.*, great, grand, noble, weighty, stately, important, momentous, eminent; *of persons*, great, powerful, mighty, noble, con-

spicuous, illustrious; *of emotions*, strong, deep, intense, vehement; *of age, in the comp. and sup.*, with **nātū** or **annis** expressed or to be supplied, older, elder, oldest, eldest; **māiorēs** (**nātū**), *pl. m.*, ancestors, forefathers, forebears.

Magus, -ī, *m.*, Magus, an Italian slain by Aeneas.

Māia, -ae, *f.*, Maia, daughter of Atlas and mother of Mercury.

māiestās, -ātis (**māior**), *f.*, greatness, worth, dignity, honor.

māior, **māius**: *see* **māgnus**.

māla, -ae, *f.*, usually in *pl.*, properly, the cheek bones, in which the teeth are set, jaw, cheek; *by metonymy*, the teeth. **male** (**malus**), *adv.*, badly, wickedly; ill, poorly, feebly; *often used with adjectives*, poorly, badly, in feeble measure, defectively (*in this use it negatives adjectives of good sense, intensifies those of bad sense*).

Malea, -ae, *f.*, Malea, a headland at the southeastern extremity of Laconia (Greece), proverbially dangerous to sailors, and so much dreaded by them.

malesuādus, -a, -um [**malus** + **suādeō**], *adj.*, urging or tempting to wrong, seductive.

malignus, -a, -um, *adj.*, of an evil nature, wicked, evil, spiteful, malicious. *Fig.*, stingy, niggardly; *of light*, scanty, feeble.

mālō, **mālle**, **mālui**, — [**magis** + **volō**], *tr.*, wish one thing rather (*i.e. more*) than another, prefer, choose rather; *with infn.*, prefer, would rather.

malum: *see* **malus**.

malus, -a, -um, *adj.*, *comp.* **pēior**, **pēius**, *sup.* **pessimus**, -a, -um, bad, evil, in a wide variety of senses; *of qualities, actions, or persons*, evil, wicked, vicious; *of things*, mischievous, injurious, noxious, poisonous, baneful, unfortunate, adverse, sorrowful, trying, grievous. *As nouns*, **mall**, -ōrum, *pl. m.*, the wicked, the sinful, the guilty; **malum**, -ī, *n.*, evil, ill, misfortune, hardship, misery, suffering, woe.

mālus, ī, *m.*, a mast, staff, pole.

mamma, -ae, *f.*, a breast, teat of a woman; teat, dug of an animal.

mandātum: see **mandō**.

1. **mandō**, -āre, -āvī, -ātus [**manus**+**dō**], *tr.*, put into one's hands, commit to one's care, enjoin something on one, entrust, commit, consign; command a person, order, bid, commission, appoint. **mandātum**, -ī (*pf. pass. princpl. as noun*), *n.*, commission, charge; order, injunction, command.

2. **mandō**, -ere, **mandi**, **mānus**, *tr.*, chew, masticate; crunch, devour greedily; bite (*the dust*); of a horse, champ.

manēō, -ēre, **mānēi**, **mānsum**, *intr.*, stay, remain, abide in some place. *Fig.*, remain, abide, continue, endure, last; *tr.*, wait for, await (*a poetic use*).

Mānēs, -ium [*perhaps akin to an old adj. mānus*, good], *pl. m.*, properly, the worthy or benevolent dead, the souls of the dead, spirits, shades, ghosts, the dwellers in the underworld; also, the spirit or shade of a single person. *The living worshiped the Manes or spirits of their dead ancestors, that they might have their help in all that they attempted; hence, the gods of the underworld, the infernal powers (the Mānēs are often called Di Mānēs); by metonymy, the underworld. Fig., the lowest depths of the sea. By metonymy, the lot or condition of the spirit in the underworld.*

manicāe, -ārum [**manus**], *pl. f.*, sleeve, *e.g. of a tunic, reaching to the hands*; handcuff, manacle, chains.

manifestus, -a, -um [**manus**+**fendo** old verb, strike], *adj.*, properly, struck or touched by the hand; hence used of things within reach or in plain sight, palpable, clear, evident, apparent, clearly visible, conspicuous.

Mānlius, -ī or -īī, *m.*, Manlius, *i.e.* Marcus Manlius Torquatus Capitolinus, who, in 388, saved the capital from the Gauls.

mānō, -āre, -āvī, -ātum, *intr.*, flow, run, trickle, drip, drop.

mantēle, -is [*akin to manus*], *n.*, towel, napkin.

manus, -ūs, *f.*, a hand, or, freely, an arm; of birds of prey, talon; by metonymy, handiwork, workmanship, skill, work; power, might, prowess, bravery, brave deeds, exploits; a band, *esp. of soldiers, soldiery, warriors*; company, host, multitude; **manum cōferre**, meet in close combat, fight at close quarters; **manū**, *abl. sing.*, often added almost pleonastically for the sake of emphasis, with one's own hand and prowess, mightily, valiantly, in person, personally; at times, almost like actually, strange to say!

Marcellus, -ī, *m.*, Marcellus. (1) Marcus Claudius Marcellus, a distinguished Roman general of the Second Punic War. (2) Marcus Claudius Marcellus, known as the younger Marcellus, son-in-law of Augustus, who died in 23. See § 42.

mare, **maris**, *n.*, the sea, as one great division of the universe, opposed to the dry land; a particular sea; in *pl.*, seas, waters.

marītus, -ī [**mās**, masculine], *m.*, a married man, husband, bridegroom; freely, lover, suitor.

marmor, -oris, *n.*, marble.

marmoreus, -a, -um [**marmor**], *adj.*, of marble, marble; by metonymy, of things smooth or gleaming like marble, marble-like, smooth, polished, gleaming, flashing.

Marpēsīus, -a, -um, *adj.*, of Marpesus or Marpessus, the mountain in Paros which contained the famous marble quarries, Marpesian, Parian.

Mars, **Martīs** or **Māvōs**, **Māvortīs**, *m.*, Mars, the Italian god of war, son of Jupiter and Juno. He was father of Romulus and Remus, and so was, in one sense, founder of the Roman race and its special protector. By metonymy, war, battle, contest, conflict, encounter.

Martius, -a, -um [**Mars**], *adj.*, of Mars; freely, like Mars, warlike, valiant, martial.

Marus, -ī, *m.*, Marus, a Rutulian.

massa, -ae, *f.*, properly, a mass or lump

- of doughy materials; lump, mass in general, e.g. of molten iron, ore.
- Massyli**, -ōrum, pl. m., the Massyli or Massylii, a people of northern Africa. As *adj.*, Massylus, -a, -um, of the Massyli, Massylian.
- māter**, mātris, f., mother, matron; often used as a title of honor, esp. of goddesses; occasionally used sarcastically, dame, aged dame; in poetry, freely, woman.
- māternus**, -a, -um [māter], *adj.*, of or belonging to a mother, mother's, maternal.
- mātūrō**, -āre, -āvi, -ātus [mātūrus], *tr.*, properly, make ripe, ripen. *Fig.*, hasten, quicken, speed.
- mātūrus**, -a, -um, *adj.*, properly, of fruits, etc., ripe, mature. *Fig.*, ripe, mature, full-grown, full; of proper age (for), meet or fit (for); with *gen.*, e.g. aevi, ripe in, full of.
- Maurūsius**, -a, -um, *adj.*, of Maurusia (the Greek name of Mauretania), Maurusian, Mauretanian, Moorish; freely, African.
- Māvors**: see Mars.
- Māvortius**, -a, -um [Māvors], *adj.*, of Mars, Mars's; like Mars, warlike, martial.
- māximus**: see māgnus.
- Māximus**, -i, m., Maximus, a cognomen borne by members of various Roman gentēs, esp. by those of the gens Fabia.
- meātus**, -ūs [meō, go], m., a going; motion, course, movement, coming and going; of the stars or the heavens, revolution.
- medicō**, -āre, -āvi, -ātus [cf. medeor, heal by drugs, medicus, physician], *tr.*, treat or heal by the use of drugs, cure; freely, drug, steep, medicate.
- meditor**, -ārī, -ātus sum, *tr.*, think on, ponder on, have or keep in mind; plan, design, purpose, intend.
- medius**: see medius.
- medius**, -a, -um, *adj.*, in the middle of, in the midst of, in a wide variety of senses, mid, middle, lying between, intermediate, intervening; freely, the heart of, the height of, the depths of, the thick of, the extreme or extremity

- of; often best rendered by an *adv.* within, between, among. just, full, fully, completely. As *noun*, medium, -i or -il, n., the middle, the center, the midst.
- Medōn**, -ontis, m., Medon, a Trojan, or, perhaps, an ally of the Trojans.
- medulla**, -ae, f., the marrow of bones; the marrow, as the supposed seat of feeling, inmost being, heart.
- Megarus**, -a, -um, *adj.*, of Megara (a town on the east coast of Sicily), Megarean.
- mel**, mellis, n., honey.
- Melampus**, -podia, m., Melampus, a comrade of Hercules, father of the Italian chieftain Gyas.
- Meliboëus**, -a, -um, *adj.*, of Meliboea (a town of Thessaly, Greece, on the coast between Pelion and Ossa; it was the city of Philoctetes, and was famous for its purple), Meliboean, Thessalian.
- melior**, melius: see bonus.
- Melitē**, -ēs, f., Melita, a Nereid or sea-nymph.
- membrum**, -i, n., a member or limb of an animal body; by metonymy, body, frame.
- mēmet**: see ego.
- memini**, meminisse, defective verb, *tr.*, bethink one's self of, call to mind, recall, recollect, remember; with *inf.*, remember, take pains or care, be careful.
- Memmius**, -i or -il, m., Memmius, a name borne by members of the gens Memmia.
- Memnōn**, -onis, m., Memnon, son of Tithonus and Aurora; he was king of Ethiopia and an ally of the Trojans. He had arms made for him by Vulcan but was slain by Achilles.
- memor**, memoris [cf. memini], *adj.*, mindful of, remembering, with good memory, unforgetting; mindful, grateful; with *ira*, relentless, enduring, unforgiving, vindictive.
- memorābilis**, -e [memorō], *adj.*, worth relating, memorable, remarkable, glorious.
- memorō**, -āre, -āvi, -ātus [memor], *tr.*, recall; recount, relate rehearse

describe; vaunt, boast of; speak, say, tell; call, name.

mendāx, -ācis [akin to *mentior*], *adj.*, lying, deceitful, false.

Menelāus, -i, *m.*, Menelaus, one of the Atridae, brother of Agamemnon; he was the first husband of Helen.

Menoetēs, -is, *m.*, Menoetes, a Trojan, helmsman of Gyas.

mēns, *mentis* [akin to *memini*], *f.*, the intellectual faculties, intellect, reason, mind, understanding; = *animus*, the emotional faculties, heart, soul, disposition, feelings; like English "mind" in e.g. "have a great mind," mind, thought, plan, design, resolve, purpose, intent.

mēnsa, -ae, *f.*, table, banquet-board; by metonymy, food, viands; a course at a banquet.

mēnsis, -is, *m.*, month.

mentior, -iri, -itus sum, *tr.*, lie, speak falsely; assert lyingly, claim falsely, pretend. **mentitus**, -a, -um, *pf. prtcl.* as *adj.*, lying, deceitful; feigned, counterfeit.

mentitus: see *mentior*.

mentum, -i, *n.*, chin; by metonymy, beard.

mephitis, -is, *f.*, a poisonous exhalation from the ground, a spring, etc., noisome or deadly vapor.

mercēs, -ēdis [*cf.* *merx*, wares], *f.*, pay, wages; cost, price.

mercor, -āri, -ātus sum [*merx*, wares], *intr.*, trade, traffic; *tr.*, traffic in, buy, purchase.

Mercurius, -i or -ii [*merx*, wares], *m.*, the god Mercury, properly, an Italian god of trade and gain, but later identified with the Greek *Hermes*; see § 286.

merēns: see *mereō*.

mereō, -ēre, *merui*, *meritus*, and **mereor**, -ēri, *meritus* sum [*merx*, wares], *intr.*, trade, traffic; *tr.*, traffic in, buy, purchase.

Mercurius, -i or -ii [*merx*, wares], *m.*, the god Mercury, properly, an Italian god of trade and gain, but later identified with the Greek *Hermes*; see § 286.

merēns: see *mereō*.

mereō, -ēre, *merui*, *meritus*, and **mereor**, -ēri, *meritus* sum, *tr.*, earn, deserve, merit (something, good or bad, usually good); gain, acquire. **merēre bene**, male, or sic, with or without *dō*+*abl.*, deserve well or ill (thus) of, i.e. by benefiting or injuring, benefit, aid, help, injure. **meritus**, -a, -um, *pf. pass. prtcl.* as *adj.*, well-earned, deserved, due, just, meet,

proper: *meritō* (*sc.*, perhaps, modo), *abl. sing.* as *adv.*, deservedly, rightly, properly, fittingly. *As noun*, **meritum**, -i, *n.*, in *pass. sense*, something earned or deserved, reward, recompense; in *act. sense* (from *mereor*), that which has earned a return, service, benefit, favor, noble deed.

mergō, -ere, *merui*, *mersus*, *tr.*, dip in or into, plunge into, immerse. *Fig.*, hide, conceal; sink, destroy, overwhelm.

mergus, -i [*mergō*], *m.*, a sea-fowl of some sort, a diver.

meritō: see *mereō*.

meritum: see *mereō*.

meritus: see *mereō*.

Merops, -opis, *m.*, Merops, a Trojan.

mersō, -āre, -āvi, -ātus [*freq.* of *mergō*], *tr.*, plunge deep in, plunge; overwhelm, destroy.

mersus: see *mergō*.

merus, -a, -um, *adj.*, pure, unmixed; the word is used esp. of wine unmixed with water. *As noun*, **merum**, -i (*sc.* *vinum*), *n.*, pure wine, unmixed wine, such as was used in sacrifices; freely, wine in general.

Messāpus, -i, *m.*, Messapus, an Italian king, son of Neptune, an ally of Turnus; Vergil represents him as leading forces from southern Etruria.

messus: see *metō*.

mēta, -ae, *f.*, a boundary mark, esp. the turning-posts in a Roman circus (there were three of these, shaped like a cone, at each end of the spina or long, low wall which divided the open space in which the chariots raced, goal; goal end, limit in general.

metallum, -i, *n.*, a mine; by metonymy, metal, ore.

Metiscus, -i, *m.*, Metiscus, a Rutulian, charioteer of Turnus.

metō, -ere, *messui*, *messus*, *tr.*, mow, reap, cut, gather. *Fig.*, mow down foes in battle, cut down.

Mettus, -i, *m.*, Mettus, i.e. Mettus Fufetius, a chieftain of Alba Longa who played traitor to Tullus Hostilius, and was therefore, by the latter's orders, torn asunder by horses.

metuēns: *see* metuō.

metuō, -ere, metuī, —, *tr.*, be afraid of, fear, dread; *intr.*, be afraid or fearful; *with dat.*, be concerned for. metuēns, -entis, *pr. pr. ppl. act. as adj.*, fearful, apprehensive.

metus, -ūs, *m.*, fear, dread, *esp.* foreboding fear, fear of coming woe, anxiety; religious awe, reverence.

meus, -a, -um [mē, from ego], *possessive adj.*, my, mine. *As noun*, mei, meūrum, *pl. m.*, my countrymen, my followers, my subjects.

Mezentius, -ī or -il, *m.*, Mezentius, an Etruscan king or chieftain from Agylla (Caere), father of Lausus, banished by his subjects on account of his cruelty; he was an ally of Turnus and was killed by Aeneas.

mi=mihi: *see* ego.

micō, -āre, micuī, —, *intr.*, move quickly to and fro, dart; quiver, tremble; *by metonymy (through the effect of the impact of light on things that move quickly)*, flash, gleam, glitter.

migrō, -āre, -āvi, -ātum, *intr.*, remove from one place to another, migrate; go away, depart.

miles, militis, *m.*, soldier; *in sing.*, as *coll. noun*, soldiery, soldiers, warriors.

mille, *numeral adj.*, indeclinable, a thousand. *As noun*, millia, millium, *pl. n.*, thousands, construed with a dependent genitive.

minae, -arum [*cf.* minor], *pl. f.*, threats, menaces; *by metonymy*, perils, dangers.

mināx, -ācis [1. minor], *adj.*, threatening, menacing; of a rock, projecting, overhanging, threatening to fall, beetling.

Minerva, -ae, *f.*, Minerva, goddess of the arts and sciences, *esp.* of spinning and weaving; according to one story she sprang, fully armed, from the head of Zeus or Jupiter. *See also* § 279.

minimē [minimus], *adv.*, in the least degree, least, very little, least of all; often as a very emphatic neg., by no means, not at all.

minimus, *see* parvus.

minister, -tri, *m.*, helper, assistant,

servant; *in bad sense*, aider, accomplice, abettor, tool.

ministerium, -ī or -il [minister], *n.*, office, service.

ministra, -ae [feminine of minister], *f.*, servant, handmaid, helper.

ministrō, -āre, -āvi, -ātus [minister], *tr.*, serve, attend, *esp. at table*; wait upon, tend; serve up, provide, furnish, supply; impart, accord.

minitor, -āri, -ātus sum [freq. of 1. minor], *tr. and intr.*, threaten; *with acc. and infn.*, threaten, declare with threats.

Minōius, -a, -um [Minōs], *adj.*, of Minos, Minos's, Minoan.

1. minor, -āri, -ātus sum, *intr.*, jut forth, project, tower (upwards). *Fig., tr. and intr.*, threaten, menace, portend.

2. minor: *see* parvus.

Minōs, Minōis, *m.*, Minos, an ancient king and lawgiver of Crete, who ruled at Gnosus; after his death he was one of the judges in the underworld.

Minōtaurus, -ī, *m.*, the Minotaur, a monster, half-man, half-bull, born of a bull and Pasiphaë. The monster was shut up in the Labyrinth, and was fed on human flesh. With the help of Daedalus and Ariadne (the daughter of Minos) Theseus finally slew the Minotaur.

minus, *n. sing.* of minor, as *adv.*, in less degree, less; haud minus, not less, no less, precisely as, just as; nec minus (= nec nōn), furthermore, besides, moreover.

mirābilis, -e [miror], *adj.*, wonderful, marvelous, extraordinary, strange.

mirandus: *see* miror.

miror, -āri, -ātus sum, *tr.*, wonder at, marvel at; admire, gaze at with admiring eyes; note with wonder or astonishment; *intr.*, marvel, wonder, be amazed. mirandus, -a, -um, *gerundive as adj.*, worthy of admiration, wondrous, strange.

mirus, -a, -um, *adj.*, wonderful, wondrous, marvelous, singular, strange.

miscēō, -ēre, miscuī, mixtus, *tr.*, mix, mingle, intermingle, unite, blend. *Fig.*, throw into confusion, confound,

convulse, confuse, disturb, agitate; excite, stir up, arouse; *in pass.*, be convulsed, be in confusion or uproar.

Misēnus, -ī, *m.*, Misēnus. (1) *A famous trumpeter, comrade first of Hector, then of Aeneas. He was drowned on the coast of Campania.* (2) *Mount Misēnus, or (as it is usually called) Misenum, a promontory on the Campanian coast, near Naples.*

miser, **misera**, **miserum**, *adj.*, miserable, wretched, hapless, unfortunate; *by metonymy*, causing misery, wretched, violent, excessive.

miserābilis, -e [**miseror**], *adj.*, pitiable, deplorable, wretched, hapless.

miserandus: *see miseror*.

miserē, -ēre, **miserul**, **miseritum**, and **miseror**, -ēri, **miseritum est** [**miser**], *intr.*, usually construed with the *gen.*, pity, take pity on, have compassion on. **miseret**, *impers.* but *tr.*, construed with *acc.* (**mō**, **nōs**, etc.) of person and *gen.* of thing, one pities, takes pity on.

miserēscō, -ere, —, — [**miserēō**], *intr.*, pity, take pity on, have compassion on.

miseret: *see miserē*.

miseror, -āri, -ātus sum [*cf.* **miser**, **miserēō**], *tr.*, bewail, lament, deplore; pity, take pity on, commiserate. **miserandus**, -a, -um, *gerundive as adj.*, lamentable, pitiable, hapless, woeful.

missilis, -e [**mittō**], *adj.*, capable of being hurled, hurled, cast. *As noun*, missile, -is (*sc.* **tēlum**), *n.*, missile, shaft, javelin, weapon.

missus: *see mittō*.

mitēsō, -ere, —, — [**mitis**], *intr.*, properly, of fruits, grow mild or mellow. *Fig.*, grow mild, grow gentle, be softened.

mitigō, -āre, -āvī, -ātus [**mitis**+**agō**], *tr.*, make soft or mellow. *Fig.*, soften, appease, soothe, pacify.

mitra, -ae, *f.*, headdress, turban, scarf, kerchief. *The mitra completely covered the head, and had strings or lappets coming down under the chin. It was worn first by Asiatics, then in Greece*

(*but only by women*); *in Italy it was worn only by the aged and by women of loose morals.*

mittō, -ere, **missi**, **missus**, *tr.*, send, send off or away, dispatch; cause to go, set go, dismiss; of weapon, send (forth), discharge, hurl, throw, cast, of a contest, race, etc., dispatch, perform, conclude. *Fig.*, send away, lay aside, dismiss, throw off, drop.

mixtus: *see misceō*.

Mnēstheus, -ei, *m.*, Mnestheus, a Trojan chieftain.

mōbilitās, -ātis [**mōbilis**, from **mōvō**], *f.*, movableness, mobility, nimbleness; swiftness, rapidity, speed

modo [*abl. sing.* of **modus**], *adv.*, properly, by or according to measure, within limits, used to restrict or limit a statement, etc., only, but; with *imper.* or *imper. subj.*, only, just; of time, but now, just now, a little while ago, lately, recently; *si modo*, with *subj.*, if only, provided that, would that! O that!

modus, -ī, *m.*, a standard of measurement, measure; size, extent; proper or due measure, manner, etc.; manner, mode, method, way, plan.

moenia, -ium, *pl. n.*, fortifications, ramparts, walls of a city, etc., bulwarks; *by metonymy*, of the city, etc. girdled by the walls, city, stronghold, citadel.

mola, -ae [*cf.* **molō**, **grind**], *f.*, millstone, mill; *by metonymy*, meal, esp. ground *spelt*, mixed with salt, and used in sacrificial rites.

mōlēs, **mōlis**, *f.*, huge, shapeless mass, bulk; *by metonymy*, a huge mass or pile of anything, massive structure, e.g. a dam, mole, breakwater, a military engine, machine. *Fig.*, burden, difficulty, labor, toll, trouble; disturbance, uproar.

mōlior, -iri, -ītus sum [**mōlēs**], *tr.*, pile up, heap up, build (*esp. with infinitive* toil and trouble), construct, rear, erect, prepare, make ready, equip; *in general*, perform, effect with difficulty; toll at, labor on. *Fig.*, bring about, cause; undertake, essay, try, attempt.

toil over a way or road, pursue with difficulty, press on; plot, contrive, perpetrate.

mollis, -ire, -ivi or -il, -itus [mollis], *tr.*, make soft or pliant. *Fig.*, soften.

mollis, -e, *adj.*, soft, mellow, tender, delicate, dainty, pliant, flexible. *Fig.*, gentle, easy, mild, favorable.

molliter [mollis], *adv.*, softly, delicately, daintily, gracefully, skilfully.

moneo, -ere, monui, monitus [atin to memin], *tr.*, cause to think, remind, put in mind of; warn, advise, counsel, admonish, prompt; direct, bid, command. **monitum**, -i (*pf. pass. ptipt. as noun*), *n.*, warning, admonition.

monile, -is, *n.*, necklace, collar.

monitum: see moneo.

1. **monitus**: see moneo.

2. **monitus**, -us [moneo], *m.*, counsel, admonition, warning, prompting, bidding, direction.

Monococcus, -i, *m.*, Monococcus, a surname of Hercules; **arx Monococi**, Monococcus's Height, a promontory on the southern coast of Liguria. It derived its name from the temple of Hercules Monococcus which stood upon it. The modern name is Monaco.

mōns, montis, *m.*, a mountain, hill, height, *lit. and fig.*

mōnstrō, -ere, -avi, -atus [*cf.* mōnstrum], *tr.*, show, point out, indicate, guide, direct; teach, instruct, counsel; ordain, appoint, prescribe.

mōnstrum, -i [atin to moneo], *n.*, properly, a warning, something sent from heaven to warn men so think of their relation to the gods (ancient superstition thought of every departure from the normal as an indication, if men could only understand it, of the divine will); hence, omen, portent; marvel, wonder, prodigy; a strange creature, monster, monstrosity.

montānus, -a, -um [mōns], *adj.*, of a mountain, on a mountain, mountain.

monumentum, -i [moneo], *n.*, memorial, memento; in *pl.*, written memorials, records, chronicles.

mora, -ae, *f.*, delay, hesitation, loiter-

ing; pause, respite; by *metonymy*, a delay, hindrance, obstacle, obstruction. **morbis**, -i, *m.*, sickness, disease, malady. *Personified*, **Morbis**, -i, *m.*, Disease.

mordeo, -ere, momordi, morsus, *tr.*, bite.

moribundus, -a, -um [morior], *adj.*, ready to die, on the point of death, in the agonies of death, dying; freely, liable to death, mortal, perishable, perishing.

Morini, -ōrum, *pl. m.*, the Morini, a Gallic people, occupying a part of what is now Belgium.

morior, mori, mortuus sum, *intr.*, die, perish, be slain.

moritūrus: see morior.

moror, -ari, -atus sum, *intr.*, delay, linger, loiter, lag; *tr.*, cause to linger, delay, hinder, detain; with *nihil* or *nōn* and an *acc.*, not to keep a thing waiting, to pass it on without a second look, care nothing for, disregard, have no call or use for.

mors, mortis, *f.*, death.

morsus, -us [mordeo], *m.*, bite; biting into, eating, consuming. *Fig.*, grasp, clutch. By *metonymy*, jaws, teeth, fluke of an anchor.

mortalis, -e [mors], *adj.*, liable to death, mortal; freely, having to do with mortals, mortal, human; earthly. As *nouns*, **mortalēs**, -ium, *pl. m.*, mortals, men, mankind; **mortalia**, -ium, *pl. n.*, human affairs, human interests.

mortifer, -fera, -ferum [mors+ferō], *adj.*, death-bringing, deadly.

mortuus: see morior.

mōs, mōris, *m.*, manner, way, custom, habit, practice, fashion, wont; in *pl.*, ways, habits, manners, as determining conduct, character, morals; **dē mōre**, in the usual fashion, as usual, according to time-honored custom; with *gen.*, after the manner of; **sine mōre**, unprecedently, without restraint, wildly furiously.

1. **mōtus**: see moveo.

2. **mōtus**, -us [moveo], *m.*, movement motion; agility, speed. *Fig.*, comme

tion, excitement; *mental disturbance, emotion.*

moveō, -āre, mōvi, mōtus, tr., move, set in motion; disturb, shake; *with a reflexive pron., esp. sē, move, proceed, advance. Fig., excite, rouse, stir up, provoke; bring about, cause; set on foot, commence, undertake; disturb, trouble, move, affect, influence; revolve or turn over in mind, meditate, ponder.*

mox, adv., soon, ere long, presently.

mūcō, -ōnis, m., a sharp point, *esp. of a sword; by metonymy, sword.*

mūgiō, -īre, -īvi or -īl, -ītum, intr., low, bellow; *freely, rumble, roar, mutter.*

māgitus, -ūs [mūgiō], m., lowing, bellowing; *freely, roaring.*

mulceō, -āre, mulsi, mulsus, tr., stroke, caress. *Fig., soothe, soften, appease, mollify, calm, allay.*

Mulciber, -beris or -bri [mulceō], m., Mulciber, a name of Vulcan, as the god who softens, i.e. melts iron.

mullebris, -e [mulier], adj., of a woman, woman's.

multiplex, -plicis [multus+plicō], adj., having many folds or layers; *freely, manifold, varied, various, divers.*

multō: see multus.

multum: see multus.

multus, -a, -um, adj., much, great, abundant, many, many a, constant, frequent; *of a cloak, full, thick, ample; of sound, loud, full, ringing, resonant. Fig., large, mighty, powerful; of shade and shadows, deep, profound. multō, abl. sing. (of measure of difference) as adv., by much, by a great deal, far, extremely, exceedingly; multum, acc. sing. n. as adv., much, very, greatly, exceedingly, constantly, repeatedly; of prayer, loudly, earnestly; multa, acc. pl. n. as adv., much, greatly, deeply; often, frequently.*

mundus, -i [mundus, adj., clean, neatly ordered], *m., the universe, the world (thought of as perfect in all its appointments).*

muniō, -īre, -īvi or -īl, -ītus, tr., fortify.

mānus, māneris, n., office, function, duty, task; favor, service, boon; *esp., services rendered to the dead, funeral rites, funeral; ceremony, rite; gift, present, offering.*

māralis, -e [mārus], adj., of or on a wall, mural.

mārex, mārīcis, m., the purple fish, a kind of shell fish from which purple dye was obtained; *by metonymy, purple dye, purple; also, of things shaped like the shell fish, a pointed, jagged rock, crag.*

murmur, murmuris, n., a murmuring, murmur; *of bees, humming; roaring, rumbling, crashing, turmoil, tumult, uproar.*

Murrānus, -ī, m., Murranus, a Latin.

mūrus, -ī, m., a wall.

Mūsa, -ae, f., a Muse, one of the nine goddesses of the liberal arts, poetry, music, etc.

Mūsaeus, -ī, m., Musaeus, a legendary bard and priest of pre-Homeric times, contemporary with Orpheus.

mussō, -āre, -āvī, -ātum [aīa to mūtus], intr., properly, talk in a low tone, talk to one's self, mutter; *be afraid to speak out or to act, hesitate, be at a loss, wait anxiously.*

mūtābilis, -e [mūtō], adj., changeable, inconstant, fickle.

mūtō, -āre, -āvī, -ātus [aīa to moveō?], tr., properly (?), move from a place, change position of, change, alter, transform; *intr. (§ 159), change; of winds, shift, veer.*

mūtus, -a, -um, adj., dumb, mute, voiceless, speechless, silent.

mūtus, -a, -um [mūtō], adj., exchanged, reciprocal, mutual; *= an adv., on both sides, by turns.*

Mycēna, -ae, f., usually Mycēnae, -arum, pl. f., Mycenae, a famous city of Argolis (Greece), ruled by Agamemnon.

Myconus, -ī, f., Myconus, a small island of the Aegean Sea, one of the Cyclades.

Mygdonidēs, -ae, m., son of Mygdon, an epithet of Coraeus.

Myrmidones, -um, pl. m., the Myrm

dons, a Thessalian people ruled by Achilles, famed for their warlike prowess.

myrteus, -a, -um [myrtus], adj., of myrtle, myrtle.

myrtus, -i and -us, f., myrtle-tree, myrtle; by metonymy, a shaft or spear of myrtle wood.

N

nactus: see **nascor**.

nam, properly, an affirmative particle, indeed, of a truth, verily; in this sense used esp. with interrogative words, to emphasize the question, pray, indeed; as full conjunction, to introduce an explanatory or causal clause, you see, for, because.

namque [nam+que], conj., for indeed, for surely, for, and . . . for (see note on i. 65).

nascor, -i, **nactus sum**, tr., get, find, light upon, happen on, chance on.

nārēs, -ium, pl. f., the nostrils, the nose.

narrō, -āre, -āvi, -ātus, tr., narrate, relate, recount, tell.

Narycius, -a, -um, adj., of Naryx or Narycium (a city of the Locri Opuntii, on the west shore of the Euboean Sea, whose king was Ajax, son of Oileus), Narycian. Some of the Narycians made their way to Italy and founded there the place called Locri (Episephyrii) on the west coast of Bruttium. See **Locri**.

nascor, **nāsel**, **nātus sum** [properly, (g)nāscor: akin to gignō], intr., be born; spring from, be descended from; freely, arise. **nāscens**, -entis, pr. ptcl. as adj., freely, new-born; of a colt, newly-foaled. **nātus**, -a, -um, pf. ptcl. as adj., born of or from, descended from, son of (construed with abl.). As nouns, **nāta**, -ae, f., daughter; **nātus**, -i, and **gnātus**, -i (the older form), m., son, offspring; in pl., children, descendants; young of animals.

nāta, -ae: see **nāscor**.

nātō, -āre, -āvi, -ātum [nō]. intr.,

swim, float, lit. and fig.; with abl., swim or float with, overflow (with).

nātū: see 3. **nātus**.

nātūra, -ae [nāscor], f., properly, birth, then, by metonymy, that which is bestowed by birth, the nature or natural constitution of anything, natural or essential character.

1. **nātus**, the ptcl.: see **nāscor**.

2. **nātus**, -i: see **nāscor**.

3. **nātus**, -us [nāscor], m., birth (found only in abl. sing.); with **māior** and **māximus**, age. See **māgnus** (end).

nauta, -ae, and **nāvita**, -ae [the older form: cf. **nāvis**], m., boatman, sailor, seaman, mariner, ferryman; in plural, crew, crews.

Nautēs, -is, m., Nautes, an aged Trojan, who had received prophetic powers from Minerva.

nautilus, -a, -um [nauta], adj., of or pertaining to sailors (=gen. pl. of **nauta**), nautical.

nāvālis, -e [nāvis], adj., of or pertaining to ships, nautical, naval. As noun, **nāvāle**, -is, n., usually in pl., shipyard, dockyard, dock.

nāvifragus, -a, -um [nāvis+frangō], adj., ship-breaking, ship-wrecking, dangerous, deadly.

nāvīgium, -i or -il [nāvis], n., boat, ship, vessel.

nāvīgō, -āre, -āvi, -ātum [nāvis+agō], intr., drive a boat, make a boat go, sail, set sail; tr., set sail on, navigate, traverse.

nāvis, -is, f., ship, vessel, boat.

nāvita: see **nauta**.

Naxos, -i, f., Naxos, a large island in the Aegean Sea, one of the Cyclades, famous for its wines and its devotion to Bacchus.

-ne, interrogative enclitic particle, used (1) in independent questions, without implying anything in itself as to the nature of the answer expected (no translation except the rising inflection is possible); (2) in dependent questions, (a) in the first member, **-ne . . . an**, whether, (b) in the second member, **utrum . . . -ne. — . . . -ne, or**.

nē (*old form nī*), *adv.*, used esp. with the subjunctive, both in prose and verse, and (in poetry, chiefly) with the imper., not. As conj., used (1) in purpose clauses, that . . . not, in order that . . . not, lest, (2) in clauses after verbs expressive of fear, that, lest.

nebula, -ae, *f.*, mist, fog, vapor, cloud.

nec: see **neque**.

necdum [nec, not.+dum], *adv.* and conj., not yet, and not yet, nor yet. See **neque** and **dum**.

necesse, *adj.*, found only in nom. and acc. sing. n., necessary, needful, inevitable, fated.

nec nōn: see **neque**.

nectar, -aris, *n.*, properly, nectar, the drink of the gods; by metonymy, of any pleasant drink or food, nectar.

nectō, -ere, **nexul**, **nexus**, *tr.*, bind, tie, twine; weave, make a garland, etc.; freely, join to, bind to, unite, join or fasten together, frame, fashion. By metonymy, wreath, garland, encircle.

nefandus, -a, -um [nē, not.+fandus], *adj.*, properly, unspeakable, unutterable; impious, abominable, accursed, monstrous, wicked. As noun, **nefandum**, -ī, *n.*, wickedness, wrong, crime.

nefas [nē, not.+fās], *n.*, indeclinable, anything contrary to divine law, any impious thing or deed, implety, wickedness, crime, sinfulness; shame, disgrace; of a person, the embodiment of sin, an impious or monstrous creature, wretch. As *adj.*, unlawful, impious.

negō, -āre, -āvi, -ātum [nec, not.+gō?], *intr.*, say no, say that . . . not, deny; with *inf.*, be unwilling, refuse, decline; *tr.*, deny, refuse.

nēmō, *gen.* nūllius, *dat.* nēmini, *acc.* nēminem, *abl.* nūllō [nē, not.+homō], *m.*, no man, nobody, no one.

nemorōsus, -a, -um [nemus], *adj.*, woody, well-wooded, wooded.

nemus, *nemoris*, *n.*, properly, grazing ground for cattle, esp. an open wood or glade (in which cattle might graze in summer), wood, grove, forest, glade.

neō, **nēre**, **nēvi**, **nētus**, *tr.*, spin, weave, broider, embroider.

Neoptolemus, -ī, *m.*, Neoptolemus, a name of Pyrrhus, the son of Achilles. See **Pyrrhus**.

nepōs, **nepōtis**, *m.*, grandson; freely, descendant, offspring, son; in *pl.*, descendants, posterity.

Neptūnius, -a, -um [Neptūnus], *adj.*, of Neptune, Neptune's, Neptunian.

Neptūnus, -ī, *m.*, Neptune, god of the sea; see § 285.

neque or **nec**, originally *neg. adv.*, without connective force, not (this use is still seen in **necdum** and in certain compound words); in later times, usually, a conj., equivalent in sense to **et nōn** (it must in fact often be resolved in translation into these elements) or to **et tamen nōn**, and not, and yet not, nor, neither, not . . . either; **neque (nec)** . . . **neque (nec)**, neither . . . nor; **et** . . . **neque (nec)**, and . . . not, and . . . and yet . . . not, not only, but also . . . not; **neque (nec)** . . . **et**, and (on the one hand) not . . . and (but), not only not, but also; **neque enim**, nor indeed (see also note on l. 198); **nec nōn**, or **nec nōn et**, and also, also, furthermore, besides, likewise (the two negatives destroying each other); **nec minus (= nec nōn)**, furthermore, besides, likewise; **nec . . . aut**, neither (not) . . . nor (the negative force of the **nec** being carried over into the clause beginning with **aut**).

nequēd, **nequire**, **nequīvi** or **nequīl**, **nequītum** [nē, not.+quēd], *intr.*, be not able, be unable, cannot.

nēquiquam [nē, not.+quīquam, *old abl. sing. of quisquam*], *adv.*, properly, in no way whatever, not at all; in vain, to no purpose, without avail or effect, uselessly, fruitlessly; (fruitlessly because needlessly), needlessly, without reason or cause.

Nēreīa, **Nēreīdis** [Nēreus], *f.*, a daughter of Nereus, a Nereid, one of the sea-nymphs.

Nērēius, -a, -um [Nērēus], *adj.*, of Nereus, Nereus's; freely, in *f.*, daughter of Nereus.

Nereus, -el, *m.*, Nereus, a sea god; he was son of Oceanus, husband of Doris, and father of the Nereids.

Neritos, -i, *f.*, Neritos, a place mentioned in ill. 271; it may be either a mountain on the island of Ithaca, or an island near Ithaca (probably the latter).

nervus, -i, *m.*, sinew, tendon; by metonymy, of things made from sinews, a bow-string, string of a musical instrument.

nesciō, -īre, -īvi or -īl, -ītum (*nē*, not, +*sciō*), *tr.*, not to know (*of*), be ignorant *of*, be unacquainted with. *nesciō quis* or *qui* (*qua*, *quid* or *quod*), an idiomatic expression, counting, practically, as a compound indef. pron., I-don't-know-who, i.e. some one or other, some one, some.

nescitus, -a, -um (*nē*, not, +*sciō*), *adj.*, not knowing, unwitting, ignorant (*of*), unaware (*of*), unacquainted with; = *ap* *adv.*, unwittingly, ignorantly.

neu: see *nēve*.

nēve or **neu**, *conj.*, usually correlative to *nē* in neg. purpose clauses or in imperative sentences, and . . . not, or . . . not, nor; *nēve* (*neu*) . . . *nēve* (*neu*), not . . . nor, neither . . . nor (*yet*).

nex, *neclis*, *f.*, death by violence, a violent death, murder, slaughter.

nexus: see *nectō*.

nī, *conj.*, (1) = *nē*, in a purpose clause; see *nē*; (2) = *nisi*, if . . . not, unless.

nīdor, -ōris, *m.*, smell, esp. the smell of roasting meat, odor.

nīdus, -i, *m.*, nest; by metonymy, the young birds in a nest, nestlings.

niger, *nigra*, *nigrum*, *adj.*, (lustrous) black, sable, dark, dusky, swarthy; by metonymy, deadly.

nigrāns: see *nigrō*.

nigrēscō, -ere, *nigrul*, - (*niger*), *intr.*, grow or turn black, become dark.

nigrō, -āre, -āvī, -ātum (*niger*), *intr.*, be black. *nigrāns*, -antis, *pr. prtcl.* *act. as-adj.*, black, dusky, lowering.

nihil, or, in contracted form, **nīl**, *n.*, indeclinable, nothing; *acc. as adv.* (§134), to no extent, in no degree, in no respect in no wise, not at all.

nīl: see *nihil*.

Nīlus, -i, *m.*, the Nile, the great river of Egypt.

nimbōsus, -a, -um (*nimbus*), *adj.*, stormy, rainy; of a mountain or a height, storm-capped.

nimbus, -i, *m.*, a dark raincloud, a cloud in general, e.g. of smoke; a violent rain-storm, thunder-storm, storm, rain. *Fig.*, (cloud, i.e.) multitude, throng.

nīmrum [*nī* = *nē*, not, + *mīrus*], *adv.*, properly, naturally; without doubt, doubtless, certainly.

nīmrum: see *nīmrus*.

nīmrus, -a, -um [*nē*, not, + *root of mē-* *tior*], *adj.*, excessive, too great, very great, great; *nīmrum*, *n. sing. as adv.*, too much, too well, too, well.

Nīphaeus, -i, *m.*, Nīphaeus, a Rutulian.

Nīsaēs, -ēs, *f.*, Nīsaē, one of the Nereids or sea-nymphs.

nīsi [*nī* = *nē*, not, + *īl*], *conj.*, if . . . not, unless.

nīsus, -ūs (*nītor*), *m.*, a leaning on, a pressing against; a striving, exertion, effort; by metonymy, a strained (*set*) posture or position.

Nīsus, -i, *m.*, Nīsus, a Trojan, friend of Euryalus.

nīteō, -ēre, —, —, *intr.*, shine, glitter, glisten. *nītēns*, -entis, *pr. prtcl. act. as adj.*, shining, gleaming, glittering, sparkling, bright, brilliant, resplendent; of animals, sleek, fat.

nītēscō, -ere, *nītuī*, — (*nīteō*), *intr.*, begin to shine, shine.

nītīdus, -a, -um (*nīteō*), *adj.*, shining, glittering, bright.

nītor, *nīti*, *nīsus* *sum*, *intr.*, lean or rest on something, support one's self by, brace one's self against; exert one's self, strain, strive, struggle; with *īlis*, rest on, be poised on; (*strive onwards*, i.e.) press forward with effort, make one's way, advance; (*strive upwards*, i.e.) mount, climb, ascend.

nīvālis, -e (*nīx*), *adj.*, snowy, snow-capped, snow-laden; freely, snow-like.

nīveus, -a, -um (*nīx*), *adj.*, of snow, snowy. *Fig.*, of color, snow-white, snowy.

alxor, -āri, -ātus sum [nitor], *intr.*, strain one's self, struggle, strive.

nixus: see **nitor**.

nō, **nāre**, **nāvi**, —, *intr.*, swim, float.

noceō, -ēre, **nocui**, —, *intr.*, hurt, harm, injure, do mischief to.

nocturnus, -a, -um [nox], *adj.*, of or belonging to the night, nocturnal; *often* = *adv.*, by night, at night.

nōdō, -āre, -āvi, -ātus [nōdus], *tr.*, tie in a knot, knot; bind, fasten.

nōdus -i, *m.*, a knot; *by metonymy*, fold, coil, spire of a serpent.

Noēmōn, -onis, *m.*, Noēmōn, a Trojan.
Nomas, **Nomadis**, *m.*, a Nomad, *i.e.* one who leads the life of a wandering shepherd; *in pl.*, the Nomads, the Numidians. See **Numida**.

nōmen, -inis [originally (g)nōmen: cf. (g)nōscō], *n.*, properly, that by which a thing is known, name, title; of people connected by a common name, name, race, stock, family; a word; name, renown, fame, honor, reputation, glory.

Nōmentum, -i, *n.*, Nōmentum, a Sabine town.

nōn, *adv.*, not; **nōn** . . . **aut** = **nōn** . . . **neque** (the *neg.* being carried over into the *aut* clause), not . . . nor (yet).

nōndum, *adv.*, not yet. See **dum**.

nōnus, -a, -um [originally **novenus**; cf. **novem**], ordinal numeral *adj.*, ninth.

nōs: *pl.* of **ego**.

nōscō, -ere, **nōvi**, **nōtus**, *tr.*, begin to know, learn, become acquainted with; = **agnōscō**, recognize; *in pf.*, *plupf.*, and *fut. pf.*, have become acquainted with, have learned, know. **nōtus**, -a, -um, *pf. pass. prtcp.*, as *adj.*, known, well-known, familiar, famous.

nostr, **nostra**, **nostrum** [nōs], *poss. pronominal adj.*, our, ours, my, mine; on our side, friendly to us, propitious. As *noun*, **nostrī**, -ōrum, *pl. m.*, our (my) countrymen.

nota, -ae [nōscō], *f.*, that by which a thing is known, mark, sign, esp. a letter of the alphabet; *in pl.*, letters, characters; mark, spot, band, *e.g.* on the body of a snake.

nothus, -a, -um, *adj.*, spurious; ap-

plied esp. to children born out of wed lock, illegitimate, bastard. As *noun*, illegitimate (bastard) son (of).

notō, -āre, -āvi, -ātus [nota], *tr.*, mark, designate; brand. *Fig.*, mark note, observe.

nōtus: see **nōscō**.

Notus, -i, *m.*, Notus, the South Wind. *often stormy*; *freely*, wind.

novem, indeclinable numeral *adj.*, nine.

noverca, -ae, *f.*, a stepmother.

noviēs [novem], numeral *adv.*, nine times.

novitās, -ātis [novus], *f.*, newness, novelty.

novō, -āre, -āvi, -ātus [novus], *tr.*, make new, make for the first time, build (new); fashion anew, renew; change, alter.

novus, -a, -um, *adj.*, new, fresh, young; novel, unusual; strange, wondrous; *in sup.*, last, latest.

nox, **noctis**, *f.*, night; *by metonymy*, darkness, obscurity. *Fig.*, the night of death, death. *Personified*, **Nox**, **Noctis**, *f.*, Night, conceived of as a goddess, daughter of Chaos and mother of the Furies.

noxā, -ae [noceō], *f.*, hurt, harm; *by metonymy*, of the cause of harm, offence, crime, fault.

noxius, -a, -um [noceō], *adj.*, hurtful, harmful, injurious.

nūbēs, **nūbis**, *f.*, a cloud, esp. a storm cloud; cloud in general, *e.g.* of dust smoke; mist. *Fig.*, cloud of people birds, etc., throng, array; with **belli** storm-cloud, *i.e.* pressure, brunt.

nūbila: see **nūbilis**.

nūbilis, -e [nūbō], *adj.*, marriageable ripe for marriage.

nūbilus, -a, -um [nūbēs], *adj.*, cloudy. As *noun*, **nūbila**, -ōrum, *pl. n.*, the clouds; *by metonymy*, the sky.

nūdō, -āre, -āvi, -ātus [nūdus], *tr.*, make or lay bare, bare, strip. *Fig.*, leave (defences, etc.) exposed, leave defenceless; lay bare, disclose, expose.

nūdus, -a, -um, *adj.*, naked, bare, uncovered; lightly clad. *Fig.*, open, exposed, free; unburied.

nūllus, -a, -um [nē, not, +ūllus], *adj.*, not any, none, no; = *an adv.*, in no wise

in no degree, to no extent, not at all.
As pron., no one, nobody.

num, *interrogative adv.*, used in questions which look for a neg. answer (for the corresponding form in English cf. e.g. he was not moved, was he?).

Numa, -ae, m., Numa, the name of two Rutulians.

Numānus, -i, m., Numanus, a Rutulian, surnamed Remulus.

nūmen, -inis [nuō, nod], n., a nod, esp. as expressive of one's will; hence, by metonymy, nod, beck, will, command, permission, sanction; esp., the divine will, will of a deity; divine power, godhead, majesty of the gods, deity; divine presence, inspiration; divine favor or help; a deity, divinity, god, a divine power.

numerus, -i, m., number; numbers, multitude, force of numbers; order, arrangement, esp. musical order, harmony, rhythm; in pl., tuneful strains, melody.

Numicus, -i, m., Numicus, a river of Latium; it was on the banks of this river that Aeneas was last seen.

Numida, -ae, m., a Nomad; esp., a Numidian. The Numidians dwell in northern Africa, between Mauretania and the domain of Carthage, i.e. in modern Algeria.

Numitor, -ōris, m., Numitor, king of Alba Longa, forced from the throne by his brother Amulius; he was father of Rhea Silvia, and so grandfather of Romulus and Remus.

numquam [nē, not, +umquam], adv., never, at no time.

nunc, adv., at this present moment, at this very instant, now, at this time; nunc . . . nunc, now . . . now, at one time . . . at another.

nūntia, -ae [feminine of nūntius], f., a messenger.

nūntiō, -āre, -āvi, -ātus [nūntius], tr., announce, report, declare.

nūntius, -i or -ii, m., messenger; by metonymy, message, news, tidings. *As adj.*, nūntius, -a, -um, with gen., announcing, prone or wont to report.

nūper [originally noviper: cf. novum, adv., recently, lately.

nurus, -ūs, f., daughter-in-law; freely daughter.

nūquam [nē, not, +ūquam], adv., nowhere; also of time, never.

nūtō, -āre, -āvi, -ātum [freq. of nuō, nod], intr., nod with one's head. *Fig.*, sway to and fro, totter, reel.

nūtrimentum, -i [cf. nūtrix; nūtriō, nurture], n., nourishment, food. *Fig.*, food for a fire, fuel.

nūtrix, -icis [nūtriō, nurture], f., nurse.

nūtus, -ūs [nuō, nod], m., nod, esp. as indicative of one's will, beck, will, command.

nympha, -ae, f., a nymph, a minor deity or semi-deity; see §§ 229, 290, 291.

Nysa, -ae, f., Nysa, the mountain on which Bacchus was reared. See § 287.

O

ō, interjection, expressing varied emotions, e.g. joy, surprise, grief, anger, desire, oi oh! ah!

ob, prep. with acc., on account of, for, on behalf of, for the sake of.

obducō, -ere, -duxi, -ductus [ob + ducō], tr., draw before, draw over.

obeo, obire, obivi or obii, obitus [ob + eo], tr., go toward, go to meet, visit; traverse; of the sea, (go to meet, i.e.) surround, envelop, encompass; enter, face, endure, bear the brunt of (battles, perils, etc.).

obex, obicis, f., bolt, bar; barrier, obstacle.

obicō, obicere, obicēi, obiectus [ob + iaciō], tr., throw before, throw in the way of, expose, offer, present; throw out before one's self, thrust out. **obiectus**, -a, -um, pf. pass. prtcl. as adj., properly, thrust out; jutting, projecting. *Note: The first syllable of obicō counts as heavy (§ 228).*

obicō, -āre, -āvi, -ātus [freq. of obicō], tr., throw against or before. *Fig.*, throw in the way of, expose.

1. obiectus: see obicō.

2. obiectus, -ūs [obicō], m., properly,

a casting or thrusting against (or in the way); interposition, projection.

1. obitus: *see* obeō.

2. obitus, -ūs (obeō), *m.*, sinking, setting, of a heavenly body; ruin, death. oblātus: *see* offerō.

obliquus, obliqua, obliquum, *gen.* obliqui, obliquae, obliqui (*for spelling see note on secuntur*, i. 185), *adj.*, turned sidewise, slanting, oblique, transverse; = *an adv.*, crosswise, at right angles.

obliquō, -āre, -āvi, -ātus (obliquus), *tr.*, turn or bend obliquely, turn, slant.

oblītus: *see* obliuiscor.

obliuiscor, -i, oblitus sum, *intr.*, with *gen.* of thing, forget, be unmindful of; *tr.*, with *acc.* of a person or a thing, forget, disregard.

oblivium, -i or -ii (obliuiscor), *n.*, forgetfulness, oblivion.

obloquor, -i, obloquutus sum (ob+loquor), *tr.*, speak against; with *acc.* of effect (§ 128), sound forth one strain to match another, thrill forth as accompaniment.

obluctor, -āri, -ātus sum (ob+luctor), *intr.*, wrestle against, strive against, struggle against.

obmutescō, -ere, obmutui, - (ob+mūtus), *intr.*, become dumb or voiceless, become silent.

obnitor, obniti, obnixus sum (ob+nitor), *intr.*, lean on, bear or press against, strive (*against*); make a mighty effort, strain every nerve; struggle (*successfully*), make headway.

obnixus: *see* obnitor.

oborior, oboriri, obortus sum (ob+orior), *intr.*, arise, appear, spring up; of tears, start forth, flow, stream. obortus, -a, -um, *pf. princpl. as adj.*, of tears, starting, streaming.

obortus: *see* oborior.

obruō, -ere, -ui, -utus (ob+ruō), *tr.*, overwhelm, cover; overwhelm with weapons, overcome, overpower; overwhelm with water, sink, submerge, drown.

obscēnus, -a, -um, *adj.*, filthy, foul, dirty; loathsome, hideous; repulsive,

disgusting; unnatural, and so ill omened, ominous.

obscurō, -āre, -āvi, -ātus (obscurus), *tr.*, darken, obscure, becloud.

obscurus, -a, -um, *adj.*, dark, darkened, dim, dusky, obscure; *in fully pass. sense*, of things or persons in the dark, darkened, hidden, unseen. *Fig.*, of tradition, oracles, etc., dim, obscure, uncertain, mysterious.

obsērō, -ere, -sēvi, -situs (ob+serō), *tr.*, plant (*in, on, or over*), sow. obsitus, -a, -um, *pf. pass. princpl. as adj.*, with emphasis on the results of planting, overgrown, covered with full of.

observō, -āre, -āvi, -ātus (ob+servō), *tr.*, watch, mark, note, observe.

obsessus: *see* obsideō.

obsideō, -āre, -sēdi, -sessus (ob+sedeō), *tr.*, properly, sit over against (*at, before, in*); blockade, block up, beset, besiege, invest; master, overpower, occupy, possess.

obsidiō, -ōnis (obsideō), *f.*, blockade, siege.

obsidō, -ere, —, — (ob+sidō), *tr.*, beset, blockade, invest, besiege; occupy, take possession of.

obsitus: *see* obsērō.

obstipescō, -ere, -ui, — (ob+stipescō), *intr.*, become senseless, be stupefied. *Fig.*, be bewildered, be astonished, be horror-struck, be dazed, stand aghast or horrified.

obstō, -āre, -stiti, -stātum (ob+stō), *intr.*, stand over against, stand in the way (*of*), oppose, hinder, hamper; restrain, check.

obstruō, -ere, -strāxi, -strātus (ob+struō), *tr.*, properly, pile up or build one thing (*against or*) before another; block up, close up, barricade, render impassable. *Fig.*, of the ears, mind etc., block up, stop, seal.

obtectus: *see* obtegō.

obtegō, -ere, -tēxi, -tēctus (ob+tegō), *tr.*, cover over, cover up; conceal, hide.

obtestor, -āri, -ātus sum (ob+testor), *tr.*, call to witness, make entreaty to, implore, entreat; beg for; with *two*

accusatives, entreat one for something; beg something of one.

obtorqueō, -āre, -torsi, -tortus [ob+torqueō], *tr.*, turn toward; turn a thing toward itself, turn round and round; twist.

obtortus: *see* obtorqueō.

obtruncō, -āre, -avi, -ātus [ob+truncō], *tr.*, cut off, lop away, cut down, cut to pieces, butcher, slay, kill.

obtundō, -ere, -tudi, -tāsus [ob+tundō], *tr.*, strike against, beat; blunt, dull by striking. **obtāsus, -a, -um**, *pf. pass. pticpl. as adj.*, blunted, dull, lit. and *fig.*, insensible, unfeeling, obtuse.

obtāsus: *see* obtundō.

obtātus, -ās [ob+teor, gaze at fixedly], *m.*, fixed (set) gaze, stare, look.

obuncus, -a, -um [ob+uncus], *adj.*, bent, hooked, curved, crooked.

obvertō, -ere, -verti, -versus [ob+vertō], *tr.*, turn toward or against, turn one thing to meet another; in *pass.*, with middle force, turn toward, face (about).

obversus: *see* obvertō.

obvius, -a, -um [ob+via], *adj.*, in the way of, in the path of; open to, exposed to; often best rendered freely, to meet, before, across the path of.

occāsus, -ās [occidō], *m.*, a falling, sinking, setting (*e.g. of the sun*); by *metonymy*, the West, the Occident. *Fig.*, fall, downfall, ruin, destruction.

occidō, -ere, -cidi, -cāsus [ob+cadō], *intr.*, fall down, fall, sink, set. *Fig.*, fall, sink, perish, die, be ruined, be lost.

occidō, -ere, occidi, occisus [ob+cadō], *tr.*, cut down, hew down, slay, kill.

occisus: *see* occidō.

occubō, -āre, —, — [ob+cubō, old verb, lie], *intr.*, lie in or on, used only of lying (low) in death, lie low, lie dead, lie buried; rest, repose.

occulō, -ere, occultui, occultus, tr., cover; hide, conceal. **occultus, -a, -um, pf. pass. pticpl. as adj.**, hidden, concealed, secret.

occultō, -āre, -avi, -ātus [*freq. of* occultō], *tr.*, hide, conceal, secrete.

occultus: *see* occultō.

occumbō, -ere, occubui, occubitum [ob+cumbō, old verb, lay], *intr.* (§ 139), fall down, sink down; with *dat.*, fall on, meet, face, endure; *esp.*, fall in death, die.

occupō, -āre, -avi, -ātus [ob+capio], *tr.*, lay hold on a thing before any one else can take it, seize (beforehand), lit. and *fig.*, gain quickly, master; assail, attack, assault, smite, strike.

occurrō, -ere, occurri, occursum [ob+currō], *intr.*, run against or toward, run in the path of, run to meet, meet; confront, fall on, assail, attack.

Oceanus, -i, m., the Ocean, constantly personified by the ancients. It was sometimes thought of as a river flowing round the whole earth.

ocior, ocius, comp. adj., swifter, faster, fleet; swift, fleet. **ocius, n. sing. as adv.**, more swiftly; usually, swiftly, speedily, soon, at once.

ocius: *see* ocior.

ocrea, -ae, f., a metal legging, worn *esp. by soldiers*, a greave.

oculus, -i, m., an eye.

ōdi, ōdisse, defective verb, tr., hate, loathe, dislike.

odium, -i or -ii [*cf.* ōdi], *n.*, hatred, enmity; loathing, dislike, grudge.

odor, odoris, m., smell, odor; fragrance, perfume; stench.

odōrātus: *see* odōrō.

odōrō, -āre, -avi, -ātus [odor], *tr.*, cause to smell, perfume. **odōrātus, -a, -um, pf. pass. pticpl. as adj.**, perfumed, scented, fragrant.

odōrus, -a, -um [odor], *adj.*, usually, emitting a smell, odorous; very rarely, keen-scented.

Oenōtrius, -a, -um and Oenōtrus, -a, -um [*from a Greek word meaning wine*], *adj.*, of Oenotria (*i.e. southern Italy, called by the Greeks the Land of Wine*), Oenotrian; by *metonymy* (§ 188), Italian.

Oenōtrus: *see* Oenōtrius.

offa, -ae, f., bit, morsel; *esp.*, a ball (*cake*) of flour, cake.

offerō, -ferre, obtuli, oblātus [ob+ferō], *tr.*, bring or set before or against, throw in the way of, expose; present, offer, proffer; show, display.

officium, -i or -ii [ob+faciō], *n.*, a (voluntary) service, kindly office, kindness.

offulgēō, -ēre, offulsi, — [ob+fulgēō], *intr.*, shine against or on, gleam upon, flash on.

Oileus, -ei, *m.*, Oileus, king of the Locrians, father of the Ajax who sought to wrong Cassandra.

Ōleáros, -i, *f.*, Olearus, an island in the Aegean Sea, one of the Cyclades, now called Antiparos.

oleaster, **oleastri**, *m.*, a wild olive tree, oleaster, olive.

oleō, -ēre, olui, —, *intr.*, smell.

oleum, -i, *n.*, olive oil, oil.

ŏlim [olle, ole, old forms of ille], *adv.*, properly, at that time (i.e. at some time other than this present time); used (1) usually of the past, some time ago, long since, once on a time, formerly, (2) of the future, in days to come, in the future, hereafter, thereafter, some day, one day, (3) as=saepe, nōnumquam, at times, now and again, sometimes, often.

oliva, -ae, *f.*, an olive tree, olive; by metonymy, an olive branch, wreath of olive.

olivum, -i [cf. oliva], *n.*, olive oil, oil.

olle or **ollus**; see ille.

ollus: see ille.

Olympus, -i, *m.*, Olympus, a famous mountain in the northeastern part of Thessaly, the residence of the gods (§273); by metonymy, heaven.

ŏmen, **ŏminis**, *n.*, sign or token of coming events, omen, portent.

omnigenus, -a, -um [omnis+genus], *adj.*, of all kinds, of every sort.

omninō [omnis], *adv.*, altogether, wholly, entirely, utterly.

omniparēns, -entis [omnis+parēns], *adj.*, all-begetting, all-producing, mother (parent) of all.

omnipotēns, -entis [omnis+potēns], *adj.*, all-powerful, all-mighty, omnipotent.

omnis, -e, *adj.*, every, each, all; the whole, the entire.

onerō, -āre, -āvi, -ātus [onus], *tr.*, burden, load, freight; *freely*, load stow away. *Fig.*, burden, oppress, overwhelm.

onerōsus, -a, -um [onus], *adj.*, burdensome, heavy; burdened, loaded.

onus, **oneris**, *n.*, load, burden.

onustus, -a, -um [onus], *adj.*, loaded, laden, burdened.

opācō, -āre, -āvi, -ātus [opācus], *tr.*, shade, make shady, overshadow.

opācus, -a, -um, *adj.*, shaded, shady, overshadowed, darkened, dark, obscure.

opera, -ae [opus], *f.*, labor cheerfully performed, loving service, help, aid.

operiō, **operire**, **operui**, **opertus**, *tr.*, cover, envelop, enwrap, wrap, enshroud. **opertus**, -a, -um, *pf. pass. princpl. as adj.*, covered, hidden, concealed, secret.

operor, -āri, -ātus sum [cf. opera, opus], *intr.*, be at work, be busy, toil; *with dat.*, be busy at or on, be engaged in, toil on or over.

optimus, -a, -um, *adj.*, fat; fruitful, fertile, rich. *Fig.*, fine, splendid; rich, sumptuous, dainty; **spolia opima**, the splendid or princely spoils, spoils won by a Roman general-in-chief who in hand-to-hand conflict slew the leader of the opposing force and stripped him of his armor.

opperior, -iri, **oppertus** sum, *tr.*, wait for, await.

oppetō, -ere, -petivi or -ii, -petitus [ob+petō], *tr.*, go to meet, encounter; *esp.*, with mortem expressed or to be supplied, meet one's end, die, perish.

oppōnō, -ere, -posui, -positus [ob+ponō], *tr.*, put or set against or before, set in the way (cf.), array against, oppose; expose. **oppositus**, -a, -um, *pf. pass. princpl. as adj.*, properly, set over against; opposed, opposing, hostile.

oppositus: see oppōnō.

oppressus: see opprimō.

opprimō, -ere, -pressi, -pressus [ob+premō], *tr.*, press down or against

press together, crush. *Fig.*, crush, overwhelm, overpower, overcome.
oppugnō, -āre, -āvī, -ātus [ob-+pugna], *tr.*, fight against, attack, assault, besiege.

ops, **opis**, *f.*, in *sing.*, power, ability, might; *by metonymy*, help, aid, assistance, succor (*so*, at times, in *pl.*); in *pl.*, usually, means, resources, riches, wealth, fortune, sometimes, might, power.

optātus: *see* **optō**.

optimus: *see* **bonus**.

optō, -āre, -āvī, -ātus, *tr.*, choose, select; wish for earnestly, crave, desire; *with infn.*, desire, yearn; in a *parenthetical phrase*, pray, hope. **optātus**, -a, -um, *pf. pass. prtcl.* as *adj.*, wished for, longed for, desired, welcome, beloved. **optātō** (*sc.*, perhaps, modo), *abl. sing. as adv.*, according to one's wish, as one would have it, opportunist.

opulentia, -ae [opulentus], *f.*, wealth, riches.

opulentus, -a, -um [ops], *adj.*, wealthy, rich (*in*), richly endowed.

opus, **operis**, *n.*, work, labor, toil; *by metonymy*, of the results of toil, a work, task, occupation; deed, action, performance; in the phrase **opus est**, construed with *abl.*, need (of), necessity (of), through the idea of there is work to be done with or by a thing.

ora, -ae, *f.*, edge, border, margin; *esp.*, edge of the land, coast, sea-coast, shore, often with a suggestion of remoteness; line, stretch of country; region, climate, country.

orāculum or **orāclum**, -ī [orō], *n.*, a divine utterance, oracle, prophecy; the place where the prophecy is delivered, oracle.

orbis, -is, *m.*, a circle, circuit, ring, disk; circular fold, coil; a circular course or evolution; of a heavenly body, circuit, course, orbit; with **terrārum** expressed or to be supplied, the circle of the lands, i.e. the world, the earth, the universe; of time, circuit, cycle.

Orcus, -ī, *m.*, Orcus, a god of the under-

world, identified with Pluto, Dis, Pluto; *by metonymy*, the underworld, the land of the dead; death, destruction.

ordior, -iri, **orsus sum**, *tr. and intr.*, properly, begin a web by laying the warp; freely, begin, undertake, attempt; *esp.* begin to speak, begin. **orsum**, -ī (*pf. prtcl.*, in *fully pass. sense*, as *noun*), *n.*, beginning, undertaking; *esp.*, beginning in speech, utterance, words.

ordō, **ordinis**, *m.*, row, line, series; a line or rank of persons, e.g. soldiers, or captives; a bank or tier of oars; arrangement, array, class, category; order, course, succession, sequence; the settled order of things, destiny; **ordine**, *abl. sing. as adv.*, in order, in due course, regularly, fittingly, in detail.

Orēas, -adis, *f.*, a mountain nymph.

Orestēs, -ae or -is, *m.*, Orestes, son of Agamemnon and Clytemnestra. Clytemnestra had been unfaithful to Agamemnon and later had slain him; to avenge this crime Orestes killed her. For this he was driven mad by the Furies and pursued by them till he was cleansed and set free by Minerva's help. Orestes also slew Pyrrhus, son of Achilles, because the latter had married Hermione, who had been previously betrothed to Orestes.

orgia, -ōrum, *pl. n.*, a festival in honor of Bacchus, held at night, with wild revelry; orgies, revels.

Oriēns: *see* **orior**.

origō, -inis [*cf.* **orior**], *f.*, origin, beginning; source, lineage; a race, stock, family; of a person who is the source of a race, founder, progenitor, sire.

Orion, **Orionis**, *m.*, Orion, properly, a hunter famous in ancient myth, armed with belt and sword, translated to heaven as a constellation; then the constellation Orion, thought of as equipped with sword and belt (its rising and setting were attended by storms).

orior, **oriri**, **ortus sum**, *intr.*, rise, appear, arise, spring up. *lit. and fig.*; (rise, i.e.) spring from, be born, be descended (from). **Oriēns**, -entis (*see*

- sōl**, *m.*, the rising sun, the dawn; *by metonymy*, the East, the Orient.
- ōrnātus**, *-ūs* [ōrnō], *m.*, adornment, ornament, decoration; *esp.*, (splendid) apparel, attire.
- ōrnō**, *-āre*, *-āvi*, *-ātus*, *tr.*, fit out, equip; arm; deck, adorn.
- ornus**, *-i*, *f.*, a wild mountain ash, ash.
- Ornytus**, *-i*, *m.*, Ornytus, an Etruscan.
- ōrō**, *-āre*, *-āvi*, *-ātus*, *tr.*, properly, speak; plead, argue; beg (*for*), pray for, crave; entreat, beseech, implore, beg, pray.
- Orontēs**, *-ae*, *m.*, Orontes, a comrade of Aeneas, leader of the Lycians.
- Orpheus**, *-ei*, *m.*, Orpheus, a famous legendary poet and singer of Thrace, belonging to pre-Homeric days; *by his strains he could make the rivers stand still and draw the trees and rocks after him. When his wife Eurydice died, by the charms of his music he gained entrance to the underworld and prevailed on Pluto to permit Eurydice to return to the upper world. The god, however, made Orpheus promise not to look back at Eurydice till they had reached the world above. Just at the border line between the two worlds Orpheus looked around and Eurydice was caught back into the world of shades.*
- Orsilochus**, *-i*, *m.*, Orsilochus, a Trojan.
- ōrsūm**: *see* **ōrdior**.
- ōrsus**: *see* **ōrdior**.
1. **ortus**: *see* **orior**.
2. **ortus**, *-ūs* [orior], *m.*, a rising, *esp.* of a heavenly body, *e.g.* the sun; *in pl.*, the rising rays of the sun, dawn.
- Ortygia**, *-ae*, *f.*, Ortygia. (1) A name of Delos. (2) An island in the harbor of Syracuse, forming part of the city.
- ōs**, **ōris**, *n.*, mouth, *in a wide variety of senses*, *lit.* and *fig.*, opening, entrance; lips, jaws; *by metonymy* (§ 188), face, countenance, features, head, the eyes, *esp. in pl.*; speech, utterance, language, words.
- os**, **ossis**, *n.*, a bone; *by metonymy*, frame, body; inmost being.
- ōsculum**, *-i* [*dim.* of **ōs**], *n.*, properly, a little mouth; *then, as dim.* of *affec-*

- tion*, pretty mouth, sweet lips, lips; *by metonymy*, a kiss.
- Osinus**, *-i* or *-il*, *m.*, Osinius, a prince or king of Clusium in Etruria.
- ostendō**, *-ere*, *-tendi*, *-tentus* [*obs = ob + tendō*], *tr.*, stretch before; show, exhibit, display; *freely*, (display, *i.e.*) give promise of.
- ostentō**, *-āre*, *-āvi*, *-ātus* [*freq.* of **ostendō**], *tr.*, present to view, show, exhibit, display; show off, parade.
- ōstium**, *-i* or *-il* [*dim.* of **ōs**], *n.*, mouth *lit.* and *fig.*, entrance, portal; *mouth of a river*, harbor, haven.
- ostrum**, *-i*, *n.*, properly, shell-fish; *by metonymy*, purple dye, purple, procured from a shell-fish.
- Othryadēs**, *-ae*, *m.*, son of Othrys, a title of Panthus.
- ōtium**, *-i* or *-il*, *n.*, leisure, rest, quiet, ease, repose, peace.
- ovile**, *-is* [ovis], *n.*, a sheep-fold.
- ovis**, *-is*, *f.*, a sheep.
- ovō**, *-āre*, *-āvi*, *-ātum*, *intr.*, exult, rejoice, triumph.

P

- pābulum**, *-i* [*cf.* **pāscō**], *n.*, food, nourishment, *esp.* of animals; fodder, pasturage, pasture.
- Pachynum**, *-i*, *n.*, Pachynum, a promontory on the southeastern coast of Sicily.
- pactiscor**, *-i*, **pactus sum**, *intr.*, make a bargain, covenant, agree; *tr.*, covenant or agree concerning something, agree on, promise, bargain for, stipulate (*for*); barter, hazard. **pactus**, *-a*, *-um*, *pl.*, *pricpl.*, *in fully pass. sense*, as *adj.*, agreed on, covenanted, stipulated; promised, plighted, betrothed.
- pācō**, *-āre*, *-āvi*, *-ātus* [**pāx**], *tr.*, bring into a state of peace, pacify, tame, quiet.
- pactus**: *see* **pactiscor**.
- Padus**, *-i*, *m.*, the Po, the great river of northern Italy, *in Gallia Cisalpina*.
- paeān**: *see* **Paeān**.
- Paeān**, *-ānis*, *m.*, properly, Paeān, described in Homer as the physician of the gods, but commonly a title of Apollo as

the healing god (§281, end); by metonymy, a hymn to Apollo; freely, a joyous song, song of triumph or thanksgiving, paean.

paenitēt, paenitēre, paenituit, —, *impers.* but *tr.*, construed with acc. of person and gen. of thing, properly, (it) repents one of, i.e. makes one repent of, one repents (of), is sorry (for), regrets.

Pagāsus, -ī, m., Pagasus, a Trojan slain by Camilla.

Palaemōn, -onis, m., Palaemon, a sea-god, son of Ino.

palaestra, -ae, f., a school where wrestling was taught, a wrestling-place, wrestling-ground; by metonymy, a wrestling-bout, wrestling.

palam, adv., openly, publicly, without concealment or disguise, plainly.

Palamēdēs, -is, m., Palamedes, a descendant, according to Vergil, of Belus, king of Egypt, one of the Greeks before Troy, famed for his wisdom. Ulixes craftily caused his death by charging him with treachery to the Greeks; he was tried by the whole Greek army, convicted on trumped-up evidence, and stoned to death.

Palinūrus, -ī, m., Palinurus, the pilot of Aeneas's ship and of the whole fleet. As the fleet was sailing from Sicily to Italy, the sleep god overcame him and threw him into the sea; he succeeded in reaching Italy but was murdered there by the natives.

palla, -ae, f., properly, a shawl, square or rectangular in shape; a robe or mantle, worn esp. by Roman women, usually as an outer garment. It was long and flowing, reaching to the feet. Vergil naturally represents this robe as worn also by Trojan women.

Palladium: see Palladius.

Palladius, -a, -um [Pallas], adj., of or belonging to Pallas. As noun, **Palladium, -ī or -īī, n.**, a statue of Pallas, esp. the Palladium, or statue of Pallas which, so story said, fell into Troy from heaven during the reign of Ilus, and was thenceforth jealously guarded because the perpetuity of the

city was believed to be involved in the preservation and possession of this statue (for a similar case at Rome see anōle). Ulixes and Diomedes carried off the statue in a night expedition into Troy.

Pallas, -adis, f., Pallas, a Greek goddess, with whom the Latin Minerva was subsequently identified. See Minerva.

Pallās, -antis, m., Pallas, son of Evander; he fought for Aeneas against Turnus with a body of Arcadian horse-men, but was slain by Turnus.

pallēns: see palloō.

palleō, -ēre, pallui, —, intr., be pale, or, since the paleness of the ancients was sallowness, be sallow, be yellow **pallēns, -entis, pr. princ. act. as adj.**, pale, pallid, sallow, wan.

pallidus, -a, -um [palleō], adj., pale, pallid, wan. The adj. is used esp. of death or of the dead.

pallor, -ōris [cf. palleō], m., paleness, pallor, sallowness.

palma, -ae, f., the palm of the hand; by metonymy (§188), the hand; by metonymy again, blade of an oar, and since its leaf resembles a hand, palm tree, palm branch; esp., a wreath of palm, bestowed or carried as a token of victory, palm, prize, victory; of one who gains the palm, victor.

palmōsus, -a, -um [palma], adj., abounding in palm trees, palmy.

palmula, -ae [dim. of palma], f., oar-blade, oar.

pālor, -āri, -ātus sum, intr., wander about, straggle, be scattered.

pālūs, -ādīs, f., standing water, marsh, marshy lake, pool, pond.

pampineus, -a, -um [pampinus, vine-shoot], adj., made of vine-leaves, of vine branches, wrapped or wreathed with vine-leaves.

Pandarus, -ī, m., Pandarus. (1) Son of Lycaon, one of the Lycian allies of the Trojans, famous as an archer. (2) A Trojan, son of Alcanor, slain, together with his brother Bithas, by Turnus.

pandō, -ere, pandi, passus, tr., spread out, stretch out, extend, unfold; throw

open, lay open, open; *of the hair*, loosen, allow to stream free, *esp. in the phrase* *crinibus passis*, with streaming or dishevelled hair. *Fig., open or unfold in speech*, expound, relate, reveal, disclose.

pangō, -ere, pepigi or panxi, pactus or pactus, tr., fasten, fix. Fig., fix, settle, agree on, covenant, promise in an agreement or compact; with foedus (treaty), conclude, make, strike.

Panopēa, -ae, f., Panopea, a sea-nymph, one of the Nereids.

Panopēs, -is, m., Panopes, a Sicilian, in the train of Aescles.

Pantagiās, -ae, m., Pantagias, a river in eastern Sicily, near Megara.

Panthus, -i, m., Panthus, a Trojan, priest of Apollo.

papāver, -eris, n., the poppy; poppy-juice.

Paphos, -i, f., Paphos, a city in the western part of the island of Cyprus; it was sacred to Venus.

papilla, -ae, f., a nipple, teat on the breast of human beings or of animals, breast.

pār, paris, adj., equal (in a wide variety of senses), like, similar, corresponding; equal in numbers, equally matched, well matched; with ālae, poised, balanced, even; with lōgēs, fair, just, impartial.

parātus: see parō.

Parcae, -ārum, pl. f., the Parcae, the Fates; properly, Italian deities of birth and death, described as three in number, but later identified with certain Greek deities, namely, Clotho, who spun the thread of human life, Lachesis, who allotted to each mortal his portion of thread, and Atropos, the Inevitable One, who brought to each man his doom, and slit the thread of his life.

parcō, -ere, peperci, —, intr., construed with dat., be sparing of anything, use sparingly. spare; (use carefully to avoid injuring, i.e.) spare, be gracious to, show mercy to, preserve, guard; refrain or cease from something, abstain from, restrain, banish (fear, etc.) **parce, parcite, forbear, refrain,**

stay your hand, hold! peace!; tr., a poetic use, (spare, i.e.) save, keep, preserve.

parēs, -entis (pariō), c., a parent, lit. and fig., father, mother; in pl., parents, and, freely, sires, forefathers, ancestors.

pāreō, -ēre, -ui —, intr., properly, appear, show one's self, esp. in answer to a command; hence, obey, hearken to, yield to, submit to, be subject to.

pariēs, -etis, m., wall; esp., a house wall.

pariō, -ere, peperī, partus, tr., bring forth, give birth to, bear; in pass., be born. Fig., win, secure, gain, obtain, procure.

Paris, -idis, m., Paris, a son of Priam and Hecuba; he carried off Helen, wife of Menelaus, to Troy and thus caused the Trojan war. See §§51, 53.

pariter (pār), adv., equally, in equal measure or degree, in like manner; = simul, ūnā, together, side by side, in unison.

Parius, -a, -um [Paros], adj., of Paros, Parian.

parma, -ae, f., a shield (properly, one small and round, carried by infantry and cavalry); shield in general, buckler.

parō, -āre, -āvi, -ātus, tr., make ready, lit. and fig., prepare, set in order, arrange; prepare, provide; array, equip; set about, undertake, essay, attempt; with in, ūn., make ready or prepare to do something, plan, intend, design, essay, attempt. **parātus, -a, -um, pf. pass. prtcl. as adj., properly, prepared, lit. and fig., arranged, ready, ready to hand, at hand.**

Paros, -i, f., Paros, an island in the Aegean Sea, one of the Cyclades, famous for its pure white marble.

pars, partis, f., a part, portion, piece, share, space; esp., a part of the earth or of a given country, region, place, quarter; direction, side; **pars . . . pars, pars . . . alii, alii . . . pars, some . . . others, one part . . . another part; pars alone, without correlative some, others.**

Parthenopaeus, -*I*, *m.*, Parthenopaeus, a son of Atalanta and Meleager, who took part in the famous expedition of the Seven against Thebes.

partim [*acc. sing. of pars, old form*], *adv.*, partly, in part.

partior, -*iri*, -*itus* *sum* [*pars*], *tr.*, part, divide; share, distribute. *Note*: The *pf. pricpl.* often occurs in full *pass. sens.*

partitus: see **partior**.

1. **partus**: see **pariō**.

2. **partus**, -*us* [*pariō*], *m.*, a bringing forth, bearing, birth, delivery; by *metonymy*, that which is brought forth, offspring, brood.

parum [*akin to parvus*], *adv.*, too little, not . . . enough, not very, (but) little.

parumper [*cf. parvus+per*], *adv.*, for a little while, a short time, a while, for the moment.

parvulus, -*a*, -*um* [*dim. of parvus*], *adj.*, very small, little, tiny.

parvus, -*a*, -*um*, *adj.*, *comp. minor*, minus, *sup. minimus*, -*a*, -*um*, little, small, tiny. *Fig.*, young, trifling, slight, slender, humble; in *comp.*, smaller, younger, inferior, less; *minōres*, with *nātū* expressed or understood, descendants, posterity, children's children. *As noun*, **parvum**, -*i*, *n.*, a little, humble lot, modest lot or circumstances.

pascō, -*ere*, **pāvi**, **pāstus**, *tr.*, cause to eat, feed; *esp.*, cause animals to eat, drive to pasture, pasture, feed; *freely*, feed, nourish, support, *lit. and fig.*; with animals, birds, etc., as subjects, feed on, eat, devour, consume. *Fig.*, of a person, feed, i.e. feast, delight; *intr.*, feed. In *pass.*, as a *dep. verb.*, feed, graze, browse. *Fig.*, of fire, feed, browse, i.e., *freely*, play about.

Pasiphaë, -*ēs*, *f.*, Pasiphaë, wife of Minos, king of Crete. According to one story, Neptune, according to another, Venus, inspired her with a passion for a beautiful bull by which she became the mother of the Minotaur. See **Minotaurus**.

passim [*cf. passus, pf. pass. pricpl. of pandō*], *adv.*, properly, dispersedly;

here and there, everywhere, all about in divers places, in all directions.

1. **passus**: see **pandō**.

2. **passus**: see **patior**.

3. **passus**, -*us*, *m.*, a step.

pāstor, -*ōris* [*pāscō*], *m.*, herdsman, shepherd.

pāstōrālis, -*e* [*pāstor*], *adj.*, of or belonging to herdsmen or shepherds, shepherds'.

1. **pāstus**: see **pāscō**.

2. **pāstus**, -*us* [*pāscō*], *m.*, food, usually of animals, fodder, pasture; by *metonymy*, pasture ground, pasturage, grazing ground.

Patavium, -*i* or -*ii*, *n.*, Patavium, a city in northern Italy, in the territory of the Veneti, now called Padua.

patefaciō, -*ere*, -*fēci*, -*factus* [*pateō + faciō*], *tr.*, lay open, open.

patēns: see **pateō**.

pateō, -*ere*, -*ui*, -*intr.*, lie open, be open, stand open; stretch out, spread out, extend. *Fig.*, be evident, be manifest, be revealed, be disclosed. **patēns**, -*entis*, *pr. pricpl. act. as adj.*, open, spreading, wide, free.

pater, **patris**, *m.*, a father; *freely*, like English father, *esp. in pl.*, ancestor, forebear, forefather, sire; *esp.*, as a title of honor to gods, and, less often, to men, father; in *pl.*, parents; nobles, chiefs, elders, senators.

patera, -*ae* [*pateō*], *f.*, a bowl for libations, libation-bowl, of large size, but flat and shallow like a saucer, saucer.

paternus, -*a*, -*um* [*pater*], *adj.*, of or belonging to one's father or fathers, paternal, ancestral, hereditary.

patēscō, -*ere*, **patui**, -*intr.*, begin to open, open; be laid open, be disclosed, be revealed. *Fig.*, be laid bare, be disclosed or revealed, become manifest.

patiēns: see **patior**.

patior, **pati**, **passus** *sum*, *tr.*, suffer, undergo, endure, face, submit to, brook, put up with. *Fig.*, suffer, allow, permit, *esp. with the infn.* **patiēns**, -*entis*, *pr. pricpl. act. as adj.*, enduring, long-suffering, patient.

patria: see **patrius**.

patrius, -a, -um [pater], *adj.*, of a father, fatherly, paternal; of or pertaining to one's father, father's, paternal; pertaining to one's fathers or ancestors, ancestral, hereditary, time-honored; belonging to one's own country or nation, native, national. *As noun*, patria, -ae (sc. terra), *f.*, native country or city, fatherland, home; freely, country, land.

Patrōn, -ōnis, *m.*, Patron, a Greek, from Acarnania, a comrade of Aeneas.

patruus, -i [pater], *m.*, an uncle (on the father's side).

paucus, -a, -um, *adj.*, usually in *pl.*, few, a few. *As noun*, pauca, -ōrum (sc., perhaps, verba), *pl. n.*, a few words, a few things. pauca, *abl. as adv.*, in a few words, briefly.

paulatim [paulus], *adv.*, little by little, by degrees, gradually, slowly.

paulisper [cf. paulus+per], *adv.*, (for) a little while, a while.

paulum: see paulus.

paulus, -a, -um, *adj.*, rare except in certain forms, little, small. paulum, *acc. sing. as adv.* (§ 184), a little, somewhat; for a moment, a while.

pauper, -eris, *adj.*, properly, of persons who possess but moderate means, but are not paupers, in modest circumstances, of small means, poor, needy; humble, lowly.

pauperiēs, -iēi [pauper], *f.*, limited means, humble circumstances, poverty.

pavidus, -a, -um [paveō, be struck with fear], *adj.*, terror-stricken, trembling, timid, fearful, anxious, nervous.

pavitō, -āre, -āvi, -ātum [freq. of paveō, be struck with fear], *intr.*, be terror-stricken, tremble or quake with fear or excitement.

pavor, -ōris [paveō, be struck with terror], *m.*, violent fear, terror, dread; trembling or quaking due to fear, anxiety, nervousness, excitement.

pāx, pācis [akin to paciscor?], *f.*, properly, agreement, compact; peace; pardon, favor, grace.

pecten, -inis [cf. pectō, comb], *m.*,

a comb for the hair; a quill or pick used in striking the strings of a lyre.

pectus, -oris, *n.*, breast-bone, chest, breast; by metonymy, heart, soul, mind, understanding (both soul and mind were thought of as situate in the breast); wisdom, courage.

1. **pecus**, pecoris, *n.*, cattle, in collective sense; a flock, herd; beasts, animals in general; esp., small cattle, sheep, goats; freely, of bees, a swarm.

2. **pecus**, -udis, *f.*, a single head of cattle, beast, animal; esp., a sheep; in *pl.*, herds, flocks; of sheep used in sacrifices, victim.

pedes, -itis [cf. pēs], *m.*, properly, one who goes on foot; esp., a foot-soldier, infantryman; in *coll. sing. or in pl.*, infantry.

pedester, -estris, -estre [pedes], *adj.*, properly, of things that go on foot or are done on foot, pedestrian; with acies or pūna, on foot, of the foot-soldiers, infantry.

pēior, pēius: see malus.

pelagus, -i, *n.*, the open sea, the main, high seas, the sea, the deep.

Pelasgi, -ōrum, *pl. m.*, the Pelasgi, the Pelasgians, a name applied by the ancients to the earliest (prehistoric) inhabitants of Greece and the Greek world in general; freely, Greeks. *As adj.*, Pelasgius, -a, -um, Pelasgian; freely, Greek, Grecian.

Pelagus, -a, -um: see Pelasgi.

Peliās, -ae, *m.*, Pelias, a Trojan, wounded by Ulixes on the night of the capture of Troy.

Pēlidēs, -ae, *m.*, son or descendant of Peleus, a title (1) of Achilles, son of Peleus, (2) of Pyrrhus Neoptolemus, son of Achilles, and grandson of Peleus.

pellāx, -ācis [pellitiō, sure], *adj.*, seductive, wily, crafty, deceitful, tricky, artful.

pellis, -is, *f.*, a skin of a beast, hide.

pellō, -ere, pepuli, pulsus, *tr.*, beat, strike, knock; strike at, push, thrust out, drive out, expel, banish; strike or drive in battle, i.e. rout, chase, repel, put to flight, overcome, vanquish.

Fig., drive away, expel, dispel, banish, dislodge, rout.

Pelopēus, -a, -um, *adj.*, of Pelops (an early king of the Peloponnesus, which, indeed, derived its name from him), Pelops', Pelopian; *freely*, Peloponnesian, Grecian.

Pelōrus (um), -i, *m. and n.*, Pelorus, a promontory on the northeast coast of Sicily, on the west side of the Straits of Messina; by metonymy, the Straits of Messina (the strait between Italy and Sicily).

pelta, -ae, *f.*, a shield, small and moon-shaped (crescent), carried esp. by barbarians (see barbari), and hence ascribed to the Amazons.

Penātēs, -ium (*cf.* penitus, penetrō), *pl. m.*, the Penates, old Italian deities of the household, and of the state, thought of as one great household (§§ 296-298); by metonymy, images of the Penates; dwelling, abode, habitation, home.

pendeō, -ēre, *pendi*, —, *intr.*, hang, be suspended, hang down; hang over something, hover, lean forward; hang on something, be perched on. *Fig.*, hang, be suspended, float; ("hang about," i.e.) linger, loiter, dally, tarry; be suspended, be interrupted.

pendō, -ere, *pendi*, **pēnsus**, *tr.*, hang, suspend.

Pēneleūs, -i, *m.*, Peneleüs, a Greek who slew Coroebus.

penetrābilis, -e (*penetrō*), *adj.*, properly, in *pass. sense*, penetrable; in *act. sense*, penetrating, piercing, keen.

penetrālis, -e (*penetrō*), *adj.*, of or in the interior, inner, interior, innermost, inmost; by metonymy, since the inmost portions of a house or temple were the most holy, holy, sacred, situate in the penetralia. *As noun*, **penetrālia**, -ium, *pl. n.*, the inmost recesses of a house or temple, inner apartments, shrine, sanctuary, holy of holies, the penetralia.

penetrō, -āre, -āvī, -ātus (*cf.* penitus), *tr.*, properly, but rarely, with *acc.* of effect (§ 123), put one thing within another; usual; apparently trans. but

really with *acc.* of limit of motion (§ 127), make one's way to, enter, penetrate.

penitus, *adv.*, inwardly, deep within, far within; within; deep into, to the very center; from within; far away, far, remotely. *Fig.*, thoroughly, utterly, completely, wholly.

Penthesilēa, -ae, *f.*, Penthesilea, queen of the Amazons who fought for Troy; she was slain by Achilles.

Pentheus, -ei or -eos, *m.*, Pentheus, a king of Thebes in Boeotia, Greece, who opposed the introduction of the rites of Bacchus and so was driven mad by the god. He was torn to pieces by his mother and his aunts, while they were in a Bacchic frenzy.

penus, -ūs and -ī (*akin to penetrō*: the food was stored in the innermost part of the house), *m. and f.*, a broad word covering all kinds of food and drink, food, provisions.

peplum, -ī, *n.*, a peplos, a shawl worn by Greek women, corresponding to the Roman palla, robe, mantle, full and long, and richly embroidered; esp., a robe offered to Minerva (Pallas).

per, *prep. w. acc.*, used (1) of space, through, across, over, along, on, amid, among, around, (2) of time, throughout, through, during, for, in, (3) to denote the instrument or means, through, by means of, by, (4) to denote a cause or reason, through, on account of, for the sake of, (5) in modal expressions, with, in (*per with an acc. of adj. or noun often = an adv. or adv. phrase*), (6) in oaths and entreaties, by, (7) in composition, through, over, thoroughly.

perāctus: see *peragō*.

peragō, -ere, -ēgi, -āctus (*per + agō*), *tr.*, go through with, finish, accomplish, do, perform, execute. *Fig.*, go over (thoughts, etc.), consider carefully, ponder.

peragrō, -āre, -āvī, -ātus (*per + ager*), *tr.*, travel through, wander over or through, traverse; scour, range.

percellō, -ere, -cullī, -culsus (*per + cellō*, old verb, drive on), *tr.*, beat

down, strike or smite down, fell, overturn, overthrow.

percurrō, -ere, -curri, -cursum [per+currō], *tr.*, run over, hasten through. *Fig.*, run over in speaking, mention hastily or briefly, touch on briefly.

percussus: see **percutiō**.

percutiō, -ere, -cussi, -cussus [per+quatiō], *tr.*, shake violently or thoroughly, strike or smite through, pierce; strike, smite, beat, hit. *Fig.*, smite, strike, affect deeply, move, influence.

perditus: see **perdō**.

perdō, -ere, -didi, -ditus [per+dō], *tr.*, destroy, ruin. **perditus, -a, -um**, *pf. pass. participle as adj.*, properly, ruined; of a person, wretched, hapless; of things, desperate, hopeless.

peredō, -ere, -edi, -esus [per+edō], *tr.*, eat up, devour, consume, waste away; freely, slay, kill.

peregrinus, -a, -um [per+ager, through peregre, *adv.*, abroad, from abroad], *adj.*, from other lands, from abroad, foreign.

peremptus: see **perimō**.

perennis, -e [per+annus], *adj.*, properly, lasting through the year, year-long; freely, lasting through (the) years, everlasting, eternal, undying.

pered, -ire, -ivi or -ii, -itum [per+ed], *intr.*, go through (something); pass away, vanish; perish, die, be slain, be lost, be ruined, fall in ruins.

pererrō, -āre, -āvi, -ātus [per+errō], *tr.*, wander through, roam over. *Fig.*, roam over with one's eyes, survey, scan, examine.

perfectus: see **perficiō**.

perferō, -ferre, -tuli, -lātus [per+ferō], *tr.*, bear or carry through, carry or drive home (a missile, stroke, etc.); with reflexive *prōm.* as object, go, proceed, betake one's self. *Fig.*, bear or endure to the end, bear, suffer, endure, undergo; carry news, reports, etc., report, announce.

perficiō, -ere, -feci, -fectus [per+faciō], *tr.*, do thoroughly or fully, perform, finish, complete; work, make, fashion.

perfidus, -a, -um [per, contrary to (?+fidēs), *adj.*, faithless, false, treacherous, perfidious.

perfrō, -āre, -āvi, -ātus [per+frō], *tr.*, blow through, blow over.

perforō, -āre, -āvi, -ātus [per+forō], *cut, bore*, *tr.*, bore through and through, pierce, penetrate.

perfundō, -ere, -fudi, -fusus [per+fundō], *tr.*, pour over; wet, drench; (of the sea) wash; moisten, besprinkle, bedew. *Fig.*, drench with dye-stuff, dye.

perfurō, -ere, —, — [per+furō], *intr.*, rave wildly, rage madly, vent one's fury.

perfusus: see **perfundō**.

Pergama, -drum, pl. n., Pergamus or Pergamum, the citadel of Troy; by metonymy (§ 188), Troy.

Pergamea: see **Pergameus**.

Pergameus, -a, -um [Pergamum], *adj.*, of Pergamum; by metonymy, of Troy, Trojan. *As noun*, Pergamea, -ae (*sc. urbs*), *f.*, Pergamea, the name of a town in Crete founded by Aeneas in the course of his wanderings after the fall of Troy.

pergō, -ere, perrōxi, perrōctum [per+regō], *intr.*, keep straight on, go on, move on, continue, proceed, advance; with *in* *acc.*, 'proceed. *Fig.*, go on in speaking, proceed, continue.

perhibeō, -ēre, -hibui, -hibitus [per+habeō], *tr.*, properly, hold forth or out, proffer, present. *Fig.*, proffer in speech, say, assert, declare.

periculum or periculum, -i, n., trial, attempt, experiment; by metonymy, of the results or the accompaniments of trial and experiment, risk, hazard, danger, peril.

perimō, -ere, -emi, -emptus [per+emō], *tr.*, properly, take away (remote) entirely, i.e. destroy, ruin, lay waste, annihilate; slay, kill.

Periphās, -antis, m., Periphas, a Greek, comrade of Pyrrhus on the night of the capture of Troy.

periurium, -i or -ii, n., failure to keep one's oath, perjury, treachery.

periurus, -a, -um, adj., properly, of one

who breaks his oath, perjured, treacherous, lying.

perlabor, -lābi, -lāpsus sum [per+lābor], *tr.*, glide through or over, skim.

perlātus: *see* perferō.

perlegō, -ere, -lēgi, -lēctus [per+legō], *tr.*, survey, scan, examine.

permēnsus: *see* permētior.

permētior, -mētiri, -mēnsus sum [per+mētior], *tr.*, measure through or out; *like* English *measure*, *e.g.* in *Shakespeare*, traverse, travel over.

permisceō, -ēre, -miscui, -mixtus [per+misceō], *tr.*, mix thoroughly, mix, mingle, join, unite.

permissus: *see* permittō.

permittō, -ere, -misi, -missus [per+mittō], *tr.*, properly, let something go through or pass by; allow, suffer, permit, grant, brook, sanction; throw, hurl; commit, consign, entrust, surrender, give up.

permixtus: *see* permisceō.

permulcō, -ēre, -mulsi, -mulsus [per+mulcō], *tr.*, properly, stroke carefully, rub gently. *Fig.*, soothe, appease.

pernix, -icis, *adj.*, active, nimble, agile, swift.

perōsus, -a, -um [per+ōdi], *adj.*, perhaps a *pf. pass. princpl.* of a verb *perōdi*, in *dep. sense*, hating thoroughly, detesting.

perpassus: *see* perpetior.

perpetior, -peti, -pessus sum [per+patior], *tr.*, endure steadfastly, bear patiently, endure; *with infn.*, suffer, permit, allow.

perpetuus, -a, -um, *adj.*, continuous, unbroken; entire, whole.

perplexus, -a, -um [per+plectō, weave, plait], *adj.*, properly, interwoven, entangled. *Fig.*, tangled, intricate, confused.

perrumpō, -ere, -rūpi, -ruptus [per+rumpō], *tr.*, break through, make or force one's way through.

persentiō, -ire, -sēnsi, -sēnsus [per+sentiō], *tr.*, perceive clearly; be fully conscious of, feel deeply.

persequor, -sequi, -secātus sum [per

+sequor], *tr.*, follow to the end, follow earnestly and perseveringly, follow up; *in hostile sense*, pursue.

persolvō, -ere, -solvi, -solūtus [per+solvō], *tr.*, loosen, release or discharge fully (*e.g.* a debt), pay in full, pay, give; pay, render (*thanks, vows, etc.*), offer, return.

personō, -sonāre, -sonui, -sonitum [per+sonō], *tr.*, cause something to resound, make something ring or echo.

perstō, -stāre, -stiti, -stātum [per+stō], *intr.*, continue standing, stand firm. *Fig.*, stand firm, be unmoved, persist, continue, abide, last.

perstringō, -ere, -strinxī, -strictus [per+stringō], *tr.*, graze, touch lightly, barely touch.

pertaedet, **pertaedōre**, **pertaesum est** [per+taedet], *impers. but tr.*, construed with *acc. of person and gen. of thing*, (one) is thoroughly weary of, is tired (of), is sick of, is disgusted with, one loathes.

pertaesum est: *see* pertaedet.

pertemptō, -āre, -āvi, -ātus [per+temptō], *tr.*, properly, feel all over, test; lay hold on, *lit. and fig.*, seize, pervade, master, possess.

perterreō, -ēre, -ui, -territus [per+terreō], *tr.*, frighten greatly, alarm, terrify, fill with dismay.

perterritus: *see* perterreō.

pervenio, -ire, -vēni, -ventum [per+venio], *intr.*, come all the way to, make one's way, come; *with ad or in*, arrive at, reach.

pervius, -a, -um [per+via], *adj.*, having a way or thoroughfare through, passable. *See note on li. 453.*

pēs, **pedis**, *m.*, a foot, *whether of man or of animals*, hoof, claw, talon; *by metonymy*, step, pace, speed of foot; a rope attached to the foot or lower part of a sail, sheet-rope, sheet, *used in trimming the sails, esp. in tacking.*

pessimus: *see* malus.

pestis, -is, *f.*, a contagious disease, infection, plague, pest, taint of disease; destruction, ruin, calamity; mischief. *Fig.*, plague, pest; of monstrous creatures or personages, scourge, curse.

Petelia, -ae, f., Petelia, an ancient Italian town, in Bruttium, on the Gulf of Tarentum.

petō, -ere, -ivi or -ii, -itus, tr., properly (?), fall on something; in hostile sense, rush at, attack, assail, aim at; in friendly sense, make for something, seek, aim at, pursue; seek, go in search of, repair to, go or proceed to; desire, want; seek, search for; ask or beg for.

Phaeaces, -um, pl. m., the Phaeacians, a people, who, according to the Homeric poems, lived a blissful life on an island called Scheria, which has been variously identified, e.g. with Corcyra, the modern Corfu.

Phaëdra, -ae, f., Phaedra, daughter of Minos, king of Crete, and wife of Theseus. She fell in love with her stepson Hippolytus; when he rejected her advances, she accused him to his father, who prevailed on Neptune to cause his death. Later, Hippolytus's innocence became clear and Phaedra committed suicide.

Phaëthōn, -ontis [a Greek word, a pr. ptepl. act., meaning beaming, radiant, an epithet of the sun; then the title of the sun, Shiner, Dazzler]; m., Phaëthōn, the Sun God.

phalanx, -angis, f., a band of soldiers in close battle array, battle host, array, army, force.

phalarica, -ae, f., a phalarica, i.e. a large heavy spear, in use among barbarian nations, wrapped with tow and pitch which were set on fire before the weapon was hurled; it was thrown usually by machines, though Vergil makes Turnus throw one by hand.

phaleræ, -arum, pl. f., a disk or boss of metal, esp. one worn on the breast as an ornament, e.g. by soldiers, or, more often, among the Romans, by horses, trappings, ornaments.

Phaleris, -is, m., Phaleris, a Trojan.

pharetra, -ae, f., a quiver.

pharetratus, -a, -um [pharetra], adj., armed or equipped with a quiver, quiver-bearing.

Pharus, -i, m., Pharos, an Italian.

Phægeus, -ei, m., Phægeus. (1) A Trojan slave. (2) A Trojan slain by Turnus.

Phæres, -etis, m., Phæres, a Trojan.

Philoctetes, -ae, m., Philoctetes, a king of Meliboea in Thessaly, Greece, a famous archer. He fought against Troy. Later, having been driven out by the Meliboeans, he founded Petelia in Italy.

Phinæus, -a, -um, adj., of Phineus (king of Salmydessus in Thrace. He put out the eyes of his son and so was himself blinded by the gods, and the Harpies were sent to torment him by carrying off or defiling all his food), Phineus's, Phinean.

Phlegethōn, -ontis, m., Phlegethon, a fiery river in the underworld.

Phlegyas, -ae, m., Phlegyas, king of the Lapithæ, and father of Ixion. Angry because Apollo had made love to his daughter, he set fire to a temple of the god; for this impiety he was severely punished in the underworld.

Phoebus, -a, -um [Phoebus], adj., of Phoebus, Phoebus's.

Phoebus, -i [a Greek word, properly an adj., bright, radiant, epithet of Apollo as radiant with youth, later, as the sun god], m., Phoebus, the Radiant One, a title of Apollo (§ 281), the Sun God, Apollo.

Phoenices, -um, pl. m., the Phoenicians; their home was in Phœnicia, on the east coast of the Mediterranean, but they settled all about that sea.

Phoenissa: see Phœnissus.

Phœnissus, -a, -um, adj., fount only in f., Phœnician. As noun, Phœnissæ, -ae, f., a Phœnician woman.

Phoenix, -idis, m., Phoenix, a Greek chieftain, son of Amyntor, king of Argos. Becoming afraid of his father he fled to Pelous, who received him kindly; he became teacher of Achilles and his comrade in the Trojan war.

Pholoe, -ës, f., Pholoe, a Cretan woman, slave among the Trojans, one of the prizes in the boat race.

Phorbæus, -antis, m., Phorbæus, a Trojan, friend of Palinurus.

Phorcus, -i, m., Phorcus. (1) A son of

Pontus (Sea) and Gaea (Earth), a sea deity. (2) An Italian.

Phryges: see **Phryx**.

Phrygia: see **Phrygius**.

Phrygius, -a, -um [**Phryx**], *adj.*, Phrygian; *by metonymy, since Troy belonged to Phrygia, Trojan. As noun, Phrygia, -ae* (*sc. terra*), *f.*, Phrygia, a term of different meanings at different periods; in earlier times it included most of Asia Minor, at least, most of western Asia Minor. **Phrygiae, -arum, pl. f.**, Trojan women.

Phryx, Phrygis, m., a Phrygian; *by metonymy, a Trojan.*

Phthia, -ae, f., Phthia, a city and district in Thessaly, Greece, over which, according to one story, Achilles ruled.

piaculum, -i [**piō**], *n.*, a means of appeasing a deity, sin-offering, expiatory offering or sacrifice, atonement, expiation; *by metonymy, that which requires atonement, sin, crime, guilt.*

picea, -ae [**piceus**; perhaps, originally an *adj.*, with arbor to be supplied], *f.*, the pitch-pine tree, pine.

piceus, -a, -um [**pix**], *adj.*, of pitch, pitchy; *by metonymy, pitch-black, smoky, lurid, dark, black.*

pietāra, -ae [**pingō**], *f.*, the art or process of painting; *by metonymy, a painting, picture.*

pietārātus, -a, -um [**pietāra**], *adj.*, figured, embroidered, brodered, wrought.

pictus: see **pingō**.

pietās, -ātis [**pius**], *f.*, devotion to duty, dutifulness, in a wide variety of senses (see § 2), merit, high character; of duty done toward parents and kinsfolk, filial piety, filial love, affection in general, love; of duty done toward the gods, devotion, piety, reverence; also of the dealings of gods with men, compassion, pity, sympathy, tenderness, graciousness, goodness, sense of right, justice.

piget, pigēre, piguit, —, impers. but tr., with acc. of person and gen. of thing, (it) irks one, (it) displeases or vexes one, one is displeased or vexed with, is disgusted (with), one regrets.

pignus, -oris, n., something deposited as a pledge, security; in general, pledge, token, assurance.

pila, -ae, f., a pillar, column; freely, mass of masonry, pier, mole.

pileum, -i, n., a four-wheeled carriage, luxurious and richly decorated, open on the sides but with a top, used by Roman women in religious processions, and to carry sacred emblems, utensils, etc.

Pilumnus, -i, m., Pilumnus, an old Italian deity, having to do, property, with childbirth, described by Vergil as an ancestor (great-grandfather) of Turnus.

pinus, -a, -um [**pinus**], *adj.*, of pine or pines, pine, piney.

pingō, -ere, pinxi, pictus, tr., paint; with or without acc., broder, embroider; stain, dye, color; freely, adorn. **pictus, -a, -um, pf. pass. pcept.** as *adj.*, painted, dyed, stained, gaily decorated, gay colored, tattooed; brodered, embroidered, figured; adorned, decorated.

pinguis, -e, adj., fat, rich in fat or oil, oily, unctuous, resinous, pitchy. *Fig.*, of the soil, rich, fertile; of altars, richly-laden, rich in victims, streaming with blood and fat.

pinifer, -fera, -ferum [**pinus+ferō**], *adj.*, pine-bearing, piney, pine-covered.

pinna, -ae, f., a feather; esp., a wing-feather, plume, wing, pinion.

pinus, -us or -i, f., a pine tree, pine; *by metonymy* (§ 187), a ship made of pine beams, a pine torch, fagot.

piō, -āre, -āvi, -ātus, tr., appease, propitiate (the gods by sacrifice, etc.); atone for, expiate sin; avenge, punish guilt.

Pirithous, -i, m., Pirithous, a son of Ixion and king of the Lapithae; in company with Theseus he tried to carry off Proserpina from the underworld, but failed. His punishment for this sin is variously described by different writers.

piscis, -is, m., a fish.

piscosus, -a, -um [**piscis**], *adj.*, abounding in fish, rich in fish.

pistrix, -icis, *f.*, a sea-monster, *e.g.* a whale shark; *the term is vaguely used of any strange creature of the deep.*

pius, -a, -um, *adj.*, duty-doing, devoted to duty, dutiful, *in a wide variety of senses* (§ 63); *in general*, just, virtuous, righteous, good; *dutiful toward one's parents and kinsfolk*, filial, affectionate, respectful, loyal; *dutiful (i.e. occupying right relations) toward the gods*, pious, holy, pure, sacred; *of the gods*, kind, friendly, considerate.

pix, picis, *f.*, pitch.

placeō, -ēre, -ui, **placitum**, or **placeō**, -ēre, **placitum est**, *intr.*, please, be pleasing to, delight; *with mihi, tibi, etc.*, I, you, etc., am resolved, have decided or decreed. **placitus**, -a, -um, *pf. pass. ptept.*, *in dep. sense*, as *adj.*, pleasing, welcome, agreeable, acceptable.

placidē [**placidus**], *adv.*, quietly, gently, peacefully, harmlessly.

placidus, -a, -um [**placeō**], *adj.*, quiet, gentle, peaceful, calm, tranquil, placid; kindly, friendly, gracious, propitious.

placitus: *see placeō.*

placō, -āre, -āvi, -ātus (*akin, probably, to placeō*), *tr.*, calm, quiet, still, soothe, pacify; appease, propitiate, reconcile.

plāga, -ae, *f.*, blow, stroke, thrust.

1. **plaga**, -ae, *f.*, region, tract, district, realm.

2. **plaga**, -ae, *f.*, hunting-net, snare. *The real difference between the rāte and the plaga is not known; the plaga, perhaps, was the smaller, placed across roads and narrow openings in the bushes. For the use of nets in hunting see indāgō.*

plangor, -ōris (*cf. plangō*, strike), *m.*, properly, a striking, beating, *esp. of the breast as a sign of grief*; by metonymy, the noise thus made, lamentation, wailing, shriek, mourning.

plānitēs, -iēi [**plānus**, level], *f.*, level, plain.

planta, -ae, *f.*, the sole of the foot, foot.

plaudō, -ere, **plausi**, **plausum**, *intr.*,

clap or beat the hands together, applaud; *of a bird*, flap (with) the wings; *tr.*, beat, strike; *with acc. of effect* (§ 128), beat out a dance, etc.

plausus, -ūs [**plaudō**], *m.*, clapping of the hands, applause; flapping, beating, fluttering (*of wings*).

plēbs, **plēbis**, *f.*, properly, the common people, the commons, the plebeians; *freely*, the rank and file of an army, the common throng, the common soldiers.

Plēmyrium, -i or -il, *a.*, Plēmyrium, a promontory of Sicily, near Syracuse.

plēnus, -a, -um [**plēō**, old verb, fill, *adj.*, well-filled, full of, filled with; *of sails*, swelling, bellying; *with mēsa*, generous, richly-laden.

plīcō, -āre, -āvi or -ui, -ātus or -itus, *tr.*, fold, fold up, double (*up*), coil.

plūma, -ae, *f.*, a fine soft feather; *in pl.*, downy feathers, down.

plumbum, -i, *a.*, lead.

pluō, **pluere**, **plui**, —, *intr.*, usually *impers.*, (it) rains.

plūrimus: *see multus.*

plūs: *see multus.*

Plūtōn, -ōnis, *m.*, Pluto, ruler of the underworld. *See* § 300.

pluvia, -ae, *f.*, rain; a shower.

pluviālis, -e [**pluvia**, **pluvius**], *adj.*, rainy; rain-bringing.

pluvius, -a, -um [**pluō**], *adj.*, rainy; rain-bringing.

pōculum, -i, *a.*, drinking-cup, goblet, beaker.

Podalirius, -i or -il, *m.*, Podalirius, a Trojan.

poena, -ae, *f.*, properly, a fine, one of the earliest forms of punishment; satisfaction, compensation, expiation, atonement; punishment, torture, penalty; revenge, vengeance; **poenās sumere** or **recipere**, exact a penalty or punishment; **poenās dare**, pay the penalty.

Poeni, -ōrum (*akin to Phoenices*), *pl. m.*, properly, the Phoenicians, but regularly the Carthaginians, as one very prominent branch of the Phoenician people.

poliō, -ire, -ivi or -il, -itus, *tr.*, make smooth, polish, furbish, burnish.

Polités, -ae, *m.*, *Polites*, a son of *Priam* and *Hecuba*, killed before his parents' eyes by *Pyrhus*.

polliceor, -āri, *pollicitus* *sum*, *tr.*, offer, proffer, promise.

pollicitus: see **polliceor**.

polluō, -ere, *pollui*, *pollūtus*, *tr.*, properly, in physical sense, defile, pollute, stain, infect. *Fig.*, defile, violate, dishonor, desecrate, outrage.

Pollux, -ūcis, *m.*, *Pollux*, brother of *Castor*; he was son of *Jupiter* by *Leda*, wife of *Tyndareus*, the king of *Sparta*, and so was immortal. He was famous also as a boxer. When *Castor*, who was mortal, died, *Pollux* wished to die also, but could not, being immortal. *Jupiter*, however, agreed that the brothers might, turn and turn about, spend each one day in the upper world, one in the world below.

polus, -ī, *m.*, a pole, i.e. extremity of the axis on which the heavens and the earth revolve; by metonymy (§ 188), the sky, the heavens.

Polyboetēs, -ae, *m.*, *Polyboetes*, a Trojan, priest of *Ceres*.

Polydōrus, -ī, *m.*, *Polydorus*, a son of *Priam*, treacherously slain by *Polymestor*, king of *Thrace*, whose guest he was.

Polyphēmus, -ī, *m.*, *Polyphemus*, one of the Cyclopes in *Sicily*, whose single eye was put out by *Ulysses*.

Pōmētīl, -ōrum, *pl. m.*, *Pometil*, usually called *Pometia* or *Suessa Pometia*, an ancient town of the *Volsci* in *Latium*.

pompā, -ae, *f.*, properly, a public procession, esp. in connection with solemn occasions, e.g. games, festivals, triumphs, funerals; funeral train, funeral rites; freely, sacred rites.

pondus, -eris [*pondō*], *n.*, a weight, used in scales; weight, i.e. heaviness, quantity. *Fig.*, load, burden.

pōne, *adv.*, after, behind.

pōnō, -ere, *posui*, *positus* [originally, *posinō*=*por*, old *prep. praefx.*, to, toward, +*sinō*], *tr.*, put down, set down, place, lay, *lit.* and *fig.*; put off, lay aside, *lit.* and *fig.*; put up, set up, erect, build, found, establish; =*com-pōnō*, arrange for burial, lay to rest,

bury, inter; set or put on the table, serve up. *Fig.*, set up, establish, ordain, appoint, assign, fix.

pōns, *pontis*, *m.*, a bridge; boarding-bridge, gangway, drawbridge; a bridge connecting a tower with the walls of a city.

pontus, -ī, *m.*, the (open) sea, the deep; by metonymy, a sea, billow.

poples, *poplitis*, *m.*, the ham or region back of the knee; freely, knees; *poplitem succidere*, hamstring, i.e. disable by cutting the tendons back of the knee.

populāris, -e [*populus*], *adj.*, of or belonging to the people, popular.

pōpuleus, -a, -um [*pōpulus*, the poplar], *adj.*, of the poplar, poplar.

populō, -āre, -āvi, -ātus, and *populor*, -āri, -ātus *sum*, *tr.*, lay waste, devastate, ravage, despoil, plunder. *Fig.*, rob, despoil of, deprive of.

populer: see **populō**.

populus, -ī, *m.*, a people, as a body politic, a nation; the people as opposed to the governing powers; freely, throng, multitude, host, crowd.

porca, -ae, *f.*, sow, pig.

porrigō, -ere, -rēxi, -rēctus [*por*, old *prep. praefx.*, to, toward, +*regō*], *tr.*, stretch out, spread out, extend; in *pass.*, in middle sense, spread out, stretch out.

porrō (*akin to prō*), *adv.*, used (1) properly with expressions of motion, forward, onward, on and on, (2) with expressions of rest or locality, at a distance, afar, (3) of succession in time, again, in turn, (4) *fig.*, of succession in a discussion or narration, next, furthermore, besides.

Porsenna, -ae, *m.*, *Porsenna*, a king of *Etruria* who tried to restore *Tarquinius Superbus* to his throne.

porta, -ae, *f.*, a gate, esp. of a city; in general, passageway, entrance, outlet, exit.

portendō, -ere, -di, -tentus [*por*, old *prep. praefx.*, to, toward, +*tendō*], *tr.*, properly, hold forth, stretch out. *Fig.*, point out the future, foretell, predict, foreshadow, presage, portend. *por-*

tentum, -i (*pf. pass. princpl. as noun*), *n.*, anything that foreshadows the future, omen, portent, sign.

portentum: *see portendō.*

porticus, -ūs [*portal*], *f.*, colonnade, portico (*so called from the openings*), *portae*, along its sides or front), corridor, cloister, gallery.

portitor, -ōris [*portō*], *m.*, carrier, conveyer; boatman, ferryman.

portō, -āre, -āvī, -ātus, *tr.*, bear, carry, convey, bring.

Portānus, -ī [*portus*], *m.*, Portunus, an Italian god of harbors, identical with Palaemon (§ 289).

portus, -ūs [*akin to portal*], *m.*, properly, entrance; harbor, haven, port.

poscō, -ere, *poposci*, —, *tr.*, ask for urgently, demand, claim, beg; demand, require; with two accusatives, demand or ask something of another; (*demand, i.e.*) ask, inquire into; without object, ask; with *in fin.* (§ 167), demand that, urge that.

positus: *see pōnō.*

possum, posse, potui, — [*potis+sum*], *intr.*, be able, have the power (*to*), be in position to, can; with *acc. of neuter adj. or pron.* (§ 134), sometimes, too, without such an *acc.*, can do, be able to do, have or possess power or force. **potēns**, -entis, *pr. princpl. act. as adj.*, able, powerful, mighty, great; with *gen.*, having power over, swaying, ruling; *freely*, master of, ruler of.

post, *adv.*, used (1) of place, behind, after, (2) of time, afterwards, in after days, after, hereafter. *As prep. with acc.*, (1) of place, after, behind, (2) of time, after, since.

posterus, -a, -um [*post*], *adj.*, *comp.* posterior, *superl.* postrēmus, -a, -um, and postumus, -a, -um, coming after or next in time, next, following, ensuing; *freely*, future; in *comp.*, latter, later; in *sup.*, of space, hindmost, last; of time, latest, last; in form postumus, last-born, late born, last, applied *esp.* to a child born after its father's death. *As noun*, postrēma, -ōrum, *pl. n.*, the rear of anything

posthabeō, -ēre, -ui, -itus [*post+habeō*], *tr.*, hold or set behind or after, place after, esteem less, hold in less regard.

postis, -is, *m.*, doorpost; door, *esp. in pl.*; *freely*, gate, entrance.

postquam [*post+quam*], *conj.*, after, since, when, as soon as.

postrēmus: *see posterus.*

postumus: *see posterus.*

potēns: *see possum.*

potentia, -ae [*potēns*], *f.*, power, might, strength.

potētās, -ātis [*akin to potis*], *f.*, power, might; *esp.*, legal or constitutional power, authority, sway. *Fig.*, power, authority, permission, opportunity, chance.

1. **potior**, potiri or poti, potitus sum [*potis*], *intr.*, construed with *abl.*, become master of, gain control of, take or get possession of, get, gain, obtain; be master of, possess, enjoy.

2. **potior**: *see potis.*

potis, -e, *adj.*, *comp.* potior, potius, able, powerful; with *est* as = potest, is able, can; in *comp.*, better, preferable. **potius**, *n. sing. comp. as adv.*, preferable, rather, more.

potitus: *see 1. potior.*

potius: *see potis.*

pōtō, -āre, -āvī, -ātus or pētus, *tr.*, drink, quaff.

prae, *adv.*, before, in front. *As prep. with abl.*, before.

praebeō, -ēre, -bul, -bitus [*prae+habeō*], *tr.*, hold forth or out, offer, proffer, present; furnish, supply.

praecedō, -ere, -cessi, -cessum [*prae+cēdō*], *tr.*, go before, precede.

praecelsus, -a, -um [*prae+celsus*], *adj.*, very high, lofty.

praeceps, -cipitis [*prae+caput*], *adj.*, headforemost, headlong, heels over head. *Fig.*, steep, precipitous, sheer; headlong, in headlong flight or course, hasty, in haste, pell-mell, quick, speedy, swift; headstrong, violent. *As noun*, praecipit, -cipitis, *n.*, a perpendicular ascent or descent, a sheer or precipitous height, a steep, a precipice; the verge, edge of such a height.

praeceptum: *see* **praecipio**.

praeceptus: *see* **praecipio**.

praecipio, -ere, -cēpi, -ceptus [**prae+capio**], *tr.*, take beforehand. *Fig.*, anticipate, forestall; advise, admonish, teach, instruct; prescribe, bid, command. **praeceptum, -i** (*pf. pass. pticpl. as noun*), *n.*, an instruction; injunction, admonition, direction, rule.

praecipitō, -āre, -āvi, -ātus [**prae+oepe**], *tr.*, throw (down) headlong, cast or fling headlong, fling; drive headlong, impel, hurry, urge on, *lit. and fig.*; *intr.* (§139), rush down, descend swiftly, hasten, hurry.

praecipuū [**praecipuus**], *adv.*, especially, particularly, chiefly.

praecipuus, -a, -um [**praecipio**], *adj.*, properly, taken before others, first chosen; choice, chief, especial, special, particular, peculiar.

praecīlārus, -a, -um [**prae+clārus**], *adj.*, properly, very bright. *Fig.*, brilliant, splendid, famous, illustrious, noble, glorious.

praecō, -ōnis, m., a public crier, herald.

praecordia, -ōrum [**prae+cori**], *pl. n.*, properly, the diaphragm, midriff; freely, the heart, the breast.

praeda, -ae, f., booty, spoil, plunder, *esp. booty won in war*; freely, prey, prize.

praedicō, -ere, -dixi, -dictus [**prae+dico**], *tr.*, say beforehand; foretell, predict, prophesy; warn, charge, command, bid. **praedictum, -i** (*pf. pass. pticpl. as noun*), *n.*, prediction, prophecy.

praedictum: *see* **praedicō**.

praedō, -ōnis [**praeda**], *m.*, robber, plunderer, brigand, pirate, marauder.

praedō, -ire, -ivi or -ii, -itum [**prae+eo**], *intr.*, go before, precede, be in advance.

praefērō, -ferre, -tuli, -lātus [**prae+ferō**], *tr.*, carry or bear before; offer, proffer. *Fig.*, set one thing above or before another, prefer, esteem more highly.

praeficiō, -ere, -fēci, -fectus [**prae+faciō**], *tr.*, set over, put in command or charge of, place in authority over.

praefigō, -ere, -fixi, -fixus [**prae+figō**], *tr.*, fix or set before; fasten on the end of, fasten on; *with acc. and abl.*, fix one thing by means of another, fit with a tip, tip, point.

praefixus: *see* **praefigō**.

praegnās, -antis or -ātis [**prae+(g)nāscor**], *adj.*, pregnant (*with*).

praelātus: *see* **praefērō**.

praemetuō, -ere, -ui, - [**prae+metuō**], *tr.*, fear beforehand, dread.

praemissus: *see* **praemittō**.

praemittō, -ere, -misi, -missus [**prae+mittō**], *tr.*, send before or forward, send in advance.

praemium, -i or -ii [**prae+emō**], *n.*, something specially taken or chosen, reward, recompense, prize.

praenātō, -āre, -, *—* [**prae+nātō**], *intr.*, swim before or by; float by, flow by, glide by.

praepes, -petis [**prae+petō**], *go, fly*, *adj.*, swiftly flying, swift, fleet, nimble; applied *esp. to birds from whose flight omens were derived*; hence, ominous, of good omen.

praepinguis, -e [**prae+pinguis**], *adj.*, very fat; of soil, very rich, fertile.

praereptus: *see* **praecipio**.

praeripio, -ere, -ripui, -reptus [**prae+ripio**], *tr.*, snatch a thing away before (some one else can seize it), wrest from.

praerumpō, -ere, -rūpi, -ruptus [**prae+rumpō**], *tr.*, break off in front, break off. **praeruptus, -a, -um, pf. pass. pticpl. as adj.**, broken, steep, precipitous, towering.

praeruptus: *see* **praerumpō**.

praesaepē, -is [**prae+saepio**], *n.*, properly, an enclosure; *esp.*, a stall, stable; bee-hive, hive.

praesāgus, -a, -um [**prae+sāgus**, prophetic], *adj.*, having knowledge of beforehand, foreknowing, foreboding.

praescius, -a, -um [**prae+sciō**], *adj.*, having knowledge of beforehand, foreknowing, divining.

praesēns: *see* **praesum**.

praesentia, -ae [**praesēns**], *f.*, presence.

praesentiō, -ire, -sēnsi, -sensus

[*prae*+*sentio*], *tr.*, perceive or feel beforehand, foresee, detect, scent.

praesideō, -ēre, -*sedī*, -*sessum* [*prae*+*sedeō*], *intr.*, sit before or over, preside over, have the care of, direct, control, watch, guard, defend, protect.

praestāns: *see praestō*.

praestō, -āre, -*stiti*, -*stitum* or *stātum* [*prae*+*stō*], *intr.*, stand before something. *Fig.*, be superior to, excel, surpass; *praestat*, *impers.*, (*it*) is better (*best*); *tr.*, surpass, outstrip, excel; show, display, exhibit. **praestāns**, -*antis*, *pr. prcpl. act. as adj.*, surpassing, superior, preëminent, signal, splendid.

praesum, -esse, **praeful**, - [*prae*+*sum*], *intr.*, be before (*something or some one*); be over, be in charge of, have control of, be first or foremost.

praesēns, -*entis*, *pr. prcpl. as adj.*, before one, present, in person, in bodily presence, on hand, ready; instant, immediate, speedy; ready, collected, resolute, firm; of gods, aiding in bodily presence (*cf.* "a very present help in time of trouble"), propitious, favorable, helpful; strong, powerful.

praetendō, -ere, -*dī*, -*tus* [*prae*+*tendō*], *tr.*, stretch before, set in front of; stretch forth, extend; offer, proffer, present. **praetentus**, -a, -um, *pf. pass. prcpl. as adj.*, stretched before, lying before; *freely*, before, opposite.

praetentus: *see praetendō*.

praeter, *adv.*, past, by, beyond. *As prep. with acc.*, past, by, beyond; above, *lit. and fig.*; besides, in addition to; contrary to; except.

praetereā [*praeter*+*eā*, *old acc. pl. (?) of is*], *adv.*, properly, beyond this, besides, in addition, also; *rarely*, thereafter, hereafter, afterwards.

praetereō, -ire, -*ivi* or -*ii*, -*itus* [*praeter*+*eō*], *tr.*, go by, pass by, pass beyond, pass, outstrip.

praeterfugiō, -ere, -*fugī*, - [*praeter*+*fugiō*], *intr.*, fly or flee past or by.

praeterlābor, -lābī, -*lāpsus sum* [*praeter*+*lābor*], *tr.*, glide by; flow by; sail by, pass by.

praetervehor, -i, -*vectus sum* [*properly, pass. of praetervehō*; *ac. equō*, *nāvi*, *etc.*], *tr.*, sail by, glide by, pass by or along.

praetexō, -ere, -*texui*, -*textus* [*prae*+*texō*], *tr.*, properly, weave in front; fringe, border, *lit. and fig.*; cover, conceal, cloak.

praevertō, -ere, -*ti*, -*sus*, and **praevertor**, -i, - [*prae*+*vertō*], *tr.*, outstrip, outrun, surpass, excel; prepossess, preoccupy, occupy, possess, master.

praevideō, -ēre, -*vidi*, -*visus* [*prae*+*videō*], *tr.*, see beforehand, foresee; see in time.

prātum, -i, *n.*, a meadow, mead.

prāvus, -a, -um, *adj.*, crooked. *Fig.*, crooked, perverse, wrong.

precor, -āri, -*ātus sum* [*cf. prex*], *tr.*, pray for, ask for, beseech, implore; pray to, supplicate, beseech, entreat, invoke; *intr.*, pray, implore, make entreaty or supplication.

prehendō or **prēndō**, -ere, -*dī*, **prehēnsus** or **prēnsus**, *tr.*, grasp, grasp at, catch, seize, clutch, lay hold on eagerly, quickly, or violently.

prehēnsō or **prēnsō**, -āre, -*āvī*, -*ātus* [*prehendō*], *tr.*, grasp, grasp at, catch (*at*), seize, clutch.

prehēnsus: *seeprehendō*.

premō, -ere, **pressi**, **pressus**, *tr.*, press, press down, squeeze; press with the feet, tread on, step on, tread; press down on, overwhelm, crush, oppress. lay low; *press one by pursuing him*. press hard or close on, pursue closely, beset, assail; drive, force, press home: (*press down, i.e.*) compress, close, shut; check, hold, stay, restrain; press down, weigh down, confine; cover, conceal, hide. *Fig.*, oppress, burden, weigh down, overwhelm, crush; repress, suppress, hide, conceal; repress, check, restrain; hamper; check, curb, control, rule.

prēndō: *seeprehendō*.

prēnsō: *seeprehēnsō*.

prēnsus: *seeprehēnsō*.

pressō, -āre, -*āvī*, -*ātus* [*freq. of premō*], *tr.*, press, squeeze.

pressus: *see* **premō.**

pretium, -ī or -īī, *n.*, price, value, worth; money, *as representing price*; reward, prize, guerdon.

prex, precia [*cf.* **precor**], *f.*, prayer, entreaty.

Priamēius, -a, -um [**Priamus**], *adj.*, of Priam, Priam's, son or daughter of Priam.

Priamidēs, -ae [**Priamus**], *m.*, son of Priam.

Priamus, -ī, *m.*, Priam. (1) *The aged king of Troy, husband of Hecuba, father of many sons and daughters, esp. Hector and Paris.* (2) *A Trojan, grandson of king Priam.*

pridem, *adv.*, long ago, long since; **iam pridem,** long since, long ago, for a long time, this long time (*past*).

primaevus, -a, -um [**primus**+**ae-vum**], *adj.*, in one's first years, in the first period of life, young, blooming, fresh.

primō: *see* **prior.**

primum: *see* **prior.**

primus: *see* **prior.**

princeps, -ipis [**primus**+**capio**], *adj.*, properly, first taken or chosen; first in space, time, or order, foremost, leading, chief. *As noun,* princeps, -ipis, *m.*, a chief, chieftain, leader; author; (of a race), source, founder.

principium, -ī or -īī [**princeps**], *n.*, beginning. **principiō,** *abl. sing. as adv.*, of time, in the beginning, at first; of sequence (balanced sometimes by *inde*), in the first place, first, to begin with.

prior, -ōris [*akin to* **prae**, 1. **prō**], *adj.*, in comp., of time or order, former, prior, first, previous; leading, in advance; = *an adv.*, first; freely, taking the lead. *As noun,* prior, -ōris, *m.*, leader, winner; in *pl.*, the men of earlier days, the men of old, the ancients, ancestors, forefathers. **prius,** *n. sing. as adv.*, before, sooner, rather; **prius . . . quam** or **priusquam**, rather than, before, until. *In sup.*, **primus,** -a, -um, *used* (1) of space or time, first, foremost, leading, earliest, most ancient, the first part (*front, edge*) of, the ex-

tremity of, outer, the beginning of, (2) of rank or station, first, foremost, highest, leading, chief, principal, best, most noble; the *adj.* is often best rendered by *very*, or by an *adv. phrase*, at first, from the very outset. **primō,** *abl. sing. as adv.*, used properly in a contrast, at first, at the outset, in the beginning; **primum,** *acc. sing. as adv.*, used properly in a series, balanced usually by *mox, deinde, tunc*, at first, in the first place; with *omnium*, first of all; in *primis*, properly, among the first, especially, first and foremost; *ut, ubi, or cum primum*, when . . . first, as soon as; *so ut, ubi or cum* with forms of the *adj.* **primus**, when . . . first, as soon as. *As nouns,* **primi, -ōrum, pl. m.**, chiefs, leaders, nobles; **prima, -ōrum, pl. n.**, the first place, the lead.

priscus, -a, -um [*akin to* **prior**], *adj.*, of or belonging to the former days, old-time, old, ancient, primitive; good old, venerable.

pristinus, -a, -um [*akin to* **prior**], *adj.*, former, one-time, old, original.

Pristis, -is [*akin to* **pistris**?], *f.*, **Pristis**, Sea-monster, Shark, the name of a Trojan ship.

prius: *see* **prior.**

priusquam: *see* **prior.**

1. **prō, prep.** with *abl.*, used (1) of space, *lit. and fig.*, before, in, in front of; (*before, in front of, i.e.*) in defence of, on behalf of, for the sake of; in return for, in compensation for, in retribution for, instead of, in place of, for, (2) in modal relations, in proportion to, according to; **prō sē**, to the best of one's ability, with might and main. *As a prep. prefix,* **prō** (*old form, prōd*) = before, in front, forth, forward, for.

2. **prō, interjection**, oh! ah! alas!

proavus, -ī [1. **prō**+**avus**], *m.*, a great-grandfather; sire, forefather, ancestor.

probē, -āre, -āvi, -ātus [*cf.* **probus**, good, proper], *tr.*, try, test; approve, commend, sanction; with *inf.*, (*ap-prove, i.e. be willing that something shall be done*), permit, suffer.

Procas, -ae, m., Procas, a king of Alba Longa, the father of Amulius and Numitor.

procax, -acis [procō, ask, demand], adj., bold, pert, saucy, insolent, impudent, wanton, shameless.

procēdō, -ere, -cessi, -cessum [l. prō + cēdō], intr., go forth, come forth; go forward, move on, advance, proceed. *Fig.*, of time, etc., move on, advance, pass, glide on, proceed, go.

procella, -ae [l. prō + cēllō, old verb, drive on], f., a driving blast or storm, hurricane, squall, tempest, blast, gust.

procerēs, -um, pl. m., chiefs, nobles, leaders, princes.

Prochyta, -ae, f., Prochyta, a small island off the coast of Campania, near the promontory of Misenum.

prōclāmō, -āre, -āvī, -ātus [l. prō + clāmō], intr., cry out, cry aloud, exclaim.

Procris, -is, f., Procris, wife of Cephalus, king of Phocis, Greece. She was accidentally shot by her husband while he was hunting, having out of jealousy followed him into the woods.

procul, adv., at a distance (the amount or measure of the distance must be determined by the context), afar off, far away, far, from afar; at a little distance, near by, hard by.

prōcumbō, -ere, -cubui, -cubitum [l. prō + cumbō, old verb, lay], intr. (§ 139), fall or pitch forward, sink forward, sink down, fall, be laid low; bend forward, lean forward.

prōcurrō, -ere, -currī or -curri, -cursum [l. prō + currō], intr., run forth or forwards, rush onward or against, charge. *Fig.*, run out, jut out, project.

prōcursus, -ūs [prōcurrō], m., rush, onset, charge.

prōcurvus, -a, -um [l. prō + curvus], adj., curved, crooked, winding.

procus, -i, m., suitor, wooer, lover.

prōd: see l. prō (end).

prōdeō, -ire, -ivi or -ii, -itum [prōd = l. prō + eō], intr., go forth, come forth; go forward, advance.

prōdīgium, -i or -ii [originally prōdīdum(?): cf. then l. prō + dīcō], n., prophetic sign, omen, portent, prophecy.

prōditio, -ōnis [prōdō], f., information, evidence; betrayal, treachery.

prōditus: see prōdō.

prōdō, -ere, -didi, -ditus [l. prō + dō], tr., give forth, put forth; put forth in speech or writing, make known, publish; hand down, deliver, transmit; hand or deliver over to an enemy ("give away"), betray.

prōducō, -ere, -dūxi, -ductus [l. prō + dūcō], tr., lead forth, bring forth or forward; bring forth, bear, produce, rear. *Fig.*, draw out, drag out, prolong.

proelium, -i or -ii, n., battle, combat, fighting, strife.

profānus, -a, -um [l. prō + fānum, temple], adj., properly, (before, i.e.) without or outside a temple, unhallowed, unholy, profane; of persons, not inducted into the sacred mysteries, uninitiated, unhallowed, unholy.

profectus: see proficiscor.

prōferō, -ferre, -tuli, -lātus [l. prō + ferō], tr., bear forth or forward; carry forward; extend, advance, stretch, spread.

proficiscor, -i, profectus sum [l. prō + faciō], intr., properly, (make, i.e.) set one's self on the way, set out (for), depart, go, proceed, come.

prōfūō, -āre, -āvī, -ātus [l. prō + fūō], tr., blow forth, breathe forth.

prōfor, -fari, -fātus sum [l. prō + for], tr., speak out, speak.

profugus, -a, -um [l. prō + fugiō], adj., flying, fleeing, in flight, fugitive. As noun, profugus, -i, m., a fugitive, exile.

profundus, -a, -um [l. prō + fundus], adj., deep, high. *Fig.*, profound, intense, abysmal. As noun, profundum, -i, n., depth; esp., the deep, the deeps, the sea.

progeniēs, -iēs [l. prō + gignō], f., properly, birth, descent, lineage; by metonymy, offspring, descendant, progeny, descendants, race, nation; of an

individual, offspring, descendant, child.

prōgignō, -ere, -genūi, -genitus [1. **prō+gignō**], *tr.*, beget, bear, bring forth, produce.

prōgredior, -i, -gressus sum [1. **prō+gradior**], *intr.*, go forth or forward, come forth, advance, proceed.

prōgressus: *see* **prōgredior**.

prohibeō, -ēre, -uī, -hibitus [1. **prō+habeō**], *tr.*, hold back or off, keep off, ward off, drive off, avert, debar; keep from, restrain, prevent, hinder.

prōiciō, -icere, -iēcō, -iectus [1. **prō+iaciō**], *tr.*, throw forth or away, cast forth, cast, fling, throw, hurl; throw or fling away, give up, renounce, resign. **prōiectus, -a, -um, pf. pass. pticpl. as adj.**, (thrown forward, i.e.) jutting out.

prōiectus: *see* **prōiciō**.

prōlābor, -i, -lāpsus sum [1. **prō+lābor**], *intr.*, alide or slip forward; fall down, fall to ruin or decay, perish.

prōlāpsus: *see* **prōlābor**.

prōlē, -is [1. **prō+oleō**, grow], *f.*, properly, that which grows forth, shoot; *esp.*, offspring, child, son, descendant; *in coll. sense*, descendants, progeny, line, race; birth, lineage, pedigree, descent.

prōluō, -ere, -lui, -lātus [1. **prō+luō**], *tr.*, wash off, forth, or out, wash away, wash down; wash, drench, moisten, wet.

prōluviēs, -iēs [1. **prōluō**], *f.*, overflow, inundation; *by metonymy*, discharge.

prōmereō, -ēre, -ui, -itus, and prōmereor, -ēri, -meritus sum [1. **prō+mereō, mereor**], *tr.*, earn, deserve; with *dē* and an *abl.* expressed or to be supplied, to deserve well of a person, to do him favors.

prōmissum: *see* **prōmittō**.

prōmissus: *see* **prōmittō**.

prōmittō, -ere, -misi, -missus [1. **prō+mittō**], *tr.*, properly, send forth. *Fig.*, proffer, offer, promise, agree. **prōmissum, -i** (*pf. pass. pticpl. as noun*), *n.*, promise, agreement, covenant.

prōmō, -ere, prōmpai, prōmptus [1. **prō+emō**], *tr.*, take out, bring forth

or out, produce; *with reflexive pron.*, come forth. *Fig.*, put forth, display.

prōnuba: *see* **prōnubus**.

prōnubus, -a, -um [1. **prō+nabō**], *adj.*, having to do with marriage, marriage, nuptial. *As noun*, **prōnuba, -ae, f.**, bride-woman, bride's attendant, matron of honor, i.e. a married woman who attended a bride at her wedding; *as epithet of Juno*, the goddess of marriage (§278), goddess of marriage, bride escorting.

prōnus, -a, -um (*akin to* 1. **prō**), *adj.*, turned or bent forward, bending or leaning forward, headlong, headfirst, headforemost; down-sloping, sloping, inclined. *Fig.*, easy, smooth.

propāgō, -inis [1. **prō+root of pangō**], *f.*, properly, a shoot or twig of a plant bent down so as to take root in the ground, layer, shoot. *Fig.*, offspring; *in coll. sense*, progeny, descendants, race, stock.

prope, adv., comp. propius, near, near by, used with expressions of rest, motion from or toward. *Fig.*, with **aspi-ciō, etc.**, (from close at hand, i.e.) nearly, closely, carefully.

properē [*cf.* **properō**; **properus**, hastening, speedy], *adv.*, hastily, speedily, in haste, quickly.

properō, -ēre, -āvi, -ātum, intr., hasten, hurry, make haste; *with infn.*, be in haste, and, *fig.*, be eager or anxious (*that*); *tr.* (§181), hasten, quicken, speed.

prōpexus, -a, -um [1. **prō+pectō, comb**], *adj.*, combed forward, hanging down, streaming, flowing.

propincus, -inqua, -incum [**propel**], *adj.*, near, neighboring, close by, close at hand; near in lineage, related, kindred, akin.

propinquō, -āre, -āvi, -ātus [**propincus**], *intr.*, come or draw near (*to*), approach.

propior, -us [**prope**], *adj.*, *in comp.*, nearer, in place or in time. *As noun*, **propiōra, -um, pl. n.**, the nearer place, the nearer space. *In sup.*, **proximus, -a, -um**, nearest in space or in time, next; *freely*, nearest, next in

world, rank, etc., most like; = *as adv.*, hard by, close by.

propius: *see* **prope**.

prōpōnō, -ere, -posui, -positus [1. **prō** + **pōnō**], *tr.*, put forth, set forth, place before; offer, proffer.

proprius, -a, -um, *adj.*, properly, own, very own, of things that only one person can have, used of all three persons and both numbers, my, our, your, his, her, their very own; peculiar, special; (one's very own forever; hence) lasting, abiding, permanent.

propter, *prep.* with *acc.*, near to, close to, by; on account of, through, because of.

prōpugnāculum, -i [1. **prō** + **pugnō**], *n.*, something that fights for (defends) one, defence, bulwark, rampart, battlement.

prōra, -ae, *f.*, prow of a ship; (*by metonymy*), ship.

prōripīō, -ere, -ripui, -reptus [1. **prō** + **ripīō**], *tr.*, drag or hurry forth or forward; with reflexive pron., or *intr.* (§139), rush or dash forth, hasten away, hurry.

prōrumpō, -ere, -rāpi, -ruptus [1. **prō** + **rumpō**], *tr.*, cause to break forth, send forth, belch forth; *intr.* (§139), or *in pass.*, with reflexive force (§152), burst forth or out, rush forth. **prōruptus**, -a, -um, *pf. pass. princ.* as *adj.*, in reflexive sense (§§152, 171), bursting forth or out, streaming, rushing, impetuous, raging, furious.

prōruptus: *see* **prōrumpō**.

prōsequor, -i, -secutus sum [1. **prō** + **sequor**], *tr.*, follow (forth), accompany, attend, escort, conduct; *intr.*, proceed in speech, continue.

Prōserpina, -ae, *f.*, Proserpina, daughter of Ceres; as wife of Pluto she is queen of the underworld. *See* §300.

prōsiliō, -ire, -siliui or -siliui, - [1. **prō** + **siliō**], *intr.*, leap or spring forth, dart forth.

prōspectō, -āre, -āvi, -ātus [*freq.* of **prōspiciō**], *tr.*, look forth or out on, follow with one's eyes, look at eagerly, gaze on; look forward to, expect, await, wait for.

prōspectus, -ūs [prōspiciō], *m.*, outlook, prospect, view, sight.

prōsper or **prōsperus**, -a, -um [1. **prō** + **spēs**], *adj.*, properly, (according to, i.e.) coming up to one's hopes, matching one's hopes, favorable, auspicious.

prōspiciō, -ere, -spexi, -spectum [1. **prō** + **spiciō**, old verb, look], *intr.*, look forth or forward, look into the distance, look forth and see; *tr.*, see in the distance, espy, descry, discern; look out on, gaze on, behold.

prōsum, **prōdesse**, **prōfui**, - [1. **prō**, **prōd** + **sum**], *intr.*, be useful (to), be of use or service, profit, avail, help.

prōtectus: *see* **prōtegō**.

prōtegō, -ere, -tēxi, -tēctus [1. **prō** + **tegō**], *tr.*, cover in front, cover; defend, protect.

prōtendō, -ere, -tendi, -tentus [1. **prō** + **tendō**], *tr.*, stretch forth or out, extend.

prōtentus: *see* **prōtendō**.

prōterreo, -ēre, -ui, -territus [1. **prō** + **terreo**], *tr.*, frighten forth or away, frighten into flight, scare away, drive into flight.

prōtinus [1. **prō** + **tenus**], *adv.*, of space, forward, onward, straight on; of time, continuously, uninterruptedly; forthwith, straightway, instantly, immediately.

prōtrahō, -ere, -trāxi, -trāctus [1. **prō** + **trahō**], *tr.*, draw forth, drag forth.

prōturbō, -āre, -āvi, -ātus [1. **prō** + **turbō**], *tr.*, rout, disturb, dislodge, repel, drive away.

prōvectus: *see* **prōvehō**.

prōvehō, -ere, -vexi, -vectus [1. **prō** + **vehō**], *tr.*, bear or carry forward; *in pass.*, in middle sense, go forward, move, advance, proceed; with *equō* or *nāvi* expressed or to be supplied, ride (on), sail. *Fig.*, proceed in speech, go on, continue.

prōvolvō, -ere, -volvi, -volūtus [1. **prō** + **volvō**], *tr.*, roll forward, roll over, turn over.

proximus: *see* **propior**.

prudentia, -ae [originally **prōvidentia**, from **prōvideō**, foresee], *f.*, foresight.

insight, power of foreseeing the future, propnetic skill.

prūna, -ae, *f.*, a live (burning) coal.

Pyrtanis, -is, *m.*, Pyrtanis, a Trojan, killed by Turnus.

pūbēns, -entis, *adj.*, full grown, mature; of plants, ripe, juicy, full of sap.

pūbēs, -is (*cf.* **pūber** or **pūbēs**, full grown), *f.*, signs or proof of maturity, the genital parts; waist, thigh, groin; by metonymy, in coll. sense, grown up persons, young persons, youth; in general, company, body, throng; men, people, folk; esp., warriors (*cf.* **iuvēnis**, **iuventūs**), warrior band, martial host.

pūbescō, -ere, **pūbul**, — (**pūbēs**), *intr.*, come to maturity, become mature, come to man's estate, grow up.

pudet, -ēre, -ui or **pudet**, -ēre, **pudītum est**, *impers.* but *tr.*, construed with acc. of person and gen. of thing, (it) shames one, puts to shame, makes ashamed, one is ashamed before, feels shame before or in presence of, thinks with shame of, one shrinks from, is loath.

pudor, -ōris (*cf.* **pudet**), *m.*, shame as a force that restrains men from wrongdoing, respect for public opinion, sense of shame, honor, modesty, self-respect.

puella, -ae [*feminine* *dim.* of **puer**], *f.*, maiden, girl.

puer, **puerī**, *m.*, boy; in *pl.*, children, male or female.

puerilis, -e [**puer**], *adj.*, childish, boyish, youthful.

pugna, -ae (*cf.* **pugnus**), *f.*, properly, a fight with fists, hand-to-hand encounter; fight, battle, combat, conflict, encounter.

pugnātor, -ōris [**pugnō**], *m.*, fighter. *As* *adj.*, pugnacious, fond of fighting, fighting, warlike.

pugnō, -āre, -āvi, -ātum (*cf.* **pugnus**, **pugna**), *intr.*, fight, contend; fight with, struggle against, resist, oppose; *tr.*, with acc. of effect (§128), fight, wage.

pugnus, -ī, *m.*, a fist.

pulcher, -chra, -chrum, *adj.*, beauti-

ful, handsome, lovely, fair. *Fig.*, noble, splendid, glorious, illustrious.

pullulō, -āre, -āvi, -ātum [**pullulus**, *dim.* of **pullus**, a young animal], *intr.*, with *abl.*, properly, be with young (*said both of plants and animals*); freely, sprout with, be pregnant with, bear, produce.

pulmō, -ōnis, *m.*, a lung.

pulsō, -āre, -āvi, -ātus [*freq.* of **pellō**], *tr.*, strike often or with violence, beat, lash, pound, smite; batter, shatter; cause to shake or quiver, make . . . tremble. *Fig.*, disturb, disquiet, assail, vex.

1. **pulsus**; see **pellō**.

2. **pulsus**, -us [**pellō**], *m.*, striking, beating, beat, stroke; stamping, tramping.

pulverulentus, -a, -um [**pulvis**], *adj.*, dusty, dust-covered.

pulvis, **pulveris**, *m.*, dust, dry earth, mould, sand.

pūmex, **pūmicis**, *m.*, pumice-stone; in general, porous rock, crannied rock.

pūniceus, -a, -um [*akin* to **Pūnicus**], *adj.*, properly, scarlet, crimson, red (*used esp. of crimson produced by Tyrian (Carthaginian) dyes*); often rendered purple. See **purpura**.

Pūnicus, -a, -um [*akin* to **Poenī**], *adj.*, Punic, Carthaginian.

puppis, -is, *f.*, stern of a ship; by metonymy, ship, boat, vessel.

pūrgō, -āre, -āvi, -ātus [**pūrus**+**agō**], *tr.*, properly, drive or force into cleanliness or purity, make clean; purify; with *se*, clear (one's self) away, i.e. remove one's self, vanish.

purpura, -ae, *f.*, properly, a color which was a mixture of red and blue; sometimes the red, sometimes the blue predominated; crimson color, crimson, purple.

purpureus, -a, -um [**purpura**], *adj.*, crimson, red, purple; freely, with loss of the idea of definite color, bright, brilliant, shining, glowing, beautiful.

pūrus, -a, -um, *adj.*, clean, pure, clear, bright; plain, simple, unadorned; with *campus*, clear, open, unobstructed; with *hasta*, headless, with-

cut an iron head (the exact point of the adj. in this phrase is not clear). *Fig.*, pure, unmixed.

putō, -āre, -āvī, -ātus, tr., properly, cut vines, etc. (*cf.* *amputate*, which shows the same root), then, clear or clean by cutting, prune, set in order. *Fig.*, set accounts in order, reckon; think, consider, reflect on, ponder; deem, suppose.

Pygmalion, -ōnis, m., Pygmalion, son of Belus, king of Tyre, and brother of Dido. He killed Sychaeus, the husband of Dido.

pyra, -ae, f., a funeral pile, pyre.

Pyraemōn, -ōnis, m., Pyracmon, one of the Cyclopes at the forge of Vulcan.

Pyrgō, -ūs [a Greek form], f., Pyrgo, nurse of Priam's children.

Pyrrhus, -ī, m., Pyrrhus, son of Achilles, called Neoptolemus ("new to the war"), because he did not take part in the Trojan war till late, after his father's death. Later, he had a kingdom in Epirus and was slain by Orestes.

Q

1. **quā, rel. adv.**: see 1. **quī**.

2. **quā, interrog. adv.**: see 1. **quis**.

3. **quā, indef. adv.**: see 2. **quis**.

quicumque: see **quicumque**.

quadrigae, -arum (contracted (?) from **quadriugae**: *cf.*, then, **quattuor+iugum, iugō**), *pl. f.*, a four-horse team; by metonymy, a chariot drawn by four horses, car.

quadriugis, -e, and quadriugus, -a, -um [*cf.* **quattuor+iugum**], *adj.*, of horses, yoked four abreast; of a chariot, with four horses, four-horsed.

quadrupēs, -pedis [*cf.* **quattuor+pēs**], *adj.*, four-footed. *As noun*, **quadrupēs, -pedis, c.**, four-footed animal, quadruped; *esp.*, a horse.

quaerō (older form, **quaesō**), **-ere, quaesivī** or **quaesivī, quaesitus, tr.**, seek, search for, look for, seek to secure or gain; search into, examine, investigate; seek successfully, earn, get, procure; seek unsuccessfully, lose, miss, lack; ask, ask for, inquire (into), demand: with *inf.*, seek, try, attempt,

essay, desire, wish. *Note*: The form **quaesō**, ask, is usually parenthetical, I beg, I pray.

quaesitor, -ōris [old form of **quaestor**: *cf.* **quaerō, quaesō**], *m.*, investigator, inquisitor, examiner, judge.

quaesitus: see **quaerō**.

quaesō: see **quaerō** (*end*).

quālis, -e [*cf.* 1. **quī**, 1. **quis**], *adj.*, used (1) as *interrog.*, of what sort? of what kind? what? (2) as *rel.*, of what sort, what, *esp.* as *correlative* to **tālis**, expressed or to be understood, such . . . as, as, such as; in comparisons, as virtually equivalent to a *conj.*, balanced by **tālis**, sic, haud secus, etc., even as, just as, precisely as, as, (3) in exclamations, what sort of! what a sight!

quam [*cf.* 1. **quī**, 1. **quis**], *adv.*, used (1) as *interrog.*, how? how much? how greatly? (2) as *rel.*, how, how much, as; with *correlative tam*, expressed or to be understood, as much . . . so much, so . . . as, as . . . as; with *superlatives*, as possible, e.g. **quam primum**, as soon as possible; after *comparatives*, than. For **priusquam** or **prius** . . . **quam** see **prior**; see also **antequam**.

quamquam, conj., although, though; to introduce a correction or an amendment of a preceding statement, and yet, however, but.

quamvis [**quam+volō**], properly, *adv.*, as much as you wish, as you will, however much, however; usually as *conj.*, however much, although.

quandō. I. Adv., (1) *interrog.*, at what time? when? (2) *indef.* at any time, ever. **II. Conj.**, (1) in *temporal clauses*, when, (at) what time, (2) in *causal clauses*, since, because, seeing that.

quantus, -a, -um [*cf.* **quam?**], *adj.*, used (1) as *interrog.*, how great? how large? of what size? (2) as *rel.*, *correlative* to **tantus**, expressed or to be understood, as great as, as much as, as, (3) in exclamations, how great! **quantum, n. sing. as adv.**, (1) *rel.*, as much as, as far as, (2) in exclamations, how greatly! how much! how sadly! how!

quārē [quā+rē], *adv.*, (1) *interrog.*, on what account? for what reason? why? (2) *as rel.*, on which account, wherefore, therefore.

quārtus, -a, -um [akin to quattuor], *ordinal numeral adj.*, fourth.

quassō, -āre, -āvi, -ātus [freq. of quatīō], *tr.*, shake violently, toes, brandish; shake to pieces, shatter, batter.

quater [akin to quattuor], *numeral adv.*, four times; **terque quaterque**, *freely*, again and again, repeatedly, many times, exceedingly.

quatīō, -ere, -, **quassus**, *tr.*, shake, agitate, stir, cause to shiver or tremble; shatter, batter, demolish, destroy, overthrow; strike, smite, lash. *Fig.*, vex, harass.

quattuor, *numeral adj.*, *indeclinable*, four.

-que, *conj.*, and, and indeed, and in fact, *implying close connection, as joining two parts of one whole; usually appended to the word it adds or to the first word of the clause it adds (but see § 208); with emphasis on the added word, and indeed, and in fact; at times best translated by or, or, after neg. expressions, by but; to introduce a detail illustrating a general statement, and in particular; in a phrase or clause that gives the result of what precedes, and as a result; with temporal or quasi-temporal force, and forthwith, and at once, and lo! **-que . . . -que, et . . . -que, -que . . . et, -que . . . atque, both . . . and.***

quēō, *quire, quivī or quill, quittum*, *intr.*, chiefly in neg. phrases, be able, can.

Quercōns, -entis, *m.*, Quercōns, a Rutulian.

quercus, -ūs, *f.*, an oak-tree, oak; by metonymy, a garland of oak leaves, oak crown.

querēla, -ae [queror], *f.*, complaint, plaint.

queror, -ī, **questus sum**, *tr.*, complain (of), bewail, lament, bemoan; *intr.*, moan, utter a plaintive cry or note.

questus, -ūs [queror], *m.*, complaint, plaint, lamentation.

1. **qui, quae, quod**, *rel. adj. and pron.*, who, which, what, that, whoever, whatever, (he) who, etc.; used often where English is content with a *dem.* or a *pers. pron.*, he, she, this; **quod**, *n. sing. acc.*, in entreaties, etc., as a virtual *conj.* (see note on *il*, 141), *lit.*, as to which; *freely*, but; so in **quod al**, but if; **ex quō** (*sc. tempore*), ever since, since. **quā** (*sc. viā or parte*), *abl. sing. as adv.*, where, whither; in what manner.

2. **qui**, *interrog. adj.*: see 1. **quis**.

quia [*acc. pl. n. of 1. qui*], *conj.*, because (used to give the objective, i.e. the actual reason).

quianam [quia+nam], *adv.*, why pray? why? wherefor?

quicquam: see **quisquam**.

quicumque, quaecumque, quodcumque [1. **qui**], *indef. rel. pron. and adj.*, whoever, whosoever, whatever, whatsoever; = **quivis** or **quilibet**, any at all, every possible, every.

quid: see 1. **quis**.

quidem, *adv.*, indeed, in sooth, truly; yet, however.

quies, -ētis, *f.*, rest, repose, quiet, peace; *esp.*, sleep, slumber, or the quiet of death, death; respite, pause.

quiescō, -ere, -ēvi, -ētum [quies], *intr.*, become quiet, go to rest, rest, repose; in *pf. system*, be at rest, be quiet or still; rest from doing something, cease, desist from. **quiescētus**, -a, -um, *pf. pass. partic.*, in *dep. sense*, as *adj.*, properly, having come to rest, at rest, calm, peaceful, gentle, quiet, tranquil.

quiescētus: see **quiescō**.

quīn [qui, old *abl. sing. of 1. qui and 1. quis+nē*, not]. I. *Adv.*, used (1) as *interrog.*, *lit.*, how . . . not? why . . . not? (2) in exhortations, *esp.* in the phrases, **quīn et, quīn etiam** (from the *lit. sense*, why . . . not? an affirmative meaning, by all means, certainly, was easily developed), come now, now, nay, nay more, nay even. II. *Conj.*, in *rel. connections*, in clauses dependent on neg. expressions, so that . . . not, that . . . not, that; after neg. expressions of

hindrance (hinder) ... from ... (doing something).

quin et or etiam: see quin.

quinī, -ae, -a, distributive numeral adj., five at a time, five each; freely, five.

quinquagintā, numeral adj., indeclinable, fifty.

quinque, numeral adj., indeclinable, five.

quippe, adv., truly, surely, in sooth, no doubt, doubtless, without fail, in fact; with ironical or sarcastic force, in sooth, indeed, of course; as conj., in clauses introducing an explanation, you see, you know, for, inasmuch as.

Quirinus, -ī, m., Quirinus, a name given to Romulus after he was translated from earth to heaven, the deified Romulus.

1. quis, quae, quid, interrog. pron., who? which? what? loosely used as = uter, which of (the) two. As adj., qui, quae, quod, which? what? what sort of? quid, n. sing. as adv., why? for what reason? in what respect? on what account? quid (sc. putasset, fecisset, or the like) si, what if? quā (sc. parte or viā), abl. sing. as adv., how? in what way?

2. quis or qui, qua, quid, indef. pron., anyone, anything, any, some one, something, some. As adj., qui, quae or qua, quod, any, some. quā (sc. parte or viā), abl. sing. as adv., any way, in any wise, at all.

quis: old dat. and abl. pl. of 1. qui.

quisnam and quīnam, quāenam, quidnam or quodnam, interrog. pron. and adj., equivalent to an emphatic quis, who, pray? what, pray? who? what?

quisquam, quaequam, quicquam, indef. pron. and (rarely) adj., used in neg. sentences, anyone, anything, any.

quisque, quaeque, quidque or quodque, indef. adj. and pron., each one, every one, everything, each, every.

quisquis, quaequae, quidquid or quicquid, indef. rel. pron. and adj., whoever, whatever, whosoever, whatsoever.

1. quō [old dat. (?) of 1. qui and 1. quis: cf. eō, eōdem], adv., used (1) as interrog., whither? to what place?

where? for what purpose? whereto? to what end? (2) as rel. (here often a conj.), whither, where.

2. quō [abl. sing. of 1. qui], conj., properly, by which (thing), whereby, in order that, to the end that, that.

quōcirā, conj., for which reason, wherefor.

quōcumque [old dat. (?) of quicumque], adv., whithersoever, in any direction (whatever), no matter whither; as conj., in whatsoever direction, whithersoever.

quod [acc. sing. of 1. qui, or, perhaps, obl. sing. with the original ending -d], conj., that, in that, because; as to the fact that. See also under 1. qui.

quod si: see 1. qui.

quōmodo [1. quis+modus], interrog. adv., in what way? in what manner? how?

quōnam [1. quō+nam], interrog. adv., whither, pray? whither?

quondam, adv., properly, of the past, at a certain time, at one time, once, formerly, aforetime, of old, in days gone by; of the future, one day, some day, by and by, at any time, ever; = nūnumquam, sometimes, at times.

quoniam [quom=cum+iam], conj., properly, since now; now that, since, because, inasmuch as, seeing that.

quoque, conj., emphasising the word it follows, also, too, even, likewise.

quot, indeclinable adj., in pl., interrog. and rel., how many, as many as, as many, as.

quotannis [quot+abl. pl. of annus], adv., properly, in how many (as many) years (as there are), annually, yearly, every year.

quotiens [quot], conj., as many times as, every time that, as often as.

quōusque or quō . . . usque (§211), interrog. adv., up to what point (in place or time)? how far? how long?

R

rabidus, -a, -um [cf. rabies], adj., raving, raging, furious, frenzied.

rabies, -idē [cf. rabio, rabere, rave]

f., raving, madness, frenzy, fury; *esp.*, the frenzy (or raving) of inspiration.

radiō, -āre, -āvi, -ātus [*radius*], *tr.*, properly, furnish with spokes. *Fig.*, furnish with rays (of light), cause to shine; *intr.*, shine, gleam, glitter.

radius, -ī or -īl, *m.*, a staff, a (measuring) rod, a pointer; *by metonymy*, a spoke of a wheel; a beam or ray of the sun, light, etc.

rādix, -icis, *f.*, a root of a plant or tree.

rādō, -ere, *rāsi*, *rāsus*, *tr.*, scrape, shave, rub. *Fig.*, graze, skim along or over, cleave, skirt, pass close to.

rāmus, -ī, *m.*, a branch, bough, twig; *by metonymy*, garland.

rapidus, -a, -um [*rapidō*], *adj.*, properly, seizing, hurrying; *of fire*, consuming, devouring, fierce; *of a river, winds, etc.*, whirling, sweeping, impetuous; *in general*, swift, speedy, quick.

rapiō, -ere, *rapui*, *raptus*, *tr.*, lay hold on quickly (and unceremoniously), carry off by force, snatch away, tear away, hurry (off), snatch, seize; rob, plunder, spoil; ravage, outrage; move quickly through, range, scour; *intr.*, (see *on* iv. 581), hurry, bustle about.

raptum, -ī (*pf. pass. pticpl. as noun*), *n.*, plunder, prey, booty.

raptō, -āre, -āvi, -ātus [*freq. of rapiō*], *tr.*, seize and carry off, drag along or away, drag.

raptor, -ōris (*raptō*), *m.*, robber, plunderer, spoiler; *as adj.*, plundering, ravenous.

raptum: see *rapiō*.

raptus: see *rapiō*.

rārēscō, -ere, —, — (*rārus*), *intr.*, properly, grow thin through the separation of parts. *Fig.*, in ill. 411, part, widen, open, leap asunder.

rārus, -a, -um, *adj.*, the opposite of *dēnsus*, applied to things of loose texture, whose parts stand or lie well asunder, thin, loose; *of two or more things*, wide apart or asunder, scattered; *of nets*, wide meshed; *of sounds (isolated, i.e.)* broken, falter-

ing, stammering, halting; — *as adv.*, here and there, at intervals.

rāstrum, -ī (*rādō*), *n.*, in *pl.*, *rāstri*, -ōrum, *m.*, an iron hoe, very heavy, with two teeth, used for breaking up the ground, a mattock; also, a four-toothed rake.

ratō, -ōnis (*reor*), *f.*, properly, a reckoning, a calculation, account; mode, manner, way, plan, scheme, means; intelligence, understanding, reason, wisdom, sense, counsel.

ratis, -is, *f.*, a raft; *freely*, vessel, boat, ship.

ratus: see *reor*.

raucus, -a, -um, *adj.*, hoarse, harsh; deep-sounding, echoing, ringing, thunderous, clanging, noisy; *rauca*, *acc. pl. as adv.* (§§ 130, 134), hoarsely, harshly, loudly.

re-, before vowels *red-*, inseparable prefix, back, again, again and again, against; from the idea of back, again, it often implies a reversal of conditions, and so negatives the meaning of the simple verb, *un-*; it is also sometimes intensive.

rebellis, -e (*re+bellum*), *adj.*, waging war afresh, revolted, rebellious, insurgent.

recēdō, -ere, -cessi, -cessum (*re+cedō*), *intr.*, go or move back, withdraw, retire, retreat. *Fig.*, e.g. of a house, stand back, recede; *of other things*, retreat, vanish, withdraw, pass (away).

recēns, -entis, *adj.*, of things not yet long in existence, fresh, recent, new; new-made; fresh, pure; *recēns ab*, fresh from, immediately after.

recēnsēdō, -ēre, -cēnsui, -cēnsus or -cēnsitus (*re+cēnsēdō*), *tr.*, count up, recount, tell the tale of, reckon; examine with care, survey.

receptō, -āre, -āvi, -ātus [*freq. of recipiō*], *tr.*, take back, get back, recover, receive (back).

receptus: see *recipiō*.

recessus, -us (*recēdō*), *m.*, a retreat, withdrawal; *by metonymy*, of places that withdraw or retreat, retreat, recess, nook.

recidivus, -a, -um [recidō, fall back; *in fig. sense*, return, recur], *adj.*, *prop-erly*, returning, recurring; reviving, revived, restored.

recidō, -ere, -cidi, -cisus [re+caedō], *tr.*, cut off, cut away, lop, sever.

recinctus: *see* recingō.

recingō, -ere, -cinxī, -cinctus [re+cingō], *tr.*, ungird, loosen, loose. **recinctus**, -a -um, *pf. pass. prtcl.* as *adj.*, ungirt, loosened, flowing, stream-
ing.

recipio, -ere, -cēpi, -ceptus [re+capio], *tr.*, take back, bring back; draw back, withdraw; get back, win back, regain, recover, rescue; take to one's self, receive, admit, welcome; **poenās recipere**, exact punishment, take vengeance.

recisus: *see* recidō.

recidō, -ere, -cidi, -citus [re+claudō], *tr.*, open (again), *lit. and fig.*, unclose, open, lay bare, disclose, reveal; lay open, pierce; *with ēnsem*, unsheath.

recoctus: *see* recoquō.

recognoscō, -ere, recognōvi, **recognitus** [re+cognoscō], *tr.*, *properly*, learn again or anew; examine, survey, review.

recolō, -ere, -colui, -cultus [re+colō], *tr.*, *properly*, till again or anew, retill. *Fig.*, reflect on, contemplate, survey.

recondō, -ere, -didi, -ditus [re+condō], *tr.*, put up again, put back, stow away, hide, conceal; bury, *lit. and fig.*

recoquō, -ere, -coxi, -coctus [re+coquō], *tr.*, *properly*, cook or boil over or again; *freely*, work or treat (repeatedly) *with fire*, forge, smelt, refine.

recorder, -āri, -ātus sum [re+cor, *in sense of* mind, intelligence], *tr.*, call to mind, recall, remember.

rēctor, -ōris [regō], *m.*, guider; *with nāvis*, steersman, helmsman, pilot.

rectum: *see* regō.

rectus: *see* regō.

recubō, -āre, —, — [re+cubō, *old verb*, lie, lie down], *intr.*, lie on the back, lie at length, lie at ease, lie, recline.

recumbō, -ere, recubui, recubitum [re+cumbō, *old verb*, lay], *intr.* (§130), *properly*, lay one's self down, lie down, lie, fall down, sink (down), settle.

recurro, -ere, -curri, -cursum [re+curro], *intr.*, come back repeatedly, return; *of the sun*, return, revolve. **recurrens**, -entis, *pr. prtcl. act. as adj.*, *of the sun*, revolving, *or*, freely, in his daily round.

recursō, -āre, —, — [recurro], *intr.*, hasten or hurry back. *Fig.*, recur, return, be renewed or repeated.

recursus, -ūs [recurro], *m.*, a running back, return movement, counter-march, retreat.

rechō, -āre, -āvi, -ātus [re+causa; *cf.* causor, causāri, plead], *tr.*, *prop-erly*, plead against something; take exception to, gainsay, refuse, decline; *with infm.*, refuse, decline, be unwilling, be reluctant.

recussus: *see* recutiō.

recutiō, -ere, -cussi, -cussus [re+quatiō], *tr.*, strike back; strike violently, shake.

redarguō, -ere, -ui, — [red = re+arguō], *tr.*, disprove, refute.

redditus: *see* reddō.

reddō, -ere, -didi, -ditus [red = re+dō], *tr.*, give back, give up, hand over, deliver up, return, restore, *lit. and fig.*; *give back as one should*, return, render, bestow; *with a reflexive pron.*, or *in pass.*, *with middle force* (§153), restore one's self, come back, go back, return; *give back in speech*, return or say by way of answer, answer, reply; make, render; (*make over, i.e.*) repeat, renew, reflect, reproduce.

redeō, -ire, rediui or redii, reditum [red = re+eō], *intr.*, go back, come back, return, *lit. and fig.*; *with acc. of effect*, retrace, traverse again.

redimioulum, -i [redimio], *n.*, a band; *esp.*, a headband, fillet; strings, lap-pets.

redimio, -ire, -ii, -itus, *tr.*, bind around, encircle, crown, wreath.

redimitus: *see* redimio.

redimō, -ere, -dimi, -dimptus [red =

re+emō, *tr.*, buy back; *esp.*, ransom, redeem.

reditus, -ūs [redeō], *m.*, a return.

redolēō, -ōro, -ui, — [red = re+oleō, smell], *intr.*, emit an odor, smell; smell of, be redolent of, be fragrant with.

reducō, -ere, -dūxi, -ductus [re+ducō], *tr.*, lead back, bring back, fetch back; restore, save, rescue; draw back; hence, ply with might and main; wield forcefully. **reductus**, -a, -um, *pf. pass. ptcp.* as *adj.*, withdrawn; hence, retired, retreating, deep, secluded.

reductus: *see* **reducō**.

redux, -ucis [reducō], *adj.*, properly, in *pass. sense*, brought back, returned, restored; hence, safe; in *active sense*, returning.

refectus: *see* **reficiō**.

refellō, -ere, -felli, — [re+fallō], *tr.*, prove (to be) false, refute, disprove, repel.

referō, -ferre, -tulī, -lātus [re+ferō], *tr.*, bear back, bring back, carry back or off; return, restore; with a reflexive pron., with pedem, vestigia, or gressum, or in *pass.*, with middle force (§153), bear or betake one's self back, go back, return, retreat, withdraw; give back, return, restore, pay, render, offer. *Fig.*, bring back, restore, renew, revive; reproduce, represent, imitate, resemble; bear back in speech, bring tidings (that), report, relate, recount; fetch forth (words, etc.), utter, say; answer, reply; bring or lay before the Senate, councillors, etc., refer (to); (bring or carry back, i.e.) alter, change, transform.

reficiō, -ficere, -feci, -fectus [re+faciō], *tr.*, make again, make over, repair. *Fig.*, renew, restore, refresh, revive, recruit, reinvigorate.

refigō, -ere, -fixi, -fixus [re+figō], *tr.*, unfix, unfasten, loose; tear down. *Fig.*, with lēgis, unmake, annul, abolish, rescind (*see* on vi. 632).

refixus: *see* **refigō**.

reflectō, -ere, -flexi, -flexus [re+fleō], *tr.*, bend back, turn back. *Fig.*

turn (back), direct; change, alter; animum reflectere, give heed to, take thought on.

reflexus: *see* **reflectō**.

refluō, -ere, —, — [re+fluō], *intr.*, flow back, stream back, recede, subside.

refringō, -ere, -frēgi, -fractus [re+frangō], *tr.*, break up, break open; break off.

refugiō, -ere, -fūgi, — [re+fugiō], *intr.*, fly back, flee back, recoil, shrink back; flee, escape; *tr.*, flee from, recoil from. *Fig.*, as *intr.*, recede, recoil; with *inst.*, shrink from, recoil from; hence, be reluctant, be unwilling, be loath.

refulgeō, -ēre, -si, — [re+fulgeō], *intr.*, flash back, shine forth, send forth light, shine brightly, gleam, glitter.

refundō, -ere, -fudi, -fusus [re+fundō], *tr.*, pour back, pour up; upheave. **refusus**, -a, -um, *pf. pass. ptcp.* as *adj.*, properly, uppoured; freely, overflowing.

refusus: *see* **refundō**.

rēgālis, -e [rēx], *adj.*, of or pertaining to a king, worthy of a king (prince or princess), kingly, royal, regal; splendid, magnificent, gorgeous, princely.

rēgia: *see* **rēgius**.

rēgius, -a, -um [rēx+faciō], *adj.*, regal, royal, princely.

rēgina, -ae [regō], *f.*, she who rules, a queen, princess. *As adj.*, of royal blood, royal.

regiō, -ōnis [regō], *f.*, direction, course, line; by metonymy, (cf. **finēs**), the land between certain lines, territory, district, quarter, region.

rēgius, -a, -um [rēx], *adj.*, of a king or queen, king's; royal, queenly, princely; by metonymy, princely, splendid, magnificent. *As noun*, **rēgia**, -ae [sc. domus], *f.*, a king's house, palace.

rēgnātor, -ōris [rēgnō], *m.*, ruler, sovereign, king, lord.

rēgnō, -āre, -āvī, -ātum [rēgnū], *intr.*, have sovereignty, hold sway, reign, rule; *tr.*, rule over, sway, govern.

rēgnū, -ī [cf. **rēx**, **regō**], *n.*, sovereignty, rule, dominion, lordship.

royal or kingly power; *by metonymy*, a dominion, kingdom, realm, crown.
regō, -ere, rēxi, rēctus, tr., guide, direct; steer; guide, control, rule, sway, govern, manage, *lit. and fig.* **rēctus, -a, -um, pf. pass. princpl. as adj.**, direct, straight. *As noun*, **rēctum, -i, n.**, *in fig. sense*, right, right conduct, virtue.

regressus, -ūs [regredior, come back], m., a return.

rēciō, -ere, -iōci, -iectus [re+iaciō], tr., throw back, cast back, fling back or from, cast; turn away, turn from.

relātus: see referō.

relegō, -ere, -lēgi, -lēctus [re+legō], tr., traverse again, sail over or past a second time, coast along or by again.

relictus: see relinquo.

rēligiō, -ōnis, f., reverence for the gods, piety, devotion, veneration, reverence, awe, religious scruples, religious feelings; *by metonymy*, any display or evidence of devotion, a religious observance, sacred rites, sacred custom, pious ceremony, holy observance; agencies of religion, revelation, prophecy; the sanctity of a thing, sacredness, religious significance or importance.

rēligiōsus, -a, -um [rēligiō], adj., hal-
 lowed, holy, sacred.

religō, -āre, -āvi, -ātus [re+ligō], tr., bind fast, bind, fasten; *with equōs*, tether.

relinquō, -ere, -liqui, -lictus [re+linquō], tr., leave behind, leave, *lit. and fig.*; resign, relinquish, surrender; quit, abandon, forsake, desert, neglect; give up.

rēliquiae, -ārum [relinquō], pl. f., properly, "leavings"; remains, remnant; relics; remains of an individual, ashes.

relūcō, -āre, -lūxi, - (re+lūcō), intr., shine back or again (*i.e. reflect a light or blaze*), light up, blaze, shine.

remēsus: see remētor.

remeō, -āre, -āvi, - (re+meō), go, intr., go back, return.

remētor, -iri, -mēsus sum [re+mētor], tr., properly, measure back;

with astra, (measure back, i.e.) retrace observe again with care; traverse again, repass, recross.

rēmex, -igis [rēmex+agō], m., oarsman, rower; *in coll. sense*, band of oarsmen, oarsmen, crew.

rēmigium, -i or -il [cf. rēmex], n., the act of rowing, rowing; *by metonymy*, oarsmen. *Fig.*, oarlike motion.

reminisco, -i, -, tr., call or recall to mind, recall, remember.

remissus: see remittō.

remittō, -ere, -misi, -missus [re+mittō], tr., send back; send forth, return; release, free; give up, yield, resign, surrender, waive; return, repay.

remordeō, -āre, -mordi, -morsus [re+mordeō], tr., properly, bite (again). *Fig.*, gnaw, vex, harass, torment, trouble.

remōtus: see removeō.

removeō, -āre, -mōvi, -mōtus [re+moveō], tr., move back; put away, remove; **mēnsās removēre**, end a feast (*i.e. end the eating proper*).

remāgiō, -ire, -, - (re+māgiō), intr., bellow back or again, boom; retcho, resound, roar, rumble.

remulceō, -āre, -mulsi, -mulsus [re+mulceō], tr., properly, stroke back; loosely used with **caudam**, draw back, cause to droop, droop.

Remulus, -i, m., *Remulus*. (1) A Latin from Tibur. (2) A cognomen of *Numerius*, a *Rutulian*.

rēmus, -i, m., an oar.

Remus, -i, m., *Remus*. (1) The brother of *Romulus*. (2) A *Rutulian*.

renārrō, -āre, -āvi, -ātus [re+nārrō], tr., tell over again; retell, recount, relate.

renāscor, -i, -nātus sum [re+nāscor], intr., be born again; spring up again, grow afresh, be renewed.

renātus: see renāscor.

renovō, -āre, -āvi, -ātus [re+novō], tr., renew, *lit. and fig.*

reor, rēri, rātus sum, tr., with *clausa* as object, properly, reckon, calculate; think, believe, suppose, imagine.
ratus, -a, -um, pf. pass. princpl. as

adj., properly, reckoned, calculated; hence, confirmed, established, settled, ratified.

repellō, -ere, **reppulī**, **repulsus** [re+pellō], *tr.*, drive or dash back, thrust back, repel. *Fig.*, reject, repel, spurn.

repēdō, -ere, -pendī, -pēnsus [re+pendō], *tr.*, weigh back, pay back by weighing, repay, requite; *weigh one thing over against another*, balance, offset.

repente [*cf.* **repēns**, **repentinus**, sudden], *adv.*, suddenly.

reperiō, **reperire**, **repperī**, **reperitus** [re+pariō], *tr.*, properly, beget, produce. *Fig.*, find out, discover, find, detect.

repertor; -ōris [reperiō], *m.*, discoverer, inventor, designer, author, creator.

repertus: see **reperiō**.

repetitus: see **repetō**.

repetō, -ere, -petivī or -ī, -petitus [re+petō], *tr.*, seek again, revisit; go back for, fetch, bring back. *Fig.*, go back for in thought or in speech, call to mind, recall, recollect; retrace, repeat, say or utter again (*and again*).

replēō, -ēre, -ēvi, -ētus [re+plēō, *old verb*, fill], *tr.*, fill up, fill, lit. and *fig.*

replētus: see **replēō**.

repōnō, -ere, -posui, -positus or **repositus** [re+pōnō], *tr.*, put back, place back, lit. and *fig.*, replace, restore, repair, renew; put aside, lay aside, lay by, store up, treasure up; lay away (*in the earth*), bury, inter; put off, lay aside, lay down, resign, abandon, quit; *simply*, put, place, lay.

reportō, -āre, -āvī, -ātus [re+portō], *tr.*, bear back, bring back, carry back; **pedem reportāre**, retrace one's steps, come back, return. *Fig.*, bring back in speech, report, announce, relate.

reposcō, -ere, —, — [re+poscō], *tr.*, ask for (*again*), demand (*back*); claim. **poscās** . . . **reposcere**, (claim, i.e.) seek to exact vengeance.

repositus or **repositus**: see **repōnō**.

reprimō, -ere, -pressi, -pressus [re+primō], *tr.*, press back, hold back,

keep back; withhold, check, stop, stay, retain.

repugnō, -āre, -āvī, -atum [re+pugnō], *intr.*, fight back, resist, struggle.

repulsus: see **repellō**.

requiēs, -ētis [re+quiēs], *f.*, rest, repose; respite (*from*), relief (*from*), stay.

requiēscō, -ere, -ēvi, -ētum [re+quiēscō], *intr.*, come to rest, rest, repose.

requirō, -ere, -quisivī, -quisitus [re+quærō], *tr.*, seek out (*again*), seek after, look for, search for; seek to know, seek to learn, inquire after, ask; (*inquire after because one misses*; hence) miss, be conscious of the lack of.

rēs, *rel.*, *f.*, a thing; matter, event, affair; circumstance, condition, lot, estate, experience, fortune; deed, exploit, achievement; misfortune, mishap, sorrow; *in pl.*, affairs, interests, concerns; destinies, fates, career; *freely*, the earth, the world, the universe, nature; **rēs** or **rēs publica**, the commonwealth, state.

rescindō, -ere, -scidi, -scissus [re+scindō], *tr.*, cut off, cut loose; tear down, tear away.

reservō, -āre, -āvī, -ātus [re+servō], *tr.*, keep back, set aside, reserve, preserve, save.

reses, -idis [resideō], *adj.*, inactive, idle, sluggish, dormant.

resideō, -ēre, -sēdī, — [re+sedeō], *intr.*, sit down, remain sitting; be idle, be inactive, be sluggish.

residō, -ere, -sēdī, — [re+sido], *intr.*, sit down, take a seat; take up one's abode, settle. *Fig.*, settle down, sink, subside, abate, cease.

resignō, -āre, -āvī, -ātus [re+signō], *tr.*, unseal, lit. and *fig.*, unstop, open.

resistō, -ere, -stīti, — [re+sisō], *intr.* (§139), properly, set one's self back; stand back, stand still; (*check one's self*), pause, stop; set one's self against, withstand, oppose, resist.

resolutus: see **resolvō**.

resolvō, -ere, -solvi, -solūtus [re+solvō], *tr.*, untie, unbind, loosen, open; separate, part, sever; relax,

slacken. *Fig.*, loosen, unravel, disentangle; untie, sever, annul, cancel, dissolve.

resonō, -ā, -avi, - [re+sonō], *intr.*, sound again (*and again*), ring again, reecho, resound.

respectō, -āre, -, - [freq. of respiciō], *intr.*, look back; look around (*often or intently*); *tr.*, look back at, give heed to, regard, care for.

respicō, -ere, -spexi, -spectum [re+speciō, *old verb*, look], *intr.*, look back, look about or around, look; *tr.*, look about or back for, search for; look back and see, see by looking back, see behind one, look back at. *Fig.*, give heed or thought to, regard, be mindful of, consider.

respirō, -āre, -avi, -ātum [re+spirō], *intr.*, breathe, draw breath.

resplendē, -ēre, -, - [re+splendē], shine; *cf.* *splendidus*], *intr.*, shine brightly, gleam, glitter.

respondē, -ēre, -spondi, -spōnsus [re+spondē], *tr.*, properly, *promise in return or in reply*, offer in return; answer, say in reply. *Fig.*, as *intr.* with *dat.*, answer to, correspond to, agree with, match.

respōnsō, -āre, -, - [respondē], *intr.*, answer, reply, respond. *Fig.*, (*respond*, *i.e.*) echo, reecho.

respōnsum, -i [respondē], *n.*, answer, reply, response; *esp.*, *reply of an oracle or prophet*, oracle, prophecy, prediction.

restringō: *see* *restringū*.

restringū, -ere, -stinxi, -stinctus [re+stringū, *old verb*, quench], *tr.*, quench, extinguish.

restituō, -ere, -ui, -tus [re+statuō], *tr.*, set up again, reestablish, restore.

restō, -āre, -stiti, - [re+stō], *intr.*, (*stand*, *i.e.*) stop behind; remain, be left. *Fig.*, (*be left for one*, *i.e.*) be in store for.

resultō, -āre, -, -ātum [re+saltō, *freq. of salio*], *intr.*, spring back, leap back, rebound; *freely*, *by a misunderstanding* (*see on v. 150*), reecho, reverberate.

resupinus, -a, -um [re+supinus], *adj.*,

lying on one's back, supine, prone, prone.

resurgō, -ere, -surrexi, -surrectum [re+surgō], *intr.*, rise again, *lit. and fig.*

rēte, -is, *n.*, a net.

retēctus: *see* *retegō*.

retegō, -ere, -tēxi, -tēctus [re+tegō], *tr.*, uncover, lay bare. *Fig.*, lay bare, disclose, reveal.

retentō, -āre, -avi, -ātus [freq. of retineō], *tr.*, hold back, keep back, retard, detain.

retexō, -ere, -texui, -textus [re+texō], *tr.*, unweave, unravel; *also*, with *different force of prefix*, weave anew, reweave, *lit. and fig.*

retināculum, -i [retineō], *n.*, properly, a hold-back, hold fast; rope, cable, hawser.

retineō, -ēre, -tinui, -tentus [re+teneō], *tr.*, hold back, restrain; detain, retard, delay.

retorqueō, -ēre, -torsī, -torsus [re+torqueō], *tr.*, turn or twist back. *Fig.*, change, alter, transform.

retrahō, -āre, -avi, -ātus [re+trahō], *tr.*, handle anew or afresh, grasp again, seize again; *intr.* (§ 130), draw back, withdraw, retreat. *Fig.*, as *tr.*, withdraw, retract.

retrahō, -ere, -traxi, -trāctus [re+trahō], *tr.*, draw back, drag back, bring back, withdraw.

retrō, *adv.*, backward, back.

retrōrsus: *see* *retrōversus*.

retrōversus or **retrōrsus** [retrō+vertō], *adv.*, backward, back.

reus, -i [cf. *rēs*], *m.*, a party to a lawsuit, either plaintiff or defendant, but *esp.* defendant; one condemned and so bound in certain penalties, debtor. *As adj.*, held in (*penalties*), bound by, answerable for.

revellō, -ere, -velli, -vulsus [re+velliō], *tr.*, tear away, wrench away, pull off, pull away, dislodge, remove; (*dig up ashes of the dead*; hence) disturb, desecrate, violate.

revertor, reverti, reversus sum [re+vertō], *intr.*, turn back, return.

Note: the pf. is often act., reverti.

revinciō, -īre, -vīxi, -vinctus [re+vinciō], *tr.*, bind back, bind fast, fasten; bind round, encircle, wreath.

revinctus: *see* revinciō.

reviſō, -ere, —, — [re+viſō], *tr.*, go or come back to see, revisit, *lit. and fig.*, return to.

revocō, -āre, -āvī, -ātus [re+vocō], *tr.*, call back, recall; *with gradum*, retrace one's steps, return. *Fig.*, (*recall, i.e.*) regain, refresh, replenish, restore, renew, revive.

revolūtus: *see* revolvō.

revolvō, -ere, -volvi, -volūtus [re+volvō], *tr.*, roll back, roll over; roll or fling forth; *in pass.*, *with middle force* (§ 152), roll over (*and over*); sink back, fall back. *Fig.*, *with iter*, retrace; change, alter, transform; recount, rehearse, repeat. **revolūtus**, -a, -um, *pf. pass. ptipl. as adj.*, of waves, *properly*, rolled back; *hence*, ebbing.

revomō, -ere, -vomui, — [re+vomō], *tr.*, vomit forth again, throw up (*again*), disgorge, discharge.

revulsus: *see* revellō.

rēx, **rēgis** [*cf.* regō], *m.*, ruler, leader, lord, prince, sovereign, king; *as adj.*, ruling, sovereign.

Rhadamanthus, -ī, *m.*, Rhadamanthus, a son of Jupiter, and brother of Minos. *In life he was famed for his justice: after death he became one of the judges of the underworld.*

Rhaebus, -ī, *m.*, Rhaebus, the war-horse of Mezentius.

Rhamnēs, -ētis, *m.*, Rhamnes, a Rutulian, an augur of Turnus.

Rhēnus, -ī, *m.*, the river Rhine.

Rhēsus, -ī, *m.*, Rhesus, a Thracian king or prince who came to aid Troy but was slain by Diomedes on the very night of his arrival.

Rhoetēlus: *see* Rhoetēus.

Rhoetēus, -a, -um, and **Rhoetēlius**, -a, -um, *adj.*, of Rhoeteum, (a promontory of the Troad), Rhoeteian; *by metonymy*, Trojan.

Rhoetus, -ī, *m.*, Rhoetus. (1) An Italian slain by Euryalus. (2) A Marston, ancestor of Anchomolus.

rideō, -ēre, **risi**, **risum**, *intr.*, smile, laugh; *tr.*, smile at, laugh at.

rigēō, -ēre, **rigui**, —, *intr.*, be stiff, be stiffened, be rigid.

rigidus, -a, -um [rigēō], *adj.*, stiff, rigid, unyielding, unbending, stark.

rigō, -āre, -āvī, -ātus, *tr.*, water, wet, moisten, bedew, bathe.

rīma, -ae, *f.*, chink, cleft, rent, crack, fissure, seam.

rimor, -āri, -ātus **sum** [rīma], *tr.*, make clefts in, split open, tear up; *tear up things in order to examine them*, pry into, search thoroughly, explore, *examine*.

rimōsus, -a, -um [rīma], *adj.*, full of chinks or clefts; leaky.

ripa, -ae, *f.*, bank of a river.

Ripheus, -ei, *m.*, Ripheus, a Trojan warrior.

rite [*cf.* ritus], *adv.*, with due ceremony, in due form, duly, fittingly, *stily*, rightly; in the usual form, as usual, according to custom.

ritus, -ūs, *m.*, sacred ceremony, holy rite; time-honored custom, observance.

rius, -ī, *m.*, a rivulet; stream, brook.

rōbur, -oris, *n.*, oak-tree, oak, of a species with very hard wood; in general, hard wood, timber; *by metonymy*, a lance or spear of oak; in *pl.*, oaken timbers, planks of oak. *Fig.*, strength, esp. the strength of endurance or resistance, defensive strength, power, might, vigor.

rogitō, -āre, -āvī, — [*freq. of* rogō], *tr.*, ask for frequently, inquire after eagerly, ask.

rogō, -āre, -āvī, -ātus, *tr.*, ask, question; ask for, beg for, sue for.

rogus, -ī, *m.*, funeral pile, pyre.

Rōma, -ae, *f.*, Rome.

Rōmānus, -a, -um [Rōma], *adj.*, of Rome, Roman. *As noun*, **Rōmānus**, -ī, *m.*, a Roman.

Rōmuleus, -a, -um [Rōmulus], *adj.*, of Romulus, Romulus's.

Rōmulidae, -ārum [Rōmulus], *pl. m.*, the sons or descendants of Romulus, the Romans.

Rōmulus, -ī, *m.*, Romulus, twin brother

of *Romus* and son of *Mars*; tradition made him the founder and first king of *Rome*. As *adj.* *Rōmulus*, -a, -um, of *Romulus*, *Romulus's*; by *metonymy*, *Roman*.

Rōmulus, -a, -um: see *Rōmulus*.

rōrō, -āre, -āvi, -ātum (*rōs*), *intr.*, drop or distill dew; *freely*, drip (*with moisture in general*), trickle, be moist or wet.

rōs, *rōris*, *m.*, dew; in *general*, dew-like moisture, spray.

rōscidus, -a, -um (*rōs*), *adj.*, wet with dew, dewy, dew-bespangled.

roseus, -a, -um (*rosa*), *adj.*, of roses; rose-colored, rosy, roseate; *freely*, bright, lovely.

rōstrātus, -a, -um (*rōstrum*), *adj.*, furnished or adorned with beaks, beaked.

rōstrum, -i [*cf.* *rōdō*, gnaw], *n.*, the beak, bill of a bird; snout, muzzle of an animal; by *metonymy*, the beak or prow of a ship.

rotā, -ae, *f.*, a wheel; by *metonymy*, chariot, car.

rotō, -āre, -āvi, -ātus (*rotā*), *tr.*, turn round like a wheel, wheel, swing round, whirl about; *intr.*, roll.

rubeō, -ēre, —, —, *intr.*, be red, grow red, reddens, glow.

ruber, *rubra*, *rubrum*, *adj.*, red, crimson, ruddy.

rubescō, -ere, *rubui*, — [*inceptive of rubeō*], *intr.*, grow red, redden.

rudēs, -entis, *m.*, a rope, esp. on ship-board, cable, hawser; in particular, sheet-rope, sheet, a rope attached to the bottom corner of a sail, used in hauling the sail flat against the mast or in easing off the sail to present a greater surface to the wind (*cf.* *pēs*); in *pl.* running-gear, rigging.

rudis, -e, *adj.*, properly, of things unwrought or undeveloped, rough, raw, crude, rude.

rudō, -ere, *rudivi*, *ruditum*, *intr.*, roar, bellow, bray; creak, groan.

rūga, -ae, *f.*, a wrinkle.

ruina, -ae (*ruō*), *f.*, a falling down, downfall, collapse; *ruinam dare* or *trahere*, fall in (*long, trailing*) ruin,

collapse; upheaval, eruption; by *metonymy*, in *pl.*, ruins. *Fig.*, downfall, collapse, ruin, destruction.

rumor, -ōris, *m.*, common talk, gossip, rumor, report, tidings.

rumpō, -ere, *rāpi*, *ruptus*, *tr.*, break in pieces, rend, burst, burst open, burst asunder, break off, break through, snap, sever, lit. and *fig.*, annul, violate, destroy; *with acc. of effect* (§ 128), cause to burst forth, pour forth, give vent to.

ruō, -ere, *ruī*, *rutus*, *tr.*, throw down, overthrow; cast up; upturn, upheave, churn up, plow up; *intr.*, rush down, fall (*quickly or violently down*), stream down, run in streams, tumble down, fall in (*overwhelming*) ruin, lit. and *fig.*; rush in or on, rush forth, rush up, rush down, hasten, hurry. *Fig.*, (*of the sun, etc.*), hasten to its setting, set (*quickly*), sink.

rūpēs, -is, *f.*, rock, crag; a line of rocks, cliff.

ruptus: see *rumpō*.

rārsus: see *rārsus*.

rārsus or *rārsus* [*originally rever-sus*=*reversus*: *cf.* *re+vertō*], *adv.*, back, backward; again, anew.

rās, *rāris*, *n.*, the country (*as opposed to the city*); in *pl.*, lands, fields.

rutilus, -a, -um (*akin to ruber*), *adj.*, properly, yellow and red mixed, red-gold, reddish golden; bright red, ruddy.

Rutull, -ōrum, *pl. m.*, the Rutuli, the Rutulians, an ancient people of Latium, ruled by *Turnus*; their capital was *Ardea*. As *adj.*, *Rutulus*, -a, -um, of the Rutuli, Rutulian; *freely*, Italian.

S

Sabaeus, -a, -um, *adj.*, of the Sabaei (*a people in the southwestern part of Arabia, in a district famous for its perfumes*), Sabaeian; by *metonymy*, Arabian.

Sabinæ: see *Sabini*.

Sabini, -ōrum, *pl. m.*, the Sabines, an ancient people of central Italy, occupying chiefly the high mountainous

country. In *pl. f.*, *Sabinae*, -ārum, Sabine women.

sacer, sacra, sacrum, adj., set apart or consecrated to the gods (*whether for weal or woe the context must determine*), devoted, holy, hallowed, sacred; sacrificial, venerable, awful; (*set apart to the gods of the underworld; hence*) devoted, doomed, accursed, impious. *As noun, sacrum*, -ī, usually in *pl.*, holy thing, holy vessel, sacred symbol or image, holy rite, holy act, ceremony, sacrifice, mystery; sacred song, hymn.

sacerdōs, -ōtis [*sacer*], *c.*, holy person, priest, priestess.

Sacēs, -ae, *m.*, *Saces*, a *Rutulan*.

Sacrañus, -a, -um, *adj.*, of the *Sacrañi*, an ancient people of *Latium*, of whom little if anything is known, *Sacranian*.

sacrārium, -ī or -īi [*sacer*], *n.*, holy place, sanctuary, shrine.

Sacrātor, -ōris, *m.*, *Sacrator*, an *Italian* (*Etruscan?*), comrade of *Mezentius*.

sacrātus: see *saepiō*.

sacrō, -āre, -āvi, -ātus [*sacer*], *tr.*, make holy, hallow, consecrate, set apart, dedicate, devote. **sacrātus**, -a, -um, *pf. pass. prtcl.* as *adj.*, holy, hallowed, sacred.

saeculum, -ī, *n.*, race, breed, generation; the lifetime of a race or generation (*properly, a period of about thirty-three years*), a generation; *freely*, an age, century; in *pl.*, years, the ages, the years to come, eternity.

saepe, *adv.*, often, oftentimes, frequently, repeatedly; *comp. saepius*, with intensive force, very often.

saepiō, -īre, *saepi*, **saepius**, *tr.*, hedge in, fence in, hem in, enclose, surround, enfold, *lit. and fig.*; guard, protect.

saepius: see *saepiō*.

saeta, -ae, *f.*, a stiff or bristly hair, bristle.

saetiger, -gera, -gerum [*saeta* + *gerō*], *adj.*, bristle-bearing, bristly.

saeviō, -īre, -īvi or -īi, -ītum [*saevus*], *intr.*, be fierce, be savage, be or wax furious, be angry, rage, storm.

saevus, -a, -um, *adj.*, usually in *bad*

sense, raging, furious, fierce, savage, fell, violent, terrible, relentless, deadly, remorseless, ruthless, pitiless, cruel; in good sense, terrible, awful, gallant, valiant.

Sagaris, -is, *m.*, *Sagaris*, a slave among the *Trojans*.

sagitta, -ae, *f.*, an arrow.

sagittifer, -fera, -ferum [*sagitta* + *ferō*], *adj.*, arrow-bearing, armed with arrows.

sagulum, -ī [*dim. of sagum*, military cloak], *n.*, a short military cloak.

sāl, **salis**, *m.*, salt water, the sea; brine, surf, surge, spray; salt.

Salii, -ōrum [*salio*], *pl. m.*, the *Salii*, dancing priests of *Mars*, twelve in number, who annually, in *March*, kept the festival of *Mars*, marching through *Rome* with songs and dances, beating the *ancilla* (see *ancile*).

salio, **salire**, **salvi**, **salii**, or **salui**, **saltum**, *intr.*, leap, spring, jump, bound.

Salius, -ī or -īi, *m.*, *Salius*, an *Arcadian*, comrade of *Aeneas*.

Salentinus, -a, -um, *adj.*, of the *Salentini* (a people in *Calabria*, *i. e.* in the southeastern part of *Italy*), *Salentine*.

Salmōneus, -ei, *m.*, *Salmoneus*, a son of *Aeolus* (the founder of the *Aeolic race*), king in *Elis* (in the northwestern part of the *Peloponnesus*). He sought to imitate the thunder and the lightnings of *Jupiter*, but the latter destroyed him by his thunderbolt and punished him in the underworld.

salsus, -a, -um [*properly, pf. pass. prtcl. of salio or salō*, salt down, salt], *adj.*, salted, salt, briny.

saltem, *adv.*, at least, at all events, at any rate.

1. **saltus**, -ūs [*salio*], *m.*, leaping, dancing; a leap, spring, jump, bound.

2. **saltus**, -ūs, *m.*, *properly, a piece of wooded ground used as pasture, esp. on the mountains*, woodland-pasture, woodland, glade, forest; mountain pass, ravine.

salum, -ī [*cf. sāl*], *n.*, the open sea, the sea, the main.

salūs, -ūtis [*cf. salvus*, sound, well,

safe, *f.*, soundness, well-being, health; safety, deliverance, preservation.

salūtō, -āre, -āvi, -ātus [salūs], *tr.*, wish health to, salute; greet, welcome, hail.

salvō: see **salvēō**.

salvēō, -ēre, —, — [*cf.* **salvus**, sound, safe, well], *intr.*, be well, be strong. **salvō**, **salvēō**, *imper.* as a greeting, properly, be well (*cf.* *English* farewell), hail! all hail! greetings! welcome!

Samē, -ēs, *f.*, Same, an island in the Ionian Sea, off the west coast of Greece; in later times it was called Cephallenia (now Cephalonia).

Samos or **Samus**, -ī, *f.*, Samos, a large island off the coast of Asia Minor, famous, among other things, for its temple of Juno.

sancio, -īre, **sānxi**, **sānctus** [*cf.* **sacer**], *tr.*, make sacred or holy; *esp.*, of laws and treaties, make or render inviolable, fix unalterably, ratify, confirm. **sānctus**, -a, -um, *pf. pass. princpl.* as *adj.*, sacred, holy, sainted, inviolable, inviolate; unsullied, pure, blameless.

sānctus: see **sancio**.

sanguineus, -a, -um [sanguis], *adj.*, bloody, blood-stained, blood-red, blood-shot; of Mars, bloodthirsty.

sanguis, -inis, *m.*, blood; bloodshed; by metonymy, race, lineage; those of like blood, family, stock; a descendant, offspring.

saniōs, -iōi, *f.*, diseased or corrupted blood, bloody matter, gore; by metonymy, poisonous slaver or froth of a serpent, venom.

sānus, -a, -um, *adj.*, sound in body, healthy, well; sound in mind, rational, sane.

Sarpēdōn, -onis, *m.*, Sarpedon, son of Jupiter and king of the Lycians; he was an ally of Troy but was slain by Patroclus, the friend of Achilles.

sat: see **satis**.

sata: see 2. **serō** (*end*).

satiō, -āre, -āvi, -ātus [satis], *tr.*, satisfy, fill. *Fig.*, satisfy, satiate, appease.

satis, and, in abbreviated form, **sat**, *adv.*,

enough, sufficiently. *As noun*, *indeclinable*, *n.*, enough, sufficient; *as adj.*, *indeclinable*, with a *comp.* **satis**, enough, sufficient; *freely*, a match for, equal to; *in comp.*, better, preferable.

satis: see **satis**.

sator, -ōris [2. **serō**], *m.*, sower, planter. *Fig.*, begetter, creator, father, author.

Satura, -ae, *f.*, Satura, an unknown lake (or swamp) in Latium, perhaps a part of the Pontine marshes.

Sāturnia: see **Sāturnius**.

Sāturnius, -a, -um [Sāturnus], *adj.*, of Saturn, Saturnian, Saturn's; *freely*, son or daughter of Saturn. **Sāturnia**, -ae, *f.*, Saturnia, a name of Juno, as daughter of Saturn.

Sāturnus, -ī [2. **serō**?], *m.*, Saturnus, an ancient Italian god of agriculture, identified later with the Greek Cronos. See §§ 274, 275.

saturō, -āre, -āvi, -ātus [satur, full], *tr.*, fill, fill up, satisfy, satiate, fill, and *fig.*

satus: see 2. **serō**.

saucius, -a, -um, *adj.*, wounded, hurt, mangled. *Fig.*, stricken, smitten.

saxeus, -a, -um [saxum], *adj.*, of rocks or stones, rocky.

saxum, -ī, *n.*, an isolated or detached rock, stone.

Scaea, -ae [from a Greek word, meaning left, western], *adj.*, found only in *f.*, Western, Scaean, the name of the chief gate of Troy. This gate faced the Grecian camp and so was most exposed to attack.

scaena, -ae, *f.*, the background or scene of a Roman theater (see on 1. 164); by metonymy, stage, theater. *Fig.*, a background of woods, etc.

scālae, -ārum, *pl. f.*, a flight of steps, staircase, stairs; scaling-ladder, ladder.

scandō, -ere, —, —, *tr.*, climb, mount, scale, ascend.

scelerātus: see **scelerō**.

scelerō, -āre, -āvi, -ātus [soelus], *tr.*, stain by crime, defile, pollute.

scelerātus, -a, -um, *pf. pass. princpl.* as *adj.*, stained by crime, polluted, guilty, accursed, impious, infamous.

scelus, -eris, *n.*, an evil or impious act, wicked deed, sin, crime, villainy.

scep̄trum, -ī, *n.*, a staff; *esp.*, a royal staff, sceptre; *by metonymy*, lordship, sovereignty, kingly sway.

sollicit [sol, *imp.* + licet], *adv.*, properly, know! you may!; you may readily see; obviously, evidently, certainly, truly, doubtless; *often with ironical force*, forsooth, of course, to be sure, think of it! mark you!

scindō, -ere, scidi, scissus, *tr.*, cut or tear asunder, tear, rend, cleave, split, divide, sever, separate. *Fig.*, with *viam*, cleave; part, divide.

scintilla, -ae, *f.*, a spark.

sciō, scire, scivī, scītus, *tr.*, come to know, learn, know; *with infn.*, know how, understand how.

Scipiadēs, -ae, *m.*, one of the Scipios, a Scipio. *Note: this word ought to = a son of Scipio, but is used in place of Sciō, Sciōnis, whose quantity makes it impossible in hexameter verse.*

scissus: see scindō.

scitor, -āri, -ātus sum [sciō], *tr.*, seek to know, search into, ask, inquire; *with ōrāculum*, consult.

scopulus, -ī, *m.*, a projecting point or peak of rock, rock, crag, cliff; a rock or ledge in the sea, reef.

scrāpeus, -a, -um [scrāpus, a rough stone], *adj.*, stony, rocky, jagged, rough.

scūtātus, -a, -um [scūtum], *adj.*, armed with shields, shielded.

scutum, -ī, *n.*, a shield or buckler, oblong in shape, four feet long by two and a half wide, and rounded or oval, so as to curve round the body; at first, at least, made of wood covered with leather.

Scyllacēum, -ī, *n.*, Scyllaceum, a town on the east coast of Bruttium, in southern Italy, on a promontory dangerous to ships.

Scylla, -ae, *f.*, Scylla. (1) A sea monster, described as resident in a cave in certain rocks, also called Scylla, between Italy and Sicily. The upper part of this monster resembled a lovely woman. About the waist was a circle of dogs or wolves; below was the tail of a

dolphin. The wolves reach out and seize passing ships and drag them on the rocks. (2) A ship in Aeneas's fleet. (3) A Scylla-like monster; several such were seen by Aeneas in the entrance of the underworld.

Scyllaeus, -a, -um [Scylla], *adj.*, of or belonging to Scylla, Scyllaeian, Scylla's.

Scyrius, -a, -um, *adj.*, of Scyros, an island in the Aegean Sea, northeast of Euboea.

1. **sē-** or **sēd-**, inseparable prefix, apart, away, aside; (=sine), without.

2. **sē**: see sul.

sēcernō, -ere, -crēvi, -crētus [1. sē, apart + cernō], *tr.*, put or set apart, sunder, sever, separate. **sēcōrētus**, -a, -um, *pf. pass. pticpl. as adj.*, set apart, separate, sequestered, retired, solitary, lonely, quiet; hence, secret, hidden; = *an adv.*, apart, privately, secretly. *As noun*, sēcōrētum, -ī, *n.*, a retired or private abode, (quiet or retired) haunt.

sēcensus, -ūs [sēcōdō, go apart], *m.*, a going apart or away, a withdrawing or retiring; *by metonymy*, a place of retirement, retirement, a sequestered place, retreat, recess, nook; a place where the shore seems to retreat, an inlet, estuary.

sēcūdō, -ere, -clūsi, -clūsus [1. sē + claudō], *tr.*, shut apart or off, shut out, shut up. *Fig.*, exclude, expel, banish, put aside. **sēcūsus**, -a, -um, *pf. pass. pticpl. as adj.*, secluded, retired.

sēcūsus: see sēcūdō.

sēcō, -āre, secui, sectus, *tr.*, cut, cut off, cut up; cut through, saw, split, hew, sever, cleave. *Fig.*, cut one's way through, fly through, sail through, cleave, plow; *with viam* (§ 128), cut a way, speed one's way.

sēcōrētus: see sēcernō.

sectus: see sēcō.

secundō, -āre, -āvī, -ātus [secundus], *tr.*, prosper, favor, give a favorable turn to.

secundus, -a, -um [sequor], *adj.*, properly, following; *esp.*, following the

first, next, second, inferior, in place, order, or time. *Fig.*, going one's way and so not opposing one, favoring, favorable, fair, gracious, helpful, friendly, propitious, auspicious, prosperous, successful. *rēs secundae*, prosperity, success.

secūris, -is [sēcō], *f.*, an axe, battle-axe.

secūrus, -a, -um [l. sē, without, + cūra], *adj.*, without care, careless (*in the lit. sense*), free from anxiety, unconcerned, undisturbed, secure, untroubled; *in bad sense*, careless (*of*), heedless, reckless, regardless.

secus, *adv.*, otherwise, differently; *haud secus, nōn secus*, not otherwise, in no less measure, not less; *hence*, just so, even so, even thus; *haud secus ac or atque*, precisely as, even as. *In comp.*, sētius, otherwise, less, in less degree or measure. *nōn sētius*, in no less measure, none the less, equally, in equal measure, just as much.

seculus: see sequor.

sed, *conj.*, but; yet; *sed enim*, but indeed, but of a truth, however; *sed ... autem*, a pleonastic expression, but yet.

sedeō, -ēre, sēdī, sessum, *intr.*, sit, sit down, be seated; *of a general or army*, be encamped; sit idly by, sit by. *Fig.*, of a weapon, etc., be lodged (*in*); *with dat. of person interested*, and a clause as subject, be firmly fixed, be settled, be resolved or determined, please (*one*).

sēdēs, -is [*cf.* sedeō], *f.*, a seat, a resting-place; by metonymy, like English *seat*, a lasting, permanent abode, abiding place, home, habitation, house; palace, temple; the final resting-place, the tomb, the grave; the place in which one stays or tarries, spot, region; base, foundation, bottom; of the sea, deeps, depths.

sedile, -is [sedeō], *n.*, seat, bench; a rower's bench, thwart.

sēditio, -ōnis [l. sē + eō], *f.*, property, a going apart or aside; esp., a parting of citizens, civil dissension, popular uprising, sedition, riot, discord, strife.

sēdō, -āre, -āvī, -ātus [sedeō], *tr.*, properly, cause to sit down, settle. *Fig.*, quiet, calm.

sēducō, -ere, -dūxī, -ductus [l. sē + ducō], *tr.*, lead away or apart, draw apart, divide, separate, part.

seges, -etis, *f.*, a cornfield; the standing grain in a field, corn-crop, corn. *Fig.*, crop in general, growth, thicket.

sēgnis, -e, *adj.*, slow, sluggish, slothful, listless, lifeless, inactive.

sēgnitiēs, -iēs [sēgnis], *f.*, sluggishness, slothfulness, sloth, tardiness.

Sellinus, -antis, *f.*, Selinus, a town on the southern coast of Sicily, famous for its palm trees.

semel, numeral *adv.*, once, once for all.

sēmen, -inis [*akin to* 2. serō], *n.*, a seed. *Fig.*, in pl., seeds or elements of things, germs.

sēmēsus, -a, -um [sēmi + eō], *adj.*, half-eaten, half-consumed.

sēmi-, inseparable prefix, half.

sēmianimis, -e, and sēmianimus, -a, -um [sēmi + anima, animus], *adj.*, half-alive, half dead; expiring, dying.

sēmīnex, -necis [sēmi + nex], *adj.*, half-slain, half dead, badly wounded, mangled.

sēmīnō, -āre, -āvī, -ātus [sēmen], *tr.*, sow, plant; freely, produce, beget, bring forth.

sēmīta, -ae [l. sē + meō, go], *f.*, a by-path, footpath, narrow way, path, way.

sēmīstus, -a, -um [sēmi + arō], *adj.*, half-burned, half consumed, charred, scorched.

sēmīvir, -viri [sēmi + vir], *adj.*, (*only*) half man, unmanly, effeminate.

semper, *adv.*, always, ever, constantly, continually.

senātus, -ūs [*cf.* senex], *m.*, the body of elders, the elders, the senators, senate.

senecta: see senectus, -a, -um.

senectus, -a, -um [*cf.* senex], *adj.*, old aged. *As noun*, senecta, -ae (*ec aetās*), *f.*, old age, age.

senectus, -ūtis [*cf.* senex], *f.*, old age, age; by metonymy, in bad sense, so

- ility, decrepitude. *Personified*, *Senectus*, -tūis, *f.*, Old Age, Age.
- senex**, *senis*, *adj.*, *comp.* *senior*, old, aged, venerable. *As noun*, *senex*, *senis*, *m.*, old man. *In comp.*, older; *often with intensive force*, very old, (very) aged, venerable. *As noun*, *senior*, -ōris, *m.*, aged or venerable man.
- sēni**, -ae, -a [*cf.* *sex*], *distributive numeral adj.*, six at a time, six each; *freely*, six.
- senior**: *see* *senex*.
- sēnsus**, -ūs [*sentiō*], *m.*, feeling, physical and mental, perception, sense; a thought or feeling, emotion, understanding, intelligence; the mind, the reason.
- sententia**, -ae [*sentiō*], *f.*, a way of thinking, a judgment, thought, opinion, view; purpose, resolve, intention.
- sentiō**, -īre, *sēnsi*, *sēnsus*, *tr.*, perceive or discern by the senses; feel; feel to one's sorrow. *Fig.*, perceive by the mental faculties, notice, realize, become aware, observe; understand.
- sentis**, -is, *m.*, a thorn, bramble, briar; thorn-bush.
- sentus**, -a, -um [*cf.* *sentis*], *adj.*, properly, thorny; rough, overgrown, squalid.
- sepeliō**, -īre, -īvi or -īi, *sepultus*, *tr.*, bury, inter. *Fig.*, bury, overcome.
- septem**, *numeral adj.*, indeclinable, seven.
- septemgeminus**, -a, -um [*septem* + *geminus*], *adj.*, sevenfold; of the Nile, seven-mouthed.
- septemplex**, -plicis [*septem* + *plicō*], *adj.*, sevenfold.
- septēni**, -ae, -a, *distributive numeral adj.*, seven at a time, seven each; *freely*, seven.
- septimus**, -a, -um [*septem*], *ordinal numeral adj.*, seventh.
- sepulchrum**, -ī [*sepeliō*], *n.*, burial place, tomb, grave, sepulcher, funeral or burial mound.
- sepultus**: *see* *sepeliō*.
- sequax**, -ācis [*sequor*], *adj.*, following,

- pursuing, prone to pursue; *freely*, greedy, ravenous, devouring.
- sequor**, *sequi*, *secutus sum*, *tr.*, follow; go or come after, accompany, attend; seek to reach, seek, pursue, aim at; follow in hostile spirit, pursue, chase; *also intr.*, follow, come after or along. *Fig.*, follow, attend, favor; follow commands. *etc.*, obey.
- serēnō**, -āre, -āvi, -ātus [*serēnus*], *tr.*, make clear or bright, calm. *Fig.*, calm, quiet, smooth.
- serēnus**, -a, -um, *adj.*, clear, bright, fair, serene, cloudless, calm, tranquil. *Fig.*, calm, serene, tranquil.
- Serestus**, -ī, *m.*, Serestus, a Trojan, comrade of Aeneas.
- Sergestus**, -ī, *m.*, Sergestus, a Trojan, comrade of Aeneas; Vergil makes him the progenitor of the gens Sergia.
- Sergius**, -ī or -īi, *m.*, Sergius, a name borne by members of the gens Sergia.
- seriēs**, -iēi [*1. serō*], *f.*, properly, a number of things bound together, row, line, chain, series, train.
- sermō**, -ōnis [*1. serō*], *m.*, conversation, talk, discussion, discourse; common talk, rumor, report, gossip; by metonymy, speech, language, tongue.
- 1. serō**, -ere, *serui*, *sertus*, *tr.*, join together, bind together, plait, interweave. *Fig.*, weave (speech), weave words, *etc.*, into speech, exchange in speech, discuss, consider. *sertum*, -ī, (*pf. pass. princ. as noun*), *n.*, garland, wreath.
- 2. serō**, -ere, *sēvi*, *satus*, *tr.*, sow, plant. *Fig.*, sow, plant; beget; scatter like seed, spread, disseminate.
- satus**, -a, -um, *pf. pass. princ. as adj.*, begotten of, born of, son or daughter of. *As noun*, *sata*, -ōrum, *pl. n.*, sown fields, tilled fields, tillage, crops.
- serpens**: *see* *serpō*.
- serpō**, -ere, *serpai*, *serptum*, *intr.*, creep, crawl. *Fig.*, creep on, steal on, steal over, spread. *serpens*, -entis (*pr. princ. act. as noun*), *m.*, properly, a creeper, crawler; snake, serpent.
- Serrānus**, -ī, *m.*, Serranus. (1) *The cognomen or surname of the famous*

Catus Attius Regulus, who was plowing when the news of his election to the consulship was brought to him. (2) A Rutulian, slain by Nisus.

sertum; see **1. serō**.

serus, -a, -um, *adj.*, late, tardy, too late; *often*=an *adv.*, late, too late; **serum**, *n. sing. as adv.* (§134), late.

serva, -ae [*feminine of servus*, slave], *f.*, a female slave; *freely*, maid-servant.

servō, -īre, -īvi or -īl, -ītus [*servus*, slave], *intr.*, be a slave (*to*), serve, minister to, obey, be subject to.

servitium, -ī or -īl [*cf. servō*], *n.*, slavery, servitude.

servō, -īre, -īvi, -ītus, *tr.*, watch, *lit. and fig.*, watch over, give heed to, note, observe, guard; keep, maintain, retain; preserve, observe a custom, rite, etc.; keep safe, protect, save, preserve; *freely*, from the idea of holding fast involved in that of saving, cling closely to a place, keep to, remain or continue in. **servāns**, -antis, *pr. pt. act. as adj.*, observant (*of*), heedful (*of*), careful.

seſē; see **sul**.

seſtius; see **secus**.

seu; see **sive**.

severus, -a, -um, *adj.*, in good sense, serious, grave, austere, stern, strict, severe; in bad sense, cruel, dreadful, terrible, frightful.

sex, numeral *adj.*, six.

si, *conj.*, if, in case; in clauses which are conditional only in form, i.e. do not really involve the idea of contingency, if (it be true that), (if, as is the case, i.e.) since, seeing that, when, whenever (this use occurs esp. in entreaties and prayers where the worshiper puts familiar facts in a way as modest and as little offensive as possible); in modest statements as to the future, if, when; in dependent questions, whether; in clauses originally involving a dependent question, but in effect practically purpose clauses, if haply, on the chance that. **si modo**, if only, provided that; **ō si**, in wishes, o that, would that (see on vi. 187).

sibilō, -āre, -āvi, -ātum, *intr.*, hiss.

sibilus, -a, -um, *adj.*, hissing.

Sibylla, -ae, *f.*, a Sibyl, a prophetess, esp. the Sibyl resident at Cumae as priestess of Apollo. Vergil calls her *Deiphobe*, daughter of *Glaucus*.

sic, *adv.*, in this manner, after this wise thus (the word refers both forwards and backwards), so; in this guise or attitude.

Sicāni, -ōrum, *pl. m.*, the Sicani (an ancient race resident in Italy and Sicily, esp. in the latter); by metonymy, the Sicilians. *As adj.*, **Sicānus**, -a, -um, Sicanian, Sicilian.

Sicania; see **Sicanus**.

Sicanus, -a, -um [*cf. Sicāni*], *adj.*, Sicanian; by metonymy, Sicilian. *As nouns*, **Sicania**, -ae (*sc. terra*), *f.*, Sicily.

Sicānus; see **Sicāni**.

siccō, -āre, -āvi, -ātus [*siccus*], *tr.*, make dry, dry up, dry; *of blood*, stanch.

siccus, -a, -um, *adj.*, dry; drained, drained (*off*). *Fig.*, dry, parched, thirsty.

sicubi, *adv.*, if anywhere; wherever, wheresoever. *Note*: in v. 677 *sc. sunt* with **sicubi**.

Siculus, -a, -um, *adj.*, of the Siculi (a people described by ancient writers as living at first in Latium, then as migrating to Sicily, conquering the Sicāni, and giving their name to the island), Sicilian, of Sicily.

sidereus, -a, -um [*sidus*], *adj.*, starry; starlike, starlit. *Fig.*, bright as a star, shining, glittering.

sidō, -ere, **sidl**, —, *intr.* (§139), seat one's self, sit down; *of birds, etc.*, settle, alight.

Sidōn, -ōnis, *f.*, Sidon, a very ancient city of Phoenicia, the mother-city of Tyre.

Sidōnius, -a, -um [*Sidōn*], *adj.*, of Sidon, Sidonian; by metonymy, Phoenician, Tyrian, Carthaginian.

sidus, -eris, *n.*, properly, a constellation; *freely*, a star, meteor; in *pl.*, the signs of the zodiac; the heavens, the

sky; by metonymy, season of the year, weather.

Sigēus, -a, -um, *adj.*, of Sigeum (a promontory near Troy), Sigeian.

significō, -āre, -āvi, -ātus [*cf.* *signum* + *faciō*], *tr.*, show by signs, indicate; *intr.*, make a signal, beckon, signal.

signō, -āre, -āvi, -ātus [*cf.* *signum*], *tr.*, mark, mark out, distinguish; with *viam*, *viās*, blaze out, trace; mark with a seal or stamp, seal, stamp, brand. *Fig.*, mark with the eyes or mind, observe intently, note; mark out in words or writing, make plain or clear, indicate, designate, express.

ignum, -i, *n.*, a mark, sign, token, evidence; sign of the future, omen; a signal for joining battle, etc.; military standard, banner, flag, ensign; *signa cōferre*, meet in close combat, press to the attack; a figure or a design on silverware or in embroidery.

Sila, -ae, *f.*, Sila, a forest in Bruttium (southern Italy).

silēns: see *silēō*.

silentiūm, -i or -ii [*silēō*], *n.*, silence, stillness, quiet; secrecy.

silēō, -ēre, *silui*, —, *intr.*, be completely noiseless, be silent, be still, be quiet; *esp.*, like *taceō*, hold one's peace, say nothing, be silent. **silēns**, -entis, *pr. princ. act. as adj.*, quiet, still; voiceless, silent. *As noun*, **silētēs**, -um, *pl. m.*, the silent ones, the (voiceless) dead.

silex, -icis, *c.*, any hard stone, flint-stone, flint; *freely*, rock, crag, cliff.

silva, -ae, *f.*, a (dense) forest, a wood; *freely*, a thick dense growth. *Fig.*, a forest.

silvestris, -e [*silva*], *adj.*, of or belonging to a forest, dwelling in the forest, woodland, rustic, sylvan.

silvicolā, -ae [*silva* + *colō*], *m.*, dwelling in the forests; *virtually an adj.*, forest-dwelling, forest-ranging.

Silvius, -i or -ii, *m.*, Silvius. (1) *Silvius Aeneas*, a son of Aeneas, by Lavinia. (2) A name borne by many kings of Alba Longa.

similiā, -e, *adj.*, construed with both gen.

and *dat.*, like, resembling, similar; *freely*, same.

Simois, -entis, *m.*, Simois. (1) A river of the Troad. (2) A small river in Epirus which Helenus and Andromache called Simois after the Trojan river.

simplex, -icis [*semel* + *plicō*], *adj.*, single, simple; unmixed, untainted, pure.

simul [*cf.* *semel*, *similis*], *adv.*, at the same time, together; *simul . . . simul*, both . . . and, not only . . . but at the same time (*Vergil is rather fond of writing simul . . . simul in co-ordinate clauses, with asyndeton, instead of writing simul once and joining the clauses by et*); *simul atque* or *ac*, or *simul alone*, as soon as. *As practically a prep. with abl.*, at the same time with, with (*see v. 387*).

simul ac or **atque**: see *simul*.

simulācrum, -i [*simulō*], *n.*, a counterfeit presentment of anything, likeness, image, effigy, statue, *esp. of the gods*; semblance, appearance, pretence, imitation; apparition, specter, ghost, phantom.

simulō, -āre, -āvi, -ātus [*similis*], *tr.*, make one thing like another, imitate, counterfeit, copy; pretend that something is true, feign, simulate. **simulātus**, -a, -um, *pf. pass. princ. as adj.*, counterfeit, pretended, false, deceitful.

sin, *conj.*, properly used to introduce an alternative condition, if on the other hand, but if, if however.

sine, *prep. with abl.*, without.

singuli, -ae, -a [*akin to semel, simul*], *adj.*, one at a time, one by one, one each; *freely*, separate, individual, single.

singultō, -āre, —, -ātum [*singultus*], *intr.*, hiccough, sob, *lit. and fig.*; gurgle.

singultus, -ūs, *m.*, hiccough, sob, gasping, panting.

sinister, -tra, -trum, *adj.*, left, on the left hand, to the left. *As noun*, **sinistra**, -ae (*sc. manus*), *f.*, the left hand.

sinistra, as noun: see *sinister*.

sinō, -ere, sivi, situs, tr., let down, lay down, put down; leave, resign, surrender, spare; allow, suffer, permit, let.
sinōn, -ōnis, m., Sinon, a Greek, who induced the Trojans to take the wooden horses into their city.

sinuō, -āre, -āvi, -ātus [sinus], tr., bend, curve, wind, twist, coil.
sinuōsus, -a, -um [sinus], adj., full of coils or spires, with many coils, coiled, sinuous, spiral.

sinus, -ūs, m., a bend of any sort; esp., a bent or curved surface, curve, fold, coil; a bend or curve in the shore-line, gulf, bay; fold of a garment; curve or fold of a sail when filled with wind, bellying sail; the part of the body covered by the loose folds of the toga or palla, the bosom; freely, arms, embrace. *Fig., of the Nile, bosom, arms, embrace.*

Sirēnes, -um, pl. f., the Sirens, monsters, two or three in number, with the heads of women and bodies of birds, who dwell on some rocks off the Campanian coast, by the bay of Naples. By their sweet singing they enticed passing mariners upon the rocks and then destroyed them.

Sirius, -i or -ii, m., Sirius, the Dog Star, whose rising was, in popular astronomy, associated with the hottest part of summer.

sistō, -ere, stitī, status [cf. stō], tr., cause to stand, put, place, set, lodge; set in place, prop up, support, stay, make firm, establish; bring, fetch, conduct, guide, convey; cause to stand still, check, stay, stop, arrest; *inir.* (§189), properly, set one's self, stand (*still*), stay, remain, settle.

sistrum, -i, n., a sistrum, a rattle, a sort of bronze rattle or "cricket" used by the Egyptians in their worship of the goddess Isis.

sitis, -is, f., thirst. *Fig.,* drought.

1. **situs:** see **sinō**.

2. **situs, -ūs [sinō], m.,** properly, a putting or placing, then, the place where something is put, position, situation, arrangement, order; a leaving, neglect, and, by metonymy, the effect of

such neglect, mold, rust, filth. *Fig., of the mold or rust of age, inactivity, lethargy, sloth.*

sive or seu [si+ve], conj., or if, or; **sive (seu) . . . sive (seu),** if on the one hand . . . or if on the other hand, if . . . or (*if*), whether . . . or.

socer, -eri, m., father-in-law; *in pl.* parents-in-law, a husband's parents.

sociō, -āre, -āvi, -ātus [social], tr., make (*one*) an ally or associate, join, unite, associate, ally.

socius, -a, -um [akin to sequor?], adj., accompanying, associated, united, allied, confederate, friendly. *As noun,* socius, -i or -ii, m., associate, comrade, companion, ally.

sodālis, -e, c., an intimate friend, (*boon*) comrade.

sōl, sōlis, m., the sun; by metonymy, sunlight, sunshine; *like English sun,* a day. *Personified,* Sōl, Sōlis, m., the Sun God (Apollo).

sōlācium, -i or -ii [sōlor], n., comfort, solace, consolation.

sōlāmen, -inis [sōlor], n., comfort, consolation, solace, relief.

soleō, -āre, solitus sum, intr., be accustomed, be wont, use. **solitus, -a, -um, pf. pass. partic. as adj.,** usual, wonted, customary.

solidus, -a, -um [cf. solum], adj., in physical sense, solid, firm, stout, strong, massive; solid, whole, entire. *Fig.,* solid, firm, lasting. *As noun,* solidum, -i, n., the solid ground, firm ground.

solitus: see **soleō**.

solum, -i or -ii, n., a seat; esp., a throne.

sollemnis, -e [sollus, old adj. = tōtus + annus], adj., properly, of festivals, etc., that recur every year, yearly, annual, customary, wonted, usual, stated, appointed, established; solemn, sacred, festival. *As noun,* sollemne, -is, n., usually in pl., religious festival, solemn rite; holy offering, offering.

sollicitō, -āre, -āvi, -ātus [sollicitus], tr., move violently, stir up, agitate. *Fig.,* disturb, disquiet, vex.

solicitus, -a, -um [**solus**, *old adj.* = **tōtus**+**clēs**], *adj.*, properly, violently shaken. *Fig.*, disturbed, agitated, uneasy, restless, anxious, troubled.

sōlor, -āri, -ātus sum, *tr.*, comfort, solace, console, soothe; alleviate, relieve, allay, mitigate.

volum, -i, *n.*, the bottom or base of anything; the ground, earth, land, soil; turf, sward; in general, floor, surface, *e.g.* of a temple or of the sea.

sōlus, -a, -um, *adj.*, *gen.* **sōlius**, alone, single, sole, only; lonely, solitary, deserted.

solūtus: *see* **solvō**.

solvō, -ere, **solvi**, **solātus**, *tr.*, loosen, unbind, untie; cast loose, cast off; set free, set at liberty; with **funem**, cast off; with **vēla**, unfurl; with **equōs**, unyoke. *Fig.*, loosen, release, set free, free; relax, unstring, weaken; (*loosen*, *i.e.*) pay or discharge a debt, obligation, *etc.*; render, perform, fulfill (a vow or sacrifice); dismiss, disperse, banish, dispel.

somnium, -i or -ii [**somnus**], *n.*, a dream. *Personified*, **Somnium**, -i or -ii, *n.*, Dream.

somnus, -i, *m.*, sleep, slumber; by metonymy, of the time for sleep, night; the sleep of death, death; = **somnium**, a dream, a vision, a phantom. *Personified*, **Somnus**, -i, *m.*, the Sleep God, Sleep, son of Erebus and Night.

sonāns: *see* **sonō**.

sonipēs, -pedis [**sonō**+**pēs**], *adj.*, noisy-footed, with sounding feet; freely, prancing. *As noun*, **sonipēs**, -pedis (*sc.* **ecus**), *m.*, a prancing steed.

sonitus, -ūs [**sonō**], *m.*, sound, noise, din, clang, a humming or whizzing, crash, *esp.* of thunder, thunder.

sonō, -āre, **sonuī**, **sonitum**, *intr.*, make a noise, give forth a sound, sound, resound, rattle, clang, twang, roar, crash, thunder, rustle, echo, ring, whiz, buzz; *tr.* (§§ 128, 130), cause to sound forth, sound forth, utter. **sonāns**, -antis, *pr. pricpl. act. as adj.*, sounding, resounding; noisy, thunderous, booming, rustling, murmuring.

sonor, **sonōris** [**sonō**], *m.*, sound, noise; ringing, rattling, crackling, crash.

sonōrus, -a, -um [*cf.* **sonus**, **sonor**], *adj.*, sounding, resounding, noisy, roaring, thunderous; ringing, rattling.

sōns, **sontis**, *adj.*, guilty. *As noun*, **sōns**, **sontis**, *m.*, a guilty person, sinner, criminal.

sonus, -i, *m.*, sound, noise, din, crash, uproar.

sōpiō, -ire, -ivi or -ii, -itus [*cf.* **sopor**], *tr.*, lull or put to sleep. **sōpi-tus**, -a, -um, *pf. pass. pricpl. as adj.*, slumbering, slumberous, dormant.

sopor, -ōris [*akin to somnus*], *m.*, a deep sleep, profound slumber, sleep; a dream, vision. *Personified*, **Sopor**, -ōris, *m.*, Sleep, the Sleep God, Lethargy.

sopōrifer, -fera, -ferum [**sopor**+**ferō**], *adj.*, sleep-bringing, soporific; drowsy, slumberous.

sopōrō, -āre, —, -ātus [**sopor**], *tr.*, put or lull to sleep. **sopōrātus**, -a, -um, *pf. pass. pricpl. as adj.*, lulled to sleep, asleep; freely, sleepy, drowsy, slumberous; as a transferred epithet, drowsy, *i.e.* soporific.

sopōrus, -a, -um [**sopor**], *adj.*, sleepy, slumberous, drowsy.

Sōracte, -is, *n.*, Soracte, a high mountain in Etruria, twenty or twenty-five miles from Rome. On its top was a temple of Apollo.

sorbeō, -ēre, -ui, —, *tr.*, suck in, suck down, drink down, swallow, *lit.* and *fig.*

sordidus, -a, -um [**sordēs**, filth], *adj.* foul, filthy, squalid.

soror, -ōris, *f.*, sister; freely, comrade.

sors, **sortis**, *f.*, a lot (*see* on i. 508. end), used in determining matters by an appeal to the gods or to chance; by metonymy, a casting or drawing of lots, allotment, assignment; a lot as assigned by such a decision, portion, fate, destiny, fortune, misfortune; a place where appeal might be made to the lots, an oracle; oracular response, oracle, prophecy, prediction.

sortior, -iri, -itus sum [**sors**], *intr.*,

appeal to the lots, cast lots, draw lots; *tr.*, cast lots for, get by lot, select by lot; assign by lot, allot, determine, decide; *freely*, choose, select.
sortitus, -ūs [sortior], *m.*, casting of lots, drawing of lots; allotment, assignment.

spargō, -ere, *sparsi*, *sparsus*, *tr.*, scatter, spread, strew, sprinkle; spatter, bespatter, besprinkle; *of weapons*, hurl in numbers, fling, cast. *Fig.*, scatter, disperse; scatter (*reports, etc.*), spread abroad, fling out.

sparsus: see **spargō**.

Sparta, -ae, *f.*, Sparta, or Lacedaemon, the famous capital of Laconia, a district in the Peloponnesus, Greece.

Spartānus, -a, -um [Sparta], *adj.*, of Sparta, Spartan.

sparus, -i, *m.*, a rude missile, used *esp. by rustics*, a spear, dart.

spatior, -āri, -ātus sum [*cf. spatium*], *intr.*, take a walk, walk about, walk back and forth, stroll; move, proceed.

spatium, -i or -ii, *n.*, room, space; a space, distance, interval; race-ground, race-track, track, course, *esp. in pl.*; course *in general*; *of time*, space, interval, period; time, leisure, opportunity.

speciēs, -iēi [speciō, *old verb*, look], *f.*, properly, *in act. sense*, a seeing or viewing, sight, view; *in pass. sense*, something seen, a sight, spectacle; the appearance or look of anything, form, shape; beauty, splendor.

specimen, -inis [speciō, *old verb*, look], *n.*, mark, sign, token, emblem.

spectāculum, -i [spectō], *n.*, sight, spectacle, display, show.

spectātor, -ōris [spectō], *m.*, spectator.

spectō, -āre, -āvi, -ātus [*freq. of speciō, old verb*, look, look at], *tr.*, look at earnestly, gaze at, view, behold; *intr.*, look on, watch. **spectātus**, -a, -um, *pf. pass. princ. as adj.*, tried, tested, proved.

specula, -ae [speciō, *old verb*, look, look at], *f.*, a look-out (place), watch-tower; height, tower.

speculator, -āri, -ātus sum [*cf. specula*], *tr.*, watch closely, examine, rec-

onnoiter, spy out; catch sight of, espy, decry; *intr.*, watch to see, seek to learn (*by watching*).

specus, -ūs, *m.*, a cave, cavern; *by metonymy*, cavity in general, opening.

spelunca, -ae, *f.*, a cave, cavern; a den.

spernō, -ere, *sprēvi*, *sprētus*, *tr.*, set aside, remove, separate, spurn. *Fig.*, spurn, reject, scorn, slight, despise.

spērō, -āre, -āvi, -ātus [*cf. spēa*], *tr.*, with *infln.*, hope; suppose, expect, imagine; hope for (*something good*), look for, expect; rarely, expect, look forward to (*something bad*), apprehend, anticipate; have an eye to, fear.

spēs, *spel*, *f.*, hope, expectation; *by metonymy*, of persons and things that inspire hope, a hope, the hope.

spiculum, -i [*dim. of spicus = spica*], a point, spike, *esp.* a spike or ear of grain, *n.*, properly, a sharp point of anything; *by metonymy* (*cf. mīcērō*), a dart, an arrow.

spīna, -ae, *f.*, a thorn.

Spīō, -ūs (*a Greek form*), *f.*, Spīo, a sea-nymph, one of the Nereids.

spīra, -ae, *f.*, a coil, spire, fold.

spirābilis, -e [spirō], *adj.*, that may or can be breathed, breathable.

spiritus, -ūs [spirō], *m.*, the breath; the breath of life, life; soul, spirit; the world-soul, all-pervading spirit. *Fig.*, spirit, high spirit, courage, fire.

spirō, -āre, -āvi, -ātum [*intr.*, breathe, respire; *of winds*, breathe, blow, puff; breathe, live, *lit. and fig.*; *tr.*, breathe out, exhale.

spissus, -a, -um, *adj.*, thick, compact, close, crowded, dense; with *harēna*, close packed.

splendidus, -a, -um [splendē, shine], *adj.*, shining, bright, brilliant. *Fig.*, magnificent, stately, sumptuous, splendid.

spoliō, -āre, -āvi, -ātus, *tr.*, deprive of covering or clothing, strip; spoil, despoil. *Fig.*, despoil, spoil, rob, deprive.

spolium, -i or -ii, *n.*, the spoils of an animal, i.e. the skin and hide stripped off. *Fig.*, the armor stripped from a

slain enemy, spoils, booty, plunder; spoils of victory in general, victory. For the spolia opima see opimus.

sponda, -ae, *f.*, the frame of a couch or bed; by metonymy, bed, couch.

spondeo, -ere, **spondi**, **sponsus**, *tr.*, promise solemnly, promise, make a promise, give a pledge; *esp.*, promise in marriage, betroth. *Fig.*, give promise or hope of. **sponsa**, -ae (*pf. pass. princ. as noun*), *f.*, promised wife; freely, bride.

spons, **sponsis** (*cf. spondeo*), *f.*, an old noun, found only in *gen. and abl. sing.*, promise, pledge, guarantee, free will, accord, desire; **mea sponte**, of my own motion, of my own will, willingly; **sua sponte**, of his (*her, their, its*) own motion, spontaneously, willingly, voluntarily. **sponte**, *abl. sing. as adv.*, of (*one's*) own accord, of free will, willingly, voluntarily.

sponsa: see **spondeo**.

sponte: see **sponsa**.

sprētus: see **spernō**.

spūma, -ae (**spuō**, *spit.*), *f.*, froth, foam, *esp. of the sea*, spray; in *pl.*, foaming waters.

spūmeus, -a, -um (**spūma**), *adj.*, foaming, foam-covered.

spūmō, -āre, -āvi, -ātum (*intr.*), foam, froth, be covered with foam. **spūmāns**, -antis, *pr. princ. act. as adj.*, foaming, frothing. *Fig.*, trickling, dripping, reeking.

spūmōsus, -a, -um (**spūma**), *adj.*, foaming.

squāleo, -ere, -ul, —, *intr.*, be stiff, be rough; of lands, etc., be rough with neglect and lack of tillage; in general, be stiff or matted, be foul, be filthy.

squālor, -ōris (**squāleo**), *m.*, properly, stiffness, roughness; filth, foulness, squalor.

squāma, -ae, *f.*, scale (*e.g. of a fish or snake*); by metonymy, a scale or plate in metal armor, scale-armor.

squāmeus, -a, -um (**squāma**), *adj.*, scaly.

stabilis, -e (*cf. stō, stāre*), *adj.*, standing, stable, firm. *Fig.*, firm, lasting, enduring.

stabulō: see **stabulor**.

stabulor, -āri, -ātus *sum*, and, less often, **stabulō**, -āre, —, — (**stabulum**), *intr.*, have an abode, dwell; be housed.

stabulum, -i (**stō**), *n.*, properly, a standing-place, abode; *esp.*, the abode of an animal, stall, stable, fold; covert, haunt, den, of a wild beast.

stagnō, -āre, -āvi, -ātum (**stagnum**), *intr.*, of water, stand still, form in pools, be still or stagnant. **stagnāns**, -antis, *pr. princ. act. as adj.*, standing, stagnant.

stagnum, -i (**stō**), *n.*, standing water, still or quiet water; pool, pond; the quiet (because deep) waters at the bottom of the sea, the deep waters, depths; water in general.

statiō, -ōnis (**stō**), *f.*, properly, the act of standing, a standing still; by metonymy, the place where a person or thing stands, station, resting-place; a place where ships stand, station, anchorage, roadstead.

statuō, -ere, -ui, -ātus (**stō**), *tr.*, cause to stand, put, place, set up, set in place; raise up, erect, build, found. *Fig.*, fix, establish, ordain; determine, resolve.

stella, -ae, *f.*, a star.

stellātus, -a, -um (**stella**), *adj.*, set or studded with stars. *Fig.*, starred, studded.

sterilis, -e, *adj.*, unfruitful, barren, sterile (*used both of the fields, trees, etc., and of animals*).

sternō, -ere, **strāvi**, **strātus**, *tr.*, spread out, strew, stretch out, stretch on the ground, lay flat; lay low, fell, overwhelm, overthrow, *lit. and fig.*; slay, kill; lay waste; (*strew, spread out, i.e.*) make level or smooth, level, smooth (*over*); strew, strew with, bestrew, cover; in *pass.*, with middle force, stretch one's self out, lie down, lie. **strātum**, -i (*pf. pass. princ. as noun*), *n.*, anything spread out, coverlet of a couch; a bed, couch; pavement of a street or road.

Steropēs, -ae [*from a Greek word meaning lightning*], *m.*, ⁶Steropes, one

of the Cyclopes who wrought at the forge of Vulcan.

Sthenelus, -ī, *m.*, Sthenelus, a Greek warrior, charioteer of Diomedes; he was one of those in the wooden horse.

Sthenius, -ī or -īī, *m.*, Sthenius, a Rutulian, slain by Aeneas.

stimulō, -āre, -āvi, -ātus [*stimulus*], *tr.*, prick with a goad, goad. *Fig.*, goad on, spur on, urge, incite, excite.

stimulus, -ī, *m.*, a goad for driving oxen, etc., a spur. *Fig.*, goad, spur, sting, stimulus.

stipes, -itis, *m.*, trunk or stock of a tree.

stīpō, -āre, -āvi, -ātus, *tr.*, press, squeeze or crowd together, pack; stow, stow away, load; press round, surround closely, attend, accompany, escort. **stīpātus**, -a, -um, *pf. pass. partic.* as *adj.*, closely packed, dense, thronging.

stirps, **stīrpis**, *c.*, properly, the lower part of a plant, including the roots, stock, stem, trunk, root. *Fig.*, stock, race, family, line, lineage; of an individual, offspring, progeny, scion, origin, source.

stō, **stāre**, **stetī**, **statum**, *intr.*, stand, *lit. and fig.*; stand firm or steadfast, be immovable; be or continue standing, be still standing, remain, endure, last; stand up, stand erect, stand on end; with emphasis on the result rather than on the process, stand, stand finished, be set up, be reared, be erected, be built; of warfare, take one's stand, set one's self, stand; stand still, stay, tarry, halt. *Fig.*, of ships, (stand, i.e.) be anchored, be hauled up on land; of a weapon, stand in something, be fixed or lodged (in); stand firm, be secure or steadfast, endure, continue, last, remain; stand in or on, depend on; rest on, be centered in; be fixed or settled, be determined or resolved.

stomachus, -ī, *m.*, the gullet, alimentary canal; freely, throat; also, the stomach.

strāgēs, -is [*cf. sternō*], *f.*, a laying low, overthrow; slaughter, massacre, carnage, havoc.

strātum: see **sternō**.

strātus: see **sternō**.

strepitus, -ūs [*strepō*], *m.*, a confused (unpleasant) noise, din, uproar, bustle, hum, murmur.

strepō, -ere, **strepul**, **strepitum**, *intr.*, make a confused noise, ring, resound, rattle, echo; hum, murmur.

strictāra, -ae [*stringō*], *f.*, properly, a contraction, compression; esp., the hardening or tempering of iron by dipping it when red hot into water; by metonymy, tempered iron, iron bars, masses of iron.

strictus: see **stringō**.

strīdeō, -ēre, **strīdī**, —, and **strīdō**, -ere, **strīdī**, —, *intr.*, properly, make any harsh or shrill sound, hiss, whistle, whiz, buzz, hum, creak, crash, grate, rattle, rustle, roar.

strīdō: see **strīdeō**.

strīdor, -ōris [*strīdeō*], *m.*, any harsh or shrill sound, loud noise, numming, buzz, murmur, whistling, creaking, clanking, grating, rattling, roaring, rumbling.

strīdulus, -a, -um [*strīdeō*], *adj.*, hissing, whizzing, hurtling.

stringō, -ere, **strīxī**, **strictus**, *tr.*, properly, draw tight, bind, squeeze, compress; through the idea of bringing two things close together, touch lightly, graze; hence, wound lightly; strip off leaves, etc., by friction, lop off, strip; with **rēmōs** (see on I. 553), make, fashion; draw, unsheathe a sword. *Fig.*, touch deeply, wound, hurt.

Strophades, -um, *pl. m.*, the Strophades, islands in the Ionian Sea, west of the Peloponnese; on these islands the Harpies were supposed to dwell.

strāctus: see **struō**.

struō, -ere, **strūxī**, **strāctus**, *tr.*, heap up, pile up, pile; erect, build, construct; arrange, set in order, dispose, marshal an army or fleet, draw up in battle array; pile high, i.e. load, burden. *Fig.*, set plans, etc., in order, plan, devise, contrive, compass.

Strýmonius, -ī or -īī, *m.*, Strymonius, a Trojan.

studium, -ī or -īī [*cf. studeō*], *a.*, devotion, zeal, eagerness, enthusiasm,

eager pursuit of anything, diligence, energy; eager desire, curiosity; zeal for a person or cause, party spirit, partisanship, favor, support; partisan opinion or conviction; tokens of support, applause, cheers. *studiō, abl. sing. as adv.*, eagerly, ardently.

stupefaciō, -ere, -feci, -factus [*stupeō+faciō*], *tr.*, make stupid or senseless, benumb, stun, daze, bewilder, astound, astonish.

stupeō, -ēre, -ui, —, intr., be stunned, be benumbed; be astounded, be amazed, be bewildered, be dazzled; *tr.* (§ 130), be amazed at, gaze in astonishment at.

stuppea, -ae, f., the coarse part of flax, tow, hemp, oakum.

stuppeus, -a, -um [*stuppea*], *adj.*, made of tow or hemp, hempen.

Stygius, -a, -um [*Styx*], *adj.*, of the Styx, Stygian; *by metonymy*, of the underworld, infernal, nether; awful, fatal, deadly.

Styx, Stygis, f., the Styx, the main river in the underworld.

suadeō, -ēre, suāsi, suāsum, tr. and intr., advise, counsel, urge, exhort; prompt, impel, invite; recommend, commend, suggest.

sub, prep. I. With abl., used (1) of place, lit. and fig., under, below, beneath, at, within, in, under cover of, under shelter of, at the foot of, close to, just behind, immediately after, (2) of time, in, within, during, at, on, (3) in fig. senses, under; *esp., of rank, etc.*, under, under the control of, under the rule of. II. With acc., used (1) of motion from a higher to a lower level, under, underneath, beneath, within, toward, down to, before, or from a lower to a higher level, up toward, up to, to; *sub aurās*, upward, skyward, to the light of day, (2) of time, toward, close to, just before, just after. In composition, under, up to, upward, up, toward, by stealth, secretly.

subāctus: see subigō.

subdō, -dere, -didī, -ditus [*sub+dō*], *tr.*, put or set beneath, put under.

subducō, -ere, -dūxi, -ductus [*sub+*

ducō], *tr.*, draw up; *with nāvēs*, draw or haul upon shore, beach; draw from beneath, draw from under, withdraw, remove; take away stealthily, remove secretly, steal away, withdraw; remove, rescue.

subeō, -ire, -ivi or -ii, -itum [*sub+eō*], *tr. and intr. (with dat.)*, go under, come under, go beneath; shoulder, support, take up, carry, bear; go or come up to or toward, draw near (*to*), advance (*to*), approach, go into, enter; come up, come to one's aid; come or go close to, follow, succeed. *Fig.*, steal over one, sweep over one, come into one's mind, occur to one. **subitus, -a, -um, pf. pass. princpl., in dep. sense, as adj.**, having come up (or coming up) secretly or unexpectedly, unexpected, sudden; **subitō, abl. sing. as adv.**, unexpectedly, suddenly, of a sudden, all at once.

subiciō, -ere, -iēcī, -iectus [*sub+iaciō*], *tr.*, throw or place under, put or set under; throw up, sling up. *Fig.*, put under one, conquer, subdue; *sing in words, etc.*, answer, say in reply. **subiectus, -a, -um, pf. pass. princpl. as adj.**, set beneath, lying beneath, conquered. *As noun*, **subiecti, -ōrum, pl. m.**, the conquered (ones), subjects, conquered peoples.

subiectus: see subiciō.

subigō, -ere, -ēgi, -actus [*sub+agō*], *tr.*, drive or force under, drive on, push on, shove or thrust forward. *Fig.*, force, constrain, compel; conquer, subdue, subjugate.

subitō: see subeō (end).

subitus: see subeō (end).

sublābor, -i, -lāpsus sum [*sub+lābor*], *intr.*, fall down, sink down. *Fig.*, sink, subside, ebb; of time, glide by unnoticed, creep on, slip quietly by.

sublāpsus: see sublābor.

sublātus: see sufferē or tollō.

sublevō, -āre, -āvi, -ātus [*sub+levō*], *tr.*, lift up, raise up.

sublime: see sublimis.

sublimis, -e, adj., lofty; often in sense = **sublevātus**, elevated, uplifted,

raised aloft, upborne; = *an adv.*, on high, aloft, in the air, through the sky. *Fig.*, uplifted, elated, exalted, high-spirited. *sublime*, *n. sing. as adv.*, on high, through the air.

sublūstris, -e [sub+stem akin to *that of lux*], *adj.*, giving but little light, dim, glimmering.

submergō, -ere, -mersi, -mersus [sub+mergō], *tr.*, plunge under water, submerge, sink, drown, overwhelm.

submersus: see **submergō**.

subnectō, -ere, -nexui, -nexus (sub+nectō], *tr.*, tie under, bind or fasten under or beneath; blind, fasten.

subnexus: see **subnectō**.

subnixus, -a, -um (sub+nitor], *adj.*, resting or leaning on, supported by, defended by; *freely*, seated on.

subolēs, -is (sub+oleō, *old verb*, grow), *f.*, properly, that which grows up to take the place of something else (i.e. of the preceding generation), offspring, issue, progeny; a child, infant.

subrideō, -ēre, -risi, — (sub+rideō], *intr.*, smile quietly or gently, smile on, smile.

subrigō: see **surgō**.

subsidiū, -i or -ii (sub+sedeō], *n.*, forces that (sit, i.e.) are stationed in reserve, reserve forces, reinforcements, support; in general, support, aid, help.

subsidiō, -ere, -sēdi, -sessum (sub+sidō], *intr.*, sit down, *lit. and fig.*, sink down, settle down; sink, settle, subside.

subsistō, -ere, -stiti, — (sub+sisō], *intr.* (§ 139), come to a standstill, stop, halt, stop or tarry behind; hold one's ground, make resistance, resist, withstand.

subtēmen, -inis [originally *subteximen*; cf. *subtexō*], *n.*, properly, the wool of anything woven; by metonymy, threads.

subter, *adv.*, below, beneath. *As prep.*, with acc., beneath, under.

subtexō, -ere, -texui, -textus (sub+texō], *tr.*, weave one thing beneath another. *Fig.*, (underweave a thing, i.e.)

overspread, cover, curtain, obscure, hide, conceal.

subtrahō, -ere, -trāxi, -trāctus (sub+trahō], *tr.*, draw from under, withdraw, remove, *lit. and fig.*

suburgō, -ēre, —, — (sub+urgō], *tr.*, drive up to, force close to.

subvectō, -āre, -āvi, -ātus [freq. of *subvehō*], *tr.*, carry (up), bring, convey, transport.

subvectus: see **subvehō**.

subvehō, -ere, -vexi, -vectus (sub+vehō], *tr.*, carry (up), bring or convey, transport; in pass., with *bigis*, *equō*, or *nāvi* expressed or to be supplied, ride, drive, sail.

subvolvō, -ere, —, — (sub+volvō], *tr.*, roll up, roll.

succōdō, -ere, -cessi, -cessum (sub+cōdō], *intr.*, go under or beneath, *lit. and fig.*, come under, go in beneath, enter; come or go to or toward, advance to, draw near to, approach; come to the side of, come to the aid of, take the place of; go, come; go under a burden, shoulder, take up, bear; come under, submit to; go rightly, prosper, succeed.

successus, -us (succōdō], *m.*, advance, movement, progress; career; success.

succidō, -ere, -cidi, — (sub+cādō], *intr.*, fall down, sink down, sink.

sucoldō, -ere, -cidi, -cisus (sub+caedō], *tr.*, cut beneath, cut on the under side; cut off, lop off, mow down.

succinctus: see **succingō**.

succingō, -ere, -cingi, -cinctus (sub+cingō], *tr.*, gird below or from below; gird about, gird; clothe, robe, *lit. and fig.*; furnish, equip.

succisus: see **succidō**.

succumbō, -ere, -cubi, -cubitum [sub+cumbō, *old verb*, lay], *intr.* (§ 139), properly, lay beneath. *Fig.*, (lay one's self beneath, i.e.) yield to, submit to, succumb to, give way to.

succurrō, -ere, -curri, -cursum (sub+currō], *intr.*, run to aid, hurry to the help of, assist, help, relieve, succor. *Fig.*, = *subeo*, come to one's mind, occur to one.

sūdō, -āre, -āvi, -ātum. *intr.*, sweat,

perspire. *Fig.*, sweat, be wet (*with*), be drenched, reek, swim.

sûdor, -ôris, *m.*, sweat, perspiration
sûscô, -ere, *sûvî*, *sûctum*, *intr.*, become accustomed; *in pf. system*, be accustomed, be used, be wont. **sûctus**, -a, -um, *pf. pass. pricpl.*, *in dep. sense*, as *adj.*, accustomed, used, wont.
sûctus: see **sûscô**.
suffectus: see **sufficiô**.

sufferô, -ferre, *sustul*, *sublâtus* [**sub** + **ferô**], *tr.*, bear up, hold up, support. *Fig.*, withstand, resist, endure.

sufficiô, -ere, -fêci, -fectus [**sub** + **faciô**], *tr.*, put under (*dye*), dye, tinge, color, suffuse; make or put one thing in place of another, substitute, supply, furnish, grant; *intr.*, be sufficient, be adequate to or for, suffice; *with infin.*, (*suffice*, *i.e.*) be strong enough, be in position to, be able.

suffodiô, -ere, -fôdi, -fossus [**sub** + **fodiô**], *tr.*, stab beneath, pierce beneath, stab.

suffossus: see **suffodiô**.

suffundô, -ere, -fûdi, -fusus [**sub** + **fundô**], *tr.*, pour below or under; pour in or on; overspread, suffuse, fill.

suffusus: see **suffundô**.

suggestô, -ere, -gessal, -gestus [**sub** + **gerô**], *tr.*, put under, set beneath, heap up beneath; heap up, furnish, supply.
sul, *gen. sibi*, *acc. and abl. sê* or *sêmê*, reflexive pron., sing. and pl., properly, (*of, etc.*) himself, herself, itself, themselves; often best rendered by he, she, it, they, them.

sulcô, -âre, -âvi, -âtus [*sulcus*], *tr.*, furrow, plow. *Fig.*, furrow, plow, cleave the sea.

sulcus, -i, *m.*, a furrow; freely, trench, ditch. *Fig.*, track or path of a vessel, wake; track or train of a meteor.

Sulmô, -ônîs, *m.*, Sulmo, a Rutullan.

sulpur, -uris, *n.*, brimstone, sulphur.

sum, *esse*, *ful*, *futûrus* (*fut. pricpl.*), *intr.*, be, be in existence, exist, live; lie, be situate; last, endure, continue, remain, abide; *in pf. tense*, has been, has ceased to be, is no more; *with gen.*, be the part of, belong to, or, freely, occasion, cost, require; *with dat.*, to

denote possession, one has; *used imper.*, it is possible, one may, one can. **futûrus**, -a, -um, *fut. pricpl. as adj.*, future, coming; sure to be or happen, sure, certain, impending, inevitable. *As noun*, *futûrum*; -i, *n.*, what is to be, the future. *Note: The forms fore = futûrus, etc., esse and forem, forês, etc. = essem, essês, etc., require attention.*

summa, -ae [*summus*], *f.*, the chief or main point; the substance, sum and substance, sum total.

summissus: see **summittô**.

summittô, -ere, -misi, -missus [**sub** + **mittô**], *tr.*, send under, put under, let down, lower, sink; *in pass.*, *with middle force*, bend the knee, bend low. *Fig.*, subdue, repress, check; (*send one thing under another, i.e.*) make one thing yield to another, subdue or subject to. **summissus**, -a, -um, *pf. pass. pricpl. as adj.*, *in fig. sense*, submissive, subdued, modest, gentle.

summôtus: see **summoveô**.

summoveô, -êre, -môvi, -môtus [**sub** + **moveô**], *tr.*, drive off or away, keep off, remove.

summus: see **superus**.

sûmô, -ere, *sûmpal*, *sûmptus* [**sub** + **emô**], *tr.*, take, take up, assume; *with poenâs*, take, exact, inflict; take or pick out, choose, select; (*take up, assume; hence*) employ, use.

sûmptus: see **sûmô**.

sûô, -ere, *sul*, *sûtus*, *tr.*, sew, stitch, stitch together. *sûta*, -ôrum (*pf. pass. pricpl. as noun*), *pl. n.*, plates (*sewn, i.e.*) fastened together; a coat of mail made of plates fastened together, metal cuirass or corselet.

super. I. *Adv.*, used (1) *lit. of place*, above, on top, from above (= *dêsuper*), (2) *fig.*, over and above, moreover, besides, in addition, furthermore; beyond measure, too much, *e.g. in the phrase satis superque*, enough and to spare, enough, aye, more than enough; *as = an adj.*, surviving, remaining. II. *Prep.*, (1) *with acc.*, over, above, on (*the*) top of, upon, on, beyond; *in fig. uses*, above, more than, beyond, besides.

(3) *with abl.*, upon, on; *of time*, about, at; about, concerning, in reference to, with regard to, as to.

superbia, -ae [superbus], *f.*, pride, whether in good sense or in bad; esp., haughtiness, arrogance, insolence, wantonness.

superbus, -a, -um [super], *adj.*, properly, of persons who think themselves above others, proud, usually in bad sense, haughty, insolent, arrogant, overbearing, wanton, lawless; in good sense, proud, elated, exultant, glorying (in), flushed (by), high-spirited; of things that excite pride, proud, gorgeous, glorious, noble, magnificent, splendid, superb.

supereminēdō, -ēre, —, — [super+ex+robt of minor], *tr.*, tower over or above, rise above, overtop.

superimminēdō, -ēre, —, — [super+imminēdō], *intr.*, stand high over, tower over, hang over, overhang.

superinponō, -ere, —, -positus [super+inponō], *tr.*, put on, place on.

superius [superius, above, upper], *adv.*, from above, above; up, upward.

superō, -āre, -āvī, -ātus [cf. super], *intr.*, be or rise above, lit. and *fig.*, go over, overtop; surpass, excel, be superior; win, conquer, be victorious; go beyond bounds, exult, glory (excessively in something); be over and above, be in excess, be left, remain; survive, be (still) alive; *tr.*, go over, lit. and *fig.*, pass over, surmount, mount, rise above, overtop, pass by or beyond, overpower, subdue; gain, win.

superstō, -stāre, —, — [super+stō], *intr.*, stand over, stand above.

supersum, -esse, -fui, — [super+sum], *intr.*, be over and above, be left, remain; remain in life or being, survive, continue, last, endure.

superus, -a, -um [super], *adj. comp.*
superior, -ius, *sup.* **supremus** or **summus**, -a, -um, above, upper, higher, on high, sovereign, mighty; of things in heaven as opposed to those on earth, heavenly of things in the upper world of earth as opposed to those in

the underworld, in or of the upper world, upper, in the world above, on earth. *As nouns*, **superus**, -ī, *m.*, a god (very rare in *sing.*), in *pl.*, the gods above, the heavenly gods, the gods; also, the men of the earth, the earth, as opposed to the underworld; **supera**, -ōrum, *pl. n.*, the heavenly regions, heaven, sky. *In sup.*, **suprēmus**, -a, -um, of place, highest, loftiest, very high; in *fig. senses*, high, lofty, noble, glorious; of degree, utmost, extreme, the highest or last degree of, dire; of time, last, final. *As nouns*, **suprēma**, -ōrum, *pl. n.*, the last offices to the dead, funeral rites; **suprēmum**, *a. sing.* as *adv.*, for the last time. *In form* **summus**, -a, -um, of place, highest, topmost, extremest, or, simply, high; highest part of, top of, summit of, the summit of, the tip or end of; of time, latest, last, final; of degree or rank, highest, mightiest, supreme, sovereign, chief, main. *As nouns*, **summa**, -ōrum, *pl. n.*, the highest parts, the top, the summit.

supervolō, -āre, —, — [super+2. volō], *tr. and intr.*, fly over, fly above.

supinus, -a, -um (*atque* to sub?), *adj.*, bent backward, laid or lying on the back; (with) face upward, *supine* with manūs, (face, i.e.) palms upward, or, freely, uplifted.

suppleō, -ēre, -plēvi, -plētus [sub+pleō, old verb, fill], *tr.*, fill up, fill full; make good or whole, fill up the number of.

supplex, -icis [sub+plēō], *adj.*, properly, bending the knees; suppliant, making entreaty, humble, submissive. *As nouns*, **supplex**, -icis, *c.*, a suppliant.

suppliciter [supplex], *adv.*, suppliantly, humbly, in the manner or spirit of supplicants.

supplicium, -ī or -īi [cf. supplex], *n.*, properly, a kneeling, either in prayer, supplication, thanksgiving, or to receive punishment, punishment, penalty, suffering.

supponō -ere, -posui, -positus or **suppositus** [sub+ponō], *tr.*, put or

place beneath, set under; apply (a knife, etc.); with *taurō*, mate with.

suppositus or **suppositus**: see **supponō**.

suprā, *adv.*, over, above; with *sum*, tower above, rise above. *As prep.*, with *acc.*, over, above, beyond, *lit. and fig.*

suprēmus: see **superus**.

stīra, -ae, *f.*, the calf of the leg, ankle, leg.

surgō, -ere, **surrēxi**, **surrectum** [sub + regō: cf. the form *subrigit* in iv. 183], *tr.*, raise up, erect; with *aurēs*, prick up; *intr.* (§ 139), properly, raise one's self, rise, arise, in a wide variety of meanings, *lit. and fig.*; esp., spring up, spring into being, grow, bloom, develop.

sūs, **suis**, *c.*, a swine, pig, hog, boar, sow.

susceptus: see **suscipiō**.

suscipiō, -ere, -cēpi, -ceptus [subs = sub + capiō], *tr.*, take up, lift up, raise up; catch up, catch; esp., raise up a new-born child, in order to acknowledge it as one's own, acknowledge, bring up, rear, support, nurture; beget, bear. *Fig.*, take on one's self, assume; take up another's speech, i.e. reply to, answer, resume, reply.

suscitō, -āre, -āvi, -ātus [subs = sub + citō, freq. of *citō*], *tr.*, set in (violent) motion. *Fig.*, stir up, arouse, excite, kindle, fan, quicken.

1. **suspectus**: see **suspiciō**.

2. **suspectus**, -us [suspiciō], *m.*, a looking upward, view upward; hence, height, distance.

suspendō, -ere, -pendi, -pēsus [subs = sub + pendō], *tr.*, hang up, hang, suspend; hang up as an offering, dedicate, consecrate; prop up, bear up, uplift. *Fig.*, lift up, keep in suspense, excite. **suspensus**, -a, -um, *pf. pass. prtcl.* as *adj.*, hung up, suspended, upborne. *Fig.*, in suspense, bewildered, awed, deeply moved, thrilled through and through, anxious, troubled.

suspensus: see **suspendō**.

suspiciō, -ere, -spexi, **suspectus** [sub + spiciō, old verb, look, look at], *intr.*,

look upward; *tr.*, look up at, gaze (upward) at. *Fig.*, look up to, admire, respect; look at secretly ("out of the corner of one's eye") or askance, mistrust, suspect. **suspectus**, -a, -um, *pf. pass. prtcl.* as *adj.*, suspected, dis-trusted.

suspirō, -āre, -āvi, -ātum [sub + spirō], *intr.*, draw a deep breath, sigh.

sustentō, -āre, -āvi, -ātus [freq. of **sustineō**], *tr.*, hold up, prop, support. *Fig.*, hold up, support, sustain, maintain; withstand, resist, check.

sustineō, -ēre, -tinui, -tentus [subs = sub + teneō], *tr.*, hold up or aloft, bear up, support, hold, carry; hold off, keep off. *Fig.*, hold up or off, withstand, resist, endure, keep in check, stay.

stīta: see **suō**.

stīlis, -e [suō], *adj.*, sewn, sewed, stitched; with *cymba*, sewed, i.e. built of skins sewed together (or, perhaps, of bark sewed together).

suus, -a, -um, *poss. adj.*, corresponding to *sui*, *sibi*, *se*, with reflexive force, his own, her own, its own, their own; freely, his, her, its, their; (one's own, i.e. adapted to one; hence) fitting, meet, suitable, friendly, favoring, propitious. *As noun*, *sui*, -ōrum, *pl. m.*, his (one's, their) friends, comrades, countrymen, subjects, etc.

Sychaeus, -i, *m.*, Sychaeus, the husband of Dido, treacherously slain by his brother-in-law Pygmalion. *As adj.*, **Sychaeus**, -a, -um, of Sychaeus, Sychaeus's.

syrtis, -is, *f.*, a sand bank in the sea, sand bar, bar, reef. *As proper name*, esp. in *pl.*, the Syrtis or Syrtes, two shallow bays on the north coast of Africa, distinguished as *Minor* and *Major*, dangerous to navigation; their coasts, too, were accounted dangerous, by reason of wild inhabitants and wild and dangerous beasts, serpents, etc.

T

tābeō, -ēre, —, —, *intr.*, melt away, melt, waste away. **tābens**, -entia, *pr. prtcl. act. as adj.*, wasting, wasted.

tābēs, -is, *f.*, *properly*, a wasting or pining away, consumption; *by metonymy*, a wasting disease; *freely*, illness, fever, sorrow.

tābīdus, -a, -um [*cf.* **tābēs**], *adj.*, *properly*, *in pass. sense*, wasting away; *in act. sense*, wasting, consuming.

tabula, -ae, *f.*, a board, a plank.

tabulātus, -a, -um [tabula], *adj.*, boarded, floored. *As noun*, tabulātum, -ī, *n.*, boarding, flooring; story, floor, *e.g.* of a tower.

tābūm, -ī [*cf.* **tābēs**], *n.*, corrupt moisture, matter; *esp.*, corrupted blood, gore.

Taburnus, -ī, *m.*, Taburnus, a mountain chain, south of the Caudine Pass, between Samnium and Campania; it was famous as a pasture-ground and for its olives.

taceō, -ēre, tacuī, tacitum, *intr.*, be silent (*i.e.* refrain from speech), say nothing, hold one's peace;=**silēō**, be still, be quiet, be noiseless; *tr.*, a poetic use, keep silence about, pass over in silence. **tacitus**, -a, -um, *pf. pass. princpl.*, *in dep. sense*, as *adj.*, having said naught, saying naught, uttering no word, silent; still, quiet, noiseless; =*an adv.*, quietly, silently, secretly; *in pass. sense*, unmentioned, unheralded, unsung.

tacitus: see **taceō**.

1. **tāctus**: see **tangō**.

2. **tāctus**, -ūs [**tangō**], *m.*, a touching, touch.

taeda, -ae, *f.*, a resinous pine-tree, pitch-pine tree, pine; *by metonymy*, pine wood, pinefagots; a pine board, pine plank; a torch of pine wood, *esp.* a bridal torch, marriage torch.

taedet, **taedēre**, **taeduit** or **taesum** est, *impers. but trans. construed with acc. of person and gen. of thing*, it wearies or disgusts one, one is weary of, is sick and tired of, is disgusted with, loathes.

taenia, -ae, *f.*, a band, ribbon; *esp.*, the long, hanging ends of a vitta, then, *by metonymy*, headband, fillet.

taeter, **taetra**, **taetrum**, *adj.*, foul, loathsome, disgusting.

Tagus, -ī, *m.*, Tagus, an Italian.

tālāria, -e [tālus, ankle], *adj.*, of or on the ankles. *As noun*, **tālāria**, -ium, *pl. n.*, the talaria of Mercury, *i.e.* his winged sandals, or the wings attached to his ankles.

talentum, -ī, *n.*, the talent, the heaviest unit of weight in use in Greek communities, varying in value from fifty to one hundred pounds; *freely*, a great weight, hundredweight. The name was given also to similar weights (not coins) of silver and gold; the Attic silver talent was worth over one thousand dollars.

tālis, -e, *adj.*, denoting quality, generally in good sense, occasionally in bad, such, of such a sort, of such a kind or nature; so fine, so splendid, so sorry; = *an adv.*, in such manner, in such guise; such as this (which has immediately preceded or is to follow at once), this, the following; like English such, when emphatic, (so) great, distinguished, important. **tālis** . . . **quālis**, such . . . as.

tam, *adv.*, used *esp. with adjectives or adverbs*, so, so very, to such a degree; often best rendered by an *adj.*, such; **tam** . . . **quam**, by so much . . . as, as much as . . . as, as . . . as.

tamen, *conj.*, yet, yet after all, however, nevertheless, none the less.

tandem, *adv.*, at length, at last, finally; often strengthened by **vix**, after long waiting, at last; *in questions expressive of deep emotion, esp. of surprise or impatience*, pray tell me, pray.

tangō, -ere, tetigi, tāctus, *tr.*, touch; grasp, lay hold of; (*touch, i.e.*) share. *Fig.*, reach, attain; (*touch, i.e.*) have to do with, be concerned with, be involved in; touch, affect, move, impress.

tantum: see **tantus**.

tantus, -a, -um, *adj.*, referring to size or quantity, of such size, such (*in size, bulk, or quantity*), so great, such great; (*as great as it really was, i.e.*) great, mighty, numerous, important, illustrious; also, so grievous, etc., grievous, monstrous, enormous. **tantus**

... **quantus**, (so) great ... as, as great ... as. **tantō**, *abl. sing. of measure of distance as adv.*, by so much, so much, the (as the is used in phrases like the more, the merrier); **tantum**, *acc. sing. as adv.* (§184), to such an extent, so greatly, so much, so; (*so much and no more*), only, merely. *As noun*, **tantum**, -*i*, *n.*, so much, such a measure or quantity, thus much only.

tapēte, -*is*, *n.* (*but note acc. pl. m. tapētas*), hangings, coverings, coverlets, carpets, tapestry.

Tarchō or **Tarchōn**, -*ōnis* or -*ontis*, *m.*, Tarchon, an Etruscan, ally of Aeneas.

tardō, -*āre*, -*āvi*, -*ātus* [*tardus*], *tr.*, make slow or sluggish, cause to tarry, delay, hinder, impede, retard. *Fig.*, hinder, hamper, embarrass.

tardus, -*a*, -*um*, *adj.*, slow, sluggish, slow-moving, lingering, lazy, inactive, dull; = **tardātus** (*as giving the result, not the process*), delayed, hindered, hampered.

Tarentum, -*i*, *n.*, Tarentum, the famous city of southern Italy, on the gulf of the same name.

Tarpēia, -*ae*, *f.*, Tarpeia, a comrade of Camilla.

Tarpēius, -*a*, -*um*, *adj.*, properly, belonging to the gens Tarpēia, Tarpeian; the *adj.* was applied *esp.* (for some reason not known) to the famous Tarpeian rock, on the Capitoline Hill, on the side overhanging the Forum; also, freely, Capitoline.

Tarquinius, -*i* or -*ii*, *m.*, Tarquinius, a name borne by two of the kings of Rome; *esp.*, Tarquinius Superbus, last king of Rome. *As adj.*, **Tarquinius**, -*a*, -*um*, of the Tarquins, Tarquinian.

Tarquitus, -*i*, *m.*, Tarquitus, an Italian, son of Faunus, slain by Aeneas.

Tartara: see **Tartarus**.

Tartareus, -*a*, -*um* [*Tartarus*], *adj.*, of Tartarus, Tartarean; by *metonymy*, infernal, hellish, awful, dread.

Tartarus, -*i*, *m.*, in *pl.*, Tartara, -*ōrum*, *n.*, Tartarus, properly, a deep abyss in the part of the underworld in

which the wicked were punished; by *metonymy*, the abode of the wicked in the underworld, the underworld in general, the infernal regions.

Tatius, -*i* or -*ii*, *m.*, Tatius, *i.e.* Titus Tatius, king of the Sabines, who waged war against Romulus on account of the capture of the Sabine women, but finally made peace with Romulus and was associated with him in the government.

taureus, -*a*, -*um* [*taurus*], *adj.*, of a bull, bull's, bulls'.

taurinus, -*a*, -*um* [*taurus*], *adj.*, of a bull, a bull's.

taurus, -*i*, *m.*, a bull, bullock, ox; by *metonymy*, a bull's hide.

tēctum: see **tegō**.

tēctus: see **tegō**.

Tegeaeus, -*a*, -*um*, *adj.*, of Tegea (a town in Arcadia, Greece), Tegean.

tegmen or **tegumen**, **tegminis** [*tegō*], *n.*, a covering; skin, hide of a beast, used as a covering or for clothing. *Fig.*, (*covering, i.e.*) defence, protection; by *metonymy*, shield, armor.

tegō, -*ere*, **tēxi**, **tēctus**, *tr.*, cover, clothe, deck, adorn, veil, envelop, surround; hide, conceal, set or stow away; shelter, protect, defend; (*cover, i.e.*) bury, inter; wrap. **tēctus**, -*a*, -*um*, *pf. pass. princpl. as adj.*, covered, hidden, secreted; in *bad sense*, skulking. *As noun*, **tēctum**, -*i*, *n.*, a covered place, a cover, shelter; house, palace, temple; abode, habitation, haunt; chamber, apartment; in *pl.*, often like English halls; haunt, covert, den of a wild beast; by *metonymy* (§188), roof, ceiling.

tegumen: see **tegmen**.

tēla, -*ae*, *f.*, something woven, a web.

tellūs, -*āris*, *f.*, the earth, the surface of the earth, the soil, ground, earth; land as opposed to the sea; a land, district, country, region. *Personified*, **Tellus**, -*āris*, *f.*, Tellus, the goddess Earth (§276).

tēlum, -*i*, *n.*, a missile, weapon; dart, lance, javelin, arrow, spear; weapon in general.

temerē, *adv.*, properly, blindly; carelessly, needlessly, at random, in con-

fusion. *Fig.*, without thought or purpose, without design or meaning, accidentally.

temerō, -āre, -āvi, -ātus [*cf.* **temerō**], *tr.*, treat rashly or thoughtlessly; outrage, profane, violate, desecrate, pollute.

temnō, -ere, —, —, tr., think lightly of, treat lightly, slight, scorn, despise, mock, defy.

temperō, -āre, -āvi, -ātus [**tempus**], *tr.*, properly, divide or apportion properly, mix in due proportions; regulate, control, calm, soothe, allay; *intr.* (§ 139), restrain one's self, refrain from, abstain from.

tempestās, -ātis [**tempus**], *f.*, a space of time, season; *by metonymy*, the weather conditions at a given season or moment, weather; *esp.*, bad weather, storm, tempest, gale. *Fig.*, storm of weapons, shower, hail. *Personified*, **Tempestās, -ātis, f.**, Tempest, Storm-god.

templum, -i, n., properly, a place or space cut off and specially set apart, for religious purposes, a sacred place, sanctuary; temple, shrine, chapel.

temptō, -āre, -āvi, -ātus (also spelled **tentō**; *cf.*, then, **tendō**), *tr.*, handle, touch, feel; test, try, examine, explore; try, try the issue of, venture on, attempt, essay; *esp.*, with *in* *acc.*, seek for, seek.

tempus, -oris, n., properly, a section, a portion; *esp.*, a portion of time, period of time, interval of time, season, hour, moment; time in general; the right time, fitting season or moment, high time, opportunity, occasion; crisis, critical moment; *esp. in pl.*, the times, circumstances, condition or state of affairs; temple of the head (in this sense usually in *pl.*).

tenāx, -ācis (**teneō**), *adj.*, holding fast (*to*), clinging (*to*), gripping, tenacious.

tendō, -ere, tendēdi, tentus or tēnsus, tr., stretch, stretch out, strain, extend, distend, spread out, spread; stretch forth, hold out, offer, proffer, present; guide, direct, aim, hold or follow a course; *intr.*, through ellipsis

of *iter, cursum, viam, etc.*, or according to § 139, hold one's course, take one's way, go, proceed, hasten; of a path or road, tend in a given direction, trend, lead; strain one's self, stretch every nerve, strive, struggle; (*sc.* **tentōria** or **vēla**), pitch one's tent, encamp.

tenebrae, -ārum, pl. f., darkness, gloom, *esp.* that of night, or of the underworld.

tenebrōsus, -a, -um (**tenebrae**), *adj.*, dark, dusky, gloomy, shadowy.

Tenedos, -i, f., Tenedos, a small island in the Aegean Sea, off the coast near Troy.

teneō, -ēre, tenui, tentus, tr., properly, hold in the hand, then, hold fast, have, keep, *lit. and fig.*; lay hold on, seize, grasp, cling to; hold, bear, carry parts of the body (*cf.* **gerō, gestō**); lay hold on, seize, master, overpower, be master of, possess, control, rule, sway; hold fast, maintain, occupy; retain, keep; (*hold by reaching*), reach, gain; hold or keep one's way or course, guide, direct, pursue; hold or keep back, restrain, detain.

tener, tenera, tenerum, adj., tender, soft, frail, delicate, dainty; thin, fine.

tenor, -ōris (**teneō**), *m.*, a holding; *esp.*, a holding on a course or path, uninterrupted course, course, progress.

tentōrium, -i or -il (**tendō**), *n.*, a tent.

tenuis, -e (*akin to* **tendō**), *adj.*, properly, stretched or drawn out, "wire-drawn;" thin, slender, fine; delicate, dainty, small, narrow; of a breeze, gentle; light, slight, trifling. *Fig.*, airy, unsubstantial.

tenuis [*cf.* **teneō**], *prep.* with *abl.*, set after its case, up to, as far as, to.

tepefaciō, -facere, -feci, -factus (**tepeō**+**faciō**), *tr.*, make warm or hot, warm, heat.

tepefactus: see **tepefaciō**.

tepeō, -ēre, —, —, intr., properly, be lukewarm; freely, be warm or hot, reek.

tepeō, -ere, tepui, — [*inceptive of* **tepeō**], *intr.*, become warm, grow hot.

tepidus, -a, -um [*cf.* **tepeō**], *adj.*, prop-

erly, lukewarm (*see on ill. 627*), tepid, warm; still warm with life, not yet dead, living; reeking.

ter, numeral *adv.*, thrice, three times.

terebro, -āre, -āvi, -ātus [*terebra*, a borer, auger], *tr.*, bore, bore into, bore through, pierce.

teres, -etis [*cf. terō*], *adj.*, (*rubbed, i.e.*) rounded off, round, well-rounded, well-turned, shapely, taper, smooth; polished.

Tereus, -ei, *m.*, Tereus, a Trojan.

tergeminus, -a, -um [*ter+geminus*], *adj.*, three-fold, three-formed, having three bodies, three-bodied.

tergum, -i, *n.*, back, *either of men or animals*; *terga vertere*, turn in flight, flee, run away; *terga dare*, with *dat.*, flee before, flee from; *by metonymy*, the covering of the back, hide, skin; the skin as prepared, bull's hide, raw hide; layer of a shield, at first of raw hide, then of metal; & *tergō*, from behind, from the rear, in the rear, behind.

tergus, *tergoris* [*cf. tergum*], *n.*, back of animals; *by metonymy*, skin, hide.

terminō, -āre, -āvi, -ātus [*terminus*], *tr.*, set bounds to, limit, bound, *lit.* and *fig.*

terminus, -i, *m.*, a boundary-line; bound, limit, *lit.* and *fig.*; goal of a journey. *Fig.*, fixed or appointed limit.

ternus, -a, -um, *distributive numeral adj.*, usually found only in the *pl.*, three at a time, three apiece, three each; freely, three.

terō, -ere, *triv.*, *tritus*, *tr.*, rub, chafe; wear away by rubbing, rub to pieces, grind, bruise; *calceum calce terere*, freely, tread on the heels of. *Fig.*, (*rub or*) fritter away time, waste; spend, pass.

terra, -ae, *f.*, the earth, dry land, the land, as a division of the universe, opposed to the heavens and the sea; earth, land, ground, soil; a land, district, region, country; in *pl.*, or in the phrase *orbis terrarum*, the cycle of the lands, the wide world, the world. *Personified*, *Terra*, -ae, *f.*, = *Tellus*, the goddess Earth.

terrēnus, -a, -um [*terra*], *adj.*, of earth; earthy, earthly, earth-born.

terreō, -ēre, -ul, -itus, *tr.*, frighten, affright, alarm, scare, terrify.

terribilis, -e [*terreō*], *adj.*, terror-causing, alarming, frightful, dreadful, awful, terrible.

terrificō, -āre, —, — [*terrificus*], *tr.*, frighten, alarm, terrify.

terrificus, -a, -um [*terreō+faciō*], *adj.*, terror-causing, awe-inspiring, alarming, dreadful, dread, awful.

territō, -āre, —, — [*freq. of terreō*], *tr.*, frighten greatly, affright, alarm, terrify.

territus: *see terreō*.

terror, -ōris [*cf. terreō*], *m.*, fright, alarm, terror, panic; *by metonymy*, a sight, etc., that causes terror, dread event, dread sight, alarm.

tertius, -a, -um [*ter*], *ordinal numeral adj.*, third.

testis, -is, *c.*, a witness.

testor, -ārī, -ātus sum [*testis*], *tr.*, be witness to, bear witness to, testify to, attest, prove; proclaim something as witness, aver, declare; call to witness (*the gods, etc.*), invoke as witnesses, appeal to, swear by, protest by or before, adjure; pray, entreat, implore.

testūdō, -inis [*testa*, burned clay, tile], *f.*, a tortoise (*so called, apparently, from its resemblance to an earthenware cover or lid of a vessel*); *by metonymy*, of things similar in shape to a tortoise, a vaulted roof of a building, vault, arch; a *testudo*, *i.e.* a military formation in which the soldiers carried their shields over their heads, the shields overlapping like the plates or scales on the shell of a tortoise.

Teucer or *Teucrus*, *Teucrī*, *m.*, Teucer. (1) An ancient king of Troy; he came to Troy from Crete. He was father-in-law of Dardanus, and so he is often described as founder of the Trojan line. (2) A Greek, son of Telamon, king of Salamis (an island near Athens) and brother of the famous Ajax. Ajax was vanquished by Ulysses in a contest for the arms of Achilles, and committed suicide. *Because*

Teucer failed to avenge Ajax's death, Telamon refused to welcome him home. Teucer, aided by Belus, father of Dido, then settled in Cyprus.

Teucri: *see* 2. Teucrus.

Teucris, -ae [*cf.* Teucer], *f.*, the land of Teucer, the Trojan land, the Troad, Troy.

1. **Teucrus:** *see* Teucer.

2. **Teucrus**, -a, -um [Teucer], *adj.*, of Teucer, Teucer's; *by metonymy*, Trojan. *As noun*, Teucri, -ōrum, *pl. m.*, the Teucrians, the Trojans.

Teuthras, -antis, *m.*, Teuthras, a Trojan.

texō, -ere, **texui**, **textus**, *tr.*, weave, plait, braid, interlace, intertwine; join or put together, frame, fashion, build, construct, *lit. and fig.* **textum**, -i [*pf. pass. partic. as noun*], *n.*, something woven or fashioned; *by metonymy*, texture, fabric.

textilis, -e [texō], *adj.*, woven, of woven stuffs, textile.

textum: *see* texō.

textus: *see* texō.

thalamus, -i, *m.*, a chamber, room; a sleeping-room, bed chamber; *esp.*, a bridal chamber, marriage bed; *freely*, residence, habitation, abode; *by metonymy*, marriage, nuptials.

Thalla, -ae, *f.*, Thalla, a sea-nymph.

Thapsus, -i, *f.*, Thapsus, a city and peninsula on the east coast of Sicily.

theātrum, -i, *n.*, a theatre; *freely*, a place for games.

Thēbae, -ārum, *pl. f.*, Thebes, a city in Greece, the capital of Boeotia.

Thēbanus, -a, -um, *adj.*, of Thebe, a city in Mysia, Theban.

Thermōdōn, -ontis, *m.*, the Thermodon, a river in Pontus, Asia Minor, which flowed into the Pontus Euxinus; on its bank dwell the Amazons.

Thērōn, -ōnis, *m.*, Theron, an Italian.

Thersilochus, -i, *m.*, Thersilochus, a Trojan or ally of the Trojans.

thēsauros, -i, *m.*, a hoard, a treasure.

Thēseus, -ei and -eos, *m.*, Theseus, a king of Athens, son of Aegeus, a famous hero. He slew the Minotaur, and went with Pirithous to carry off Proserpina

from the underworld. According to one story, for this impiety he was condemned to sit forever chained to a rock in the underworld.

Thessandrus, -i, *m.*, Thessandrus, one of the Greeks in the wooden horse.

Thetis, -idis, *f.*, Thetis, a sea-goddess, daughter of Nereus, mother of Achilles.

Thoās, -antis, *m.*, Thoas, one of the Greeks in the wooden horse.

tholus, -i, *m.*, a dome or cupola of a temple or other building.

thōrāx, -ācis, *m.*, properly, the breast, chest; *by metonymy*, breastplate, corselet.

Thrācius, -a, -um [Thrāx], *adj.*, of Thrace, Thracian.

Thrāx, -ācis, *m.*, a Thracian.

Thrācius, -a, -um, *adj.*, of Thrace, Thracian. *As noun*, Thrāciū, -ōrum, *pl. m.*, the Thracians.

Thrēssa, -ae, *adj.*, only in feminine, Thracian. *As noun*, a Thracian woman.

Thybris, -idis, *acc.* Thybrim, *m.*, Thybris, another form of Tiberis, the name of the river Tiber; *esp.*, father Tiber, the god of the river.

Thyas, -adis (*disyllabic*; the *yi* counts as a diphthong, corresponding to a diphthong in the Greek form of the word), *f.*, a Bacchante, i.e. a woman devoted to the worship of Bacchus.

Thymber or **Thymbrus**, -bri, *m.*, Thymber, a Rutulian.

Thymbraeus, -a, -um, *adj.*, of Thymbra (a city in the Troad, with a temple of Apollo). *As noun*, Thymbraeus, -i, *m.*, Thymbraeus, i.e. Apollo as god of Thymbra.

Thymoetēs, -ae, *m.*, Thymoetes, a Trojan.

thymum, -i, *n.*, thyme.

Tiberinus, -a, -um [Tiberis, the Tiber], *adj.*, of the Tiber, the Tiber's, Tiberine. *As noun*, Tiberinus, -i, *m.*, Tiberinus, the river Tiber; *esp.*, father Tiber, the god of the river.

tibia, -ae, *f.*, properly, the large shin-bone; *by metonymy*, a musical instrument, pipe (originally made of bone), clarinet, much used in wild, orgiastic

worship like that of Bacchus. It had a mouthpiece, was provided with holes which gave the tones, and was curved at the other end; two, often of different pitch, were used together.

Tiburs, -urtis, *adj.*, of Tibur (a town in Latium, about sixteen miles northeast of Rome), Tiburtian, Tiburtine. *As noun*, Tiburtes, -um, *pl. m.*, the people of Tibur, the Tiburtines.

Tiburtus, -i, *m.*, Tiburtus, a Greek from Argolis, in the Peloponnesus, who, with his brothers Catillus and Coras, was believed to have founded Tibur (now Tivoli), a town in Latium near Rome (see Tiburs).

tigris, -is or -idis, *acc. tigrim*, a tiger, tigress.

Timāvus, -i, *m.*, the Timavus, a small river in the northeastern part of Italy, flowing into the Adriatic; perhaps, also, the god of the river Timavus.

timeō, -ēre, -ui, —, *tr.*, fear, be afraid of, dread; *intr.*, be alarmed, be frightened, be anxious, show one's fear.

timidus, -a, -um [*cf.* timeō], *adj.*, frightened, fearful, timid, anxious.

timor, -ōris [*cf.* timeō], *m.*, fear, dread, alarm, apprehension, anxiety.

timor, -ōris [*cf.* timeō], *m.*, Dread, Fear. *Personified*, Timor, -ōris, *m.*, Dread, Fear.

tinguō, tinguere, tinxī, tinctus, *tr.*, wet, moisten, bathe, dip, plunge.

tinnitus, -ūs [tinnīō, ring, clink, tinkle], *m.*, a ringing noise, ringing, tinkling, jingling.

Tisiphonē, -ēs, *f.*, Tisiphone, one of the Furies. See Furiæ.

Titān, -ānis, *m.*, a Titan; see §§ 273-275; freely, a descendant of a Titan; esp. the Sun God, the Sun (see § 281, end).

Titānius, -a, -um [Titān], *adj.*, of the Titans, Titanian, Titanic.

Tithōnius, -a, -um [Tithōnus], *adj.*, of Tithonus, Tithonus's.

Tithōnus, -i, *m.*, Tithonus, son of Laomedon, husband of Aurora, and father of Memnon.

titubō, -āre, -āvi, -ātum, *intr.*, stagger, totter, stumble, reel. titubātus, -a, -um, *pl. pass. pticpl.*, in *dep. sense* (§ 171), as *adj.* tottering, staggering, reeling.

Tityos, -i, *m.*, Tityos, a son of Jupiter. He offered violence to Latona, and was therefore slain by Apollo and Diana. In Tartarus his body lay stretched out and a vulture fed on his liver which was constantly renewed just as it seemed exhausted.

Tmarius, -a, -um, *adj.*, of Tmarus (a mountain in Epirus), Tmarian; by metonymy, Epirote.

Tmarus, -i, *m.*, Tmarus, a Rutulian.

togātus, -a, -um [toga], *adj.*, wearing the toga, toga-clad; hence, since the toga was the distinctive dress of the Roman race, Roman.

tolerābilis, -e [tolerō, bear], *adj.*, bearable, endurable, tolerable.

tollō, -ere, sustulī, sublātus, *tr.*, rear, uphold. *Fig.*, lift up, raise; up-
up, bear, carry, support, stir up; bear
carry away, bear away, take up and
remove; put an end to, stop; *pass.*
reflexive *pron.*, or in *pass.* with middle
force, raise one's self, rise, spring or
go up. *Fig.*, raise high, exalt, puff up,
encourage, cheer; raise (the voice,
a shout, etc.), send forth, utter. sublā-
tus, -a, -um, *pl. pass. pticpl.* as *adj.*,
uplifted, upraised, towering. *Fig.*,
elated, puffed up.

Tolumnius, -i or -ii, *m.*, Tolumnius, a Rutulian augur.

tondē, -ēre, totondī, tōnsus, *tr.*, shear, clip, crop, trim close, lop; of birds and animals, crop, graze on, browse (on), feed on.

tonitrus, -ūs [*cf.* tonō], *m.*, thunder.

tonō, -āre, -ui, —, *intr.*, thunder; by metonymy, of similar noises, roar, crash; *tr.* (§ 128), thunder out; invoke with loud voice.

tōnsus; see tondē.

tormentum, -i [originally torquimen-
tum; *cf.* torqueō], *n.*, a military en-
gine, used for hurling missiles by the
help of a twisted rope or ropes.

Torquātus, -i, *m.*, Torquatus, a name borne by members of the gens Mānia, esp. by Titus Manlius Torquatus, consul in 340 and leader against the Latins. He gave orders that no Roman should en-

gage in single combat with an enemy. Manlius's own son disobeyed this command and was by Manlius's orders put to death in the presence of the army.

torqueo, -āre, **toral**, **tortus**, *tr.*, turn about or around, turn, cause to revolve or spin round, twist, wind (up); with **spāmam**, turn up, churn up; hurl (with a rotary motion, to give speed and accuracy), cast, throw, fling, whirl, dash. *Fig.*, roll, twist the eyes; guide, control, rule, sway.

torrens: see **torreo**.

torreo, -āre, **torrul**, **tostus**, *tr.*, dry by means of heat, parch, roast. **torrens**, -entis, *pr. princ. act. as adj.*, properly, roasting, parching; freely, boiling, seething, surging; hence, rushing, impetuous, swift. *Fig.*, boiling water. **torrens**, -entis, *m.*, flood, a firebrand.

1. **tortus**: see **torqueo**.

2. **tortus**, -ūs [**torqueo**], *m.*, a turning, twisting; of a snake, writhing.

torus, -i, *m.*, properly, a bulging place, swelling, protuberance; hence, by metonymy, the swelling muscular parts of animal bodies, swelling veins, muscles, sinews, thews; masses of hair; cushion, bolster, pillow; bed, couch, bier. *Fig.*, cushion, mound.

torvus, -a, -um, *adj.*, properly, of the eyes, piercing, staring, glaring; freely, grim, savage, lowering, frowning.

tot, numeral *adj.*, indeclinable, so many; as many; these many, those many; many.

totidem [**tot**+**idem**], numeral *adj.*, indeclinable, just so many, just as many, as many, the same number of; = *an adv. phrase*, in like number.

totiens [**tot**], numeral *adv.*, so many times, so often; repeatedly, again and again.

tōtus, -a, -um, *gen. tōtius*, *adj.*, the whole (of), the entire, entire; often best rendered by an *adv.*, wholly, entirely, completely, all over.

trābālis, -e [**trabs**], *adj.*, of a beam; freely, like a beam, beam-like.

trabs, **trabis**, *f.*, a beam, a timber; by metonymy (§187), a ship.

trāctābilis, -e [**trāctō**], *adj.*, that can be handled; manageable, tractable. *Fig.*, pliant, yielding, gracious; = *an adv.*, in pliant mood, graciously.

1. **trāctus**: see **trahō**.

2. **trāctus**, -ūs [**trahō**], *m.*, properly, a drawing or dragging; by metonymy, of the thing drawn or stretched out, stretch, expanse, quarter, region.

trādō, -ere, -didī, -ditus [**trā**=**trāns**+**dō**], *tr.*, give over, hand over, surrender; commit (to), entrust.

trahō, -ere, **trāxi**, -actus, *tr.*, draw, drag, haul, drag along or on, trawl, draw, tear off, carry away; draw or pull out; (draw, *i.e.*) lead, guide, conduct. *Fig.*, draw, drag, draw along, trawl (behind), trace; draw in, absorb; drag out, prolong, protract; waste, fritter away, spend; ruin. **nam trahere**, fall in long, trailing ruin.

trāciō, -ere, -lēci, -lectus [**trā**=**trāns**+**iaciō**], *tr.*, with two accusatives expressed or implied, throw across, throw over; pass across, pass through; hence, wind or bind round; with one acc. (depending in sense on the prefix) and reflexive pron. to be supplied, cross over, cross, pass beyond, pass; also with one acc., pierce, transfix.

trāiectus: see **trāciō**.

trāmes, -itis [**trā**=**trāns**+root of **meō**, **gō**], *m.*, cross-path, by-path; path, way, course.

trānō, -āre, -āvī, -ātus [**trā**=**trāns**+**nō**], *tr.*, swim over. *Fig.*, fly through, sail over, pass across or over, pass through, cross.

tranquillus, -a, -um, *adj.*, quiet, calm, still, tranquil. *As noun*, **tranquillum**, -i, *n.*, quiet, stillness; quiet weather, a calm.

trāns, *prep.* with acc., across, over, beyond, through.

trānsabeō, -ire, -ivi or -ii, - (trāns+abeō), *tr.*, pass beyond or through; hence, pierce, penetrate.

trānsadigō, -ere, -ēgi, -actus [**trāns**+**adigō**], *tr.*, drive or force through.

thrust through; *with two accusatives*, pierce . . . through.

trānscribō, -ere, -scripsi, -scriptus [trāns+scribō], *tr.*, write over (*i.e. copy*) from one roll to another, transcribe, enroll (*anew or differently*); hence, transfer, assign:

trānscurrō, -ere, -curri or -eucurri, -cursum [trāns+currō], *tr.*, run across, shoot across, speed across, dart across.

trānsēō, -ire, -ivi or -ii, -itus [trāns+ēō], *tr.*, go over, go across, pass over, cross; pass by or beyond, outstrip; pass; pass through, pierce, penetrate; *intr.*, go (*through*), pass; *of time*, pass by.

trānsferō, -ferre, -tuli, -lātus [trāns+ferō], *tr.*, bear or carry across, carry over, transfer, *lit. and fig.*

trānsfigō, -ere, -fixi, -fixus [trāns+figō], *tr.*, thrust one thing through another; pierce through and through, pierce, transfix.

trānsfixus: *see* trānsfigō.

trānsformō, -āre, -avi, -ātus [trāns+formō], *tr.*, make into a new or different form, transform; alter, change.

trānsiliō, -ire, -silui, - [trāns+saliō], *tr.*, leap over or across, spring across or over, dart over.

trānsmissus: *see* trānsmittō.

trānsmittō, -ere, -misi, -missus [trāns+mittō], *tr.*, send across, convey across; *in fig. sense*, hand over, assign, transmit, transfer; *with ellipsis of sē*, pass over, hurry over, speed over, send across.

trānsportō, -āre, -avi, -ātus [trāns+portō], *tr.*, bear or carry across, convey across.

trānstrum, -i, n., a cross-beam, *esp. in a ship*; thwart for rowers, rowing-bench, seat.

trānsverberō, -āre, -avi, -ātus [trāns+verberō], *tr.*, beat or strike through, pierce, penetrate.

trānsversus, -a, -um [trāns+vertō], *adj.*, turned across, lying or running across, athwart; **trānsversa, n. pl. acc. as adv.**, crosswise, athwart one's course

tremefaciō, -ere, -fēcī, -factus [tremō+faciō], *tr.*, cause to shake, make . . . tremble; alarm, terrify, appall.

tremefactus, -a, -um, pf. pass. participle, *as adj.*, trembling, quaking.

tremefactus: *see* tremefaciō.

tremescō, -ere, -, *—* [*inceptive of* tremō], *intr.*, begin to tremble, shake; *tr.* (§ 130), tremble at, shudder at.

tremibundus, -a, -um [tremō], *adj.*, trembling, quivering.

tremō, -ere, -ui, -, *intr.*, shake, quake, shiver, tremble; *tr.* (§ 130), tremble at, quake at, quake with fear at.

tremor, -ōris [tremō], *m.*, trembling, shaking, tremor.

trepidō, -āre, -avi, -ātum, intr., hurry or bustle about, *esp. with fear*, hurry to and fro; *with infin.*, bestir one's self, make haste, hasten; be afraid, be in fear.

trepidus, -a, -um, adj., trembling, shaking, agitated, alarmed, bewildered, frightened, anxious; bustling, hurrying, restless.

trēs, tria, numeral adj., three.

tricorpor, -ōris [trēs+corpus], *adj.*, with three bodies, three-bodied.

tridēns, -entis [trēs+dēns], *adj.*, with three teeth, three-pronged. *As noun*, tridēns, -entis, *m.*, a trident.

trietēricus, -a, -um, adj., biennial (*properly, kept every third year, but in Greek and Roman reckoning both limits or ends of a period of time were usually counted in*).

trifaux, -cis [trēs+faucēs], *adj.*, with three throats, three-throated.

trigintā, numeral adj., indeclinable, thirty.

trilix, -icis, adj., a technical term of weaving, woven with three leashes, triple-twilled; delicately (*i.e. elaborately*) woven; *freely*, three-ply, three-fold, triple.

Trinacria: *see* Trinacrius.

Trinacrius, -a, -um, adj., properly, of (*with*) three promontories; hence, of Sicily, Sicilian (*the three promontories are Pelorum, Pachynum, and Lilybaeum*), Trinacrian. *As noun*, Trinacria, -ae

(*as tellus or terra*), *f.*, Trinacria, Sicily.

Trionēs, -um, m., the Triones, the constellations of the Greater and the Lesser Bear. *See* Arctos.

triplex, -icis [trēs+plioō], adj., three-fold, triple.

tripūs, -odis [trēs+a Greek word, meaning foot, akin to pēs], m., a three-footed stand or seat, a tripod; *esp.*, the tripod on which sat the priestess of Apollo at Delphi, Greece.

tristis, -e, adj., sad, sorrowful, wretched, mournful, gloomy; grim, severe, stern, sullen; sorrow-causing, dire, fell, baneful, fatal, fateful, shocking, dreadful, ill-omened, ominous.

tristulus, -a, -um [trēs+sulcus], adj., properly, with three furrows. *Fig.*, thrice cleft, three-forked, triple.

Tritōn, -ōnis, m., Triton, a sea-god, son of Neptune and Amphitrite, famous for his skill with which he blew a conch or shell; in *pl.*, Tritons, sea-gods like Triton.

Tritōnia: see Tritōnius.

Tritōnis, -idis, f., Tritōnis, a name of Minerva, = Tritōnia.

Tritōnius, -a, -um [Tritōn or Tritōnis, Tritōnia, a lake in Africa], adj., of Tritonis, Tritonian. *As noun*, Tritōnia, -ae, *f.*, Tritōnia, a name of Minerva (Pallas); *see* § 279, end.

tritius: see terō.

triumphō, -āre, -āvī, -ātum [cf. triumphus], intr., celebrate a triumph; *tr.*, triumph over, conquer, vanquish.

triumphus, -i, m., a triumphal procession, *esp.* the splendid procession in which, after gaining a great victory, a general and his army were, by vote of the Senate, allowed to enter Rome, in order to go up to the Capitol and make a sacrifice of thanksgiving. In general, a triumph, victory.

trivia: see trivius.

trivium: see trivius.

trivius, -a, -um [trēs+via], adj., of or with three ways or roads. *As nouns*, **Trivia, -ae, f.**, Trivia or Diana (§ 283), goddess of cross-roads; **trivium, -i or**

-il, n., properly, a place where three roads meet, cross-roads, square.

Trōas, -adis, f., a Trojan woman.

Trōia, -ae, f., Troy. (1) A famous city in the western part of Mysia, Asia Minor, captured by stratagem by the Greeks after an unsuccessful siege of ten years. The city was also called Ilum. (2) The Troad, the district about the city of Troy. (3) A city and district in Epirus, Greece, ruled by Helenus. (4) Equestrian maneuvers, performed, according to tradition, by Trojan lads, in later days by Roman boys; also called the *lūdus Trōianus*.

Trōiānus, -a, -um [Trōia], adj., Trojan. *As noun*, **Trōiānus, -i, m.**, a Trojan.

Trōlius, -i, m., Troilus, son of Priam slain by Achilles.

Trōlūgena, -ae [Trōia+root of gignō], m., one born in Troy, a Trojan.

Trōlus, -a, -um [cf. Trōs, Trōia], adj., of Troy, Trojan.

tropaeum, -i, n., properly, a trophy, erected by a victorious army on a battlefield, to mark the point at which the rout of the enemy began; it consisted usually of a tree trunk, adorned with arms taken from the foe; in general, trophy, sign or proof of victory.

1. **Trōs, Trōis, m.**, a Trojan.

2. **Trōs, Trōis, m.**, Tros, a king of Phrygia, grandson of Dardanus and father of Ilus, Assaracus, and Ganymedes.

trucidō, -āre, -āvī, -ātus, tr., cut to pieces, slaughter, butcher.

trudis, -is [cf. trūdō], f., properly, a "shover," e.g. a pole or stake with which to push a boat, punting-pole, pike.

trūdō, -ere, trūsi, trūsus, tr., push on or along, push, shove.

truncus, -a, -um, adj., lopped off, hewn, stripped, trimmed; of trees, without leaves or branches; in general, maimed, mutilated, disfigured. *As noun*, **truncus, -i, m.**, the trunk of a tree (without leaves or branches), stem, stock; the trunk or body of a man.

tū, tui, pl. vōs, pers. pron., of the second person, thou, you.

tuba, -ae, *f.*, a trumpet, long and straight; *esp.*, a war trumpet.

tueor, tuēri, tuitus or tūtus sum, *tr.*, look at, gaze on, view, behold, watch; see to, watch, save, guard, defend, protect. **tūtus**, -a, -um, *pf. princpl.*, in *pass. sense*, as *adj.*, well watched, guarded, protected, sheltered; hence, undisturbed, safe, secure; reliable, trustworthy; = *an adv.*, in safety, safely, quietly. *As noun*, **tūtum**, -i, *n.*, a place of safety, a haven, safety, security.

Tulla, -ae, *f.*, Tulla, a comrade of Camilla.

Tullus, -i, *m.*, Tullus, i.e. *Tullus, Hostilius*, the third king of Rome, famous, like Romulus, for warlike prowess.

tum, *adv.*, used (1) of time, at that (this) time, in those (these) days, then, at such a time or crisis, under such circumstances, in that case, in that event; (2) in enumerations, then, thereupon, hereupon, in the second place, next, moreover, besides. **iam tum**, even then, even in those early days; **tum verō**, introducing the most important point or critical moment, then indeed, then (if ever), then (*emphatic*).

tumēō, -ēre, -ui, -*intr.*, swell, be swollen, *lit. and fig.*

tumidus, -a, -um (**tumēō**), *adj.*, swelling, swollen; of waves and the sea, rising (high), surging, towering; in *act. sense*, inflating, swelling. *Fig.*, puffed up, swelling, swollen.

tumultus, -ūs, *m.*, an uproar, din, noise, tumult, clamor, bustle, disorder, confusion; *esp.* as a contemptuous term for an invasion by barbarians, e.g. the Gauls, uprising, the din of war, an alarm of war.

tumulus, -i, *m.*, a mound of earth, hillock, hill; *esp.*, a funeral mound, tomb.

tunc, *adv.*, at that time, then, at that moment; the word is, properly, more *emphatic* than **tum**, and points usually to a definite moment of time.

tundō, -ere, **tutudi**, **tānsus**, *tr.*, beat, strike repeatedly, buffet. *Fig.*, buffet, assail.

tunica, -ae, *f.*, a tunic, a shirt, an undergarment, usually without sleeves, reaching in the case of men only to the knees, in the case of women to the ankles or the feet.

tānsus: see **tundō**.

turba, -ae, *f.*, uproar, tumult, disturbance, confusion; by *metonymy*, a confused throng, a crowd (*an uncomplimentary term*); motley array, troop, crew, band, herd, flock.

turbātus: see **1. turbō**.

turbidus, -a, -um (*cf. turba*, **1. turbō**), *adj.*, confused, disordered; of clouds, tumbling, pitching, tossing, rolling; of liquids, troubled, turbid, muddy, murky, thick with something. *Fig.*, restless, troubled, excited, wild, *as an adv.*, wildly, excitedly.

1. turbō, -āre, -āvi, -ātum, *tr.*, disturb, throw into disorder, confusion, agitate, confound; drive in confusion, drive wildly, scatter, rout; *intr.* (§189), bestir one's self, be all astir. *Fig.*, disturb, trouble, confuse, perplex, bewilder, agitate, frighten, alarm. **turbātus**, -a, -um, *pf. pass. princpl.* as *adj.*, in *lit. and fig. senses*, disturbed, agitated, excited, confused, bewildered; affrighted, frightened, panic-stricken, in panic, in confusion; angered, angry.

2. turbō, -īnis, *m.*, a whirling or spinning round, an eddying motion, whirl; the whirling, hurling, casting (e.g. of the thunderbolt); by *metonymy*, anything that whirls or spins round, a whirl, whirling eddy (of smoke or water); whirlpool, maelstrom; *esp.*, a whirlwind, hurricane, vortex, cyclone, tornado, tempest.

threus, -a, -um (**tūs**), *adj.*, of frankincense, of incense.

thrieremus, -a, -um (**tūs+cremō**), *adj.*, incense-burning.

turma, -ae, *f.*, a troop of cavalry, consisting, properly, of thirty men, squadron; freely, cavalry; troop, band.

Turnus, -i, *m.*, Turnus, son of Daunus and the nymph Venilia, king of the Rutulians, with his capital at Ardea; he

- led the Italian forces against Aeneas, but was at last vanquished and slain by the latter in single combat. See § 57.
- turpis**, -e, *adj.*, unseemly, unsightly, foul, squalid, disfigured. *Fig.*, of moral qualities, unseemly, base, shameful, disgraceful, loathsome, unmanly, grovelling.
- turris**, -is, *f.*, a turret, tower; *esp.*, a movable tower of several stories, fitted with wheels and full of men and military engines, which could be used for offensive or defensive movements.
- turritus**, -a, -um [*turris*], *adj.*, fitted with towers, turreted, tower-crowned. *Fig.*, tower-shaped, tower-like, towering, lofty.
- tūs**, **tūris**, *a.*, incense, frankincense.
- tātāmen**, -inis [*tātō*], defence, a protection.
- tātus**, -ātus sum [*cf. tātus*, *tātō*], *tr.*, watch, protect, defend, befriend, support.
- tātus**: see **tueor**.
- tuus**, -a, -um [*tū*], *poss. pronominal adj.*, thy, thine, your, yours. *As noun*, **tul**, -ūrum, *pl. m.*, your household, your people, your friends, comrades, subjects, *etc.*
- Tydeus**, -ei and -eos, *m.*, Tydeus, father of Diomedes, one of the Seven against Thebes.
- Tydlūs**, -ae, *m.*, son of Tydeus, a title of Diomedes.
- tympanum**, -i, *a.*, drum, timbrel, tambourine, often like a modern tambourine with bells.
- Tyndaris**, -idis, *f.*, daughter of Tyndareus (king of Sparta), a title or name of Helen.
- Typhōeus**, -ei and -eos, *m.*, Typhoeus, one of the giants who fought against Jupiter. See § 274.
- Typhōius**, -a, -um [*Typhōeus*], *adj.*, of Typhoeus, Typholian.
- tyrannus**, -i, *m.*, as term of honor, an absolute sovereign, king, ruler, lord; in bad sense, tyrant, despot.
- Tyrēs**, -ae, *m.*, Tyres, a Trojan, comrade of Aeneas.
- Tyrius**, -a, -um [*Tyros*], *adj.*, properly, of Tyre, Tyrian; freely, of Carthage,

- Carthaginian. *As noun*, **Tyrii**, -ōrum, *pl. m.*, the Tyrians, the Carthaginians.
- Tyros**, -i, *f.*, Tyre, a celebrated city of Phoenicia, in Asia.
- Tyrrhēnus**, -a, -um, *adj.*, properly, of the Tyrrhēni, a people of Asia, who, so tradition said, settled in Etruria, Tyrrhenian, Etruscan, Etrurian, Tuscan. *As noun*, **Tyrrhēnus**, -i, *m.*, an Etruscan, a Tuscan.
- Tyrrhidae**, -ārum, *pl. m.*, the sons of Tyrrhus (herdman of king Latinus).

U

- uber**, -eria, -ae, a teat, pap, dug, udder, ~~that~~ that gives suck; breast, *asom*, *lit.* and *fig.*; by metonymy, fertility, fruitfulness, richness.
 - uber**, -eris [*cf. 1. uber*], *adj.*, fertile, rich, wealthy.
- ubi**, *adv.* and *conj.*, used of both place and time, (1) as interrogative, where, (2) as relative, where, wherever, when, whenever, as soon as, after.
- ubique**, *adv.*, properly, wheresoever, in any place soever; usually, anywhere, everywhere, on all sides, all around.
- Ucalegōn**, -ontis, *m.*, Ucalegon, a Trojan of importance; Homer makes him a friend and counsellor of Priam.
- ūdus**, -a, -um, *adj.*, wet, moist, damp, humid, watery.
- Ūfēns**, -entis, *m.*, Ūfēns. (1) A river in Latium. (2) An Italian, leader of the Aequi.
- ulciscor**, -i, **ultus** sum, *tr.*, avenge one's self on a person, punish; avenge a person or a thing.
- Ulixēs**, -is or -i, *m.*, Ulixes (in Greek called Odysseus, in English called Ulysses), a leader of the Greeks who besieged Troy, famed for his sagacity, his eloquence, and his craft.
- ullus**, -a, -um, *gen. ullius*, *pronominal adj.*, any at all, any; *as noun*, any one at all, any.
- ulmus**, -i, *f.*, an elm-tree, elm.
- ulterior**, -ius, *gen. -iōris* [properly, comp. of a lost *adj.* *ulter*, beyond, on the other side], *adj.*, in comp., farther, further, remoter. **ulterioris**, *a. sing.* as *adv.*, further, farther, (any) more,

longer. *In sup.*, ultimus, -a, -um, (1) of space, furthest, most remote, extreme, uttermost, last; = *an adv.*, at the end, (2) of time or order, earliest, original, last, final, (3) of rank, extreme, lowest, last, worst, meanest, severest. *As noun*, ultima, -ōrum, *pl. n.*, the end, the finish (*e.g. of a race*), the goal; one's end, destiny, fate.

ulterior: *see* ulterior.

ultimus: *see* ulterior.

ultor, -ōris [ulciscor], *m.*, avenger, punisher.

ultrā [cf. ulterior], *adv.*, used (1) of place, beyond, on the other (*i.e. the farther*) side, beyond, farther, (2) of time, further, longer. *Fig.*, besides, more. *As prep. with acc.*, beyond, *lit. and fig.*, above.

ultrix, -icis [cf. ulciscor, ultor], *f.*, an avenger; *as adj.*, avenging, vengeful.

ultrō [cf. ultrā], *adv.*, to the farther side; besides, in addition, moreover; of actions which go beyond or transcend what is required at a given moment or what might, under given circumstances, naturally have been expected, of one's own motion or accord, spontaneously, voluntarily; freely, taking the lead, first; under no constraint; actually, strange to say; ultrō compellāre, address without being first addressed.

ultus: *see* ulciscor.

ululātus, -ūs [ululō], *m.*, howling, screaming, walling; a howl, wall, shriek, scream, wild cry.

ululō, -āre, -āvi, -ātum, *intr.*, howl, wall, shriek; cry aloud, shout; of dogs and wolves, bay, bark, howl; resound, ring, echo; *tr.*, invoke or worship with loud cries.

ulva, -ae, *f.*, sedge, sedge grass, water grass.

Umbra, Umbra, Umbrum, *adj.*, of Umbria (a district in Italy, north of Latium, and east of Etruria), Umbrian. *As noun*, Umber, Umbri (*sc. canis*), *m.*, an Umbrian hound.

umbō, -ōnis, *m.*, properly, a convex elevation; *esp.*, the projection in the

centre of a shield, the boss or knob of a shield; by metonymy, a shield.

umbra, -ae, *f.*, a shade, shadow; gloom; darkness, *esp. that of death or of the underworld*; by metonymy, that which gives or makes shade, shade trees; a shade or spirit of one dead, ghost, spectre, apparition, phantom, vision; *in pl.*, the land of the shades, the underworld.

umbrifer, -fera, -ferum [umbra-ferō], *adj.*, shade-bearing, shade-giving, shady.

umbrō, -āre, -āvi, -ātus [cf. umbra], *tr.*, shade, shadow, cover.

Umbro, -ōnis, *m.*, Umbro, an ally of Turnus, a priest and leader of the Marsi.

umectō, -āre, -āvi, -ātus [cf. amectō], *tr.*, moisten.

amēns, amēns, -entis, *pr. pres. -at*, *adj.*, damp, moist, dewy, watery, humid, dank.

umerus, -i, *m.*, the shoulder of a human being.

amidus, -a, -um [cf. amectō], *adj.*, moist damp, watery, liquid, dewy, rainy vapory, dank.

umquam, *adv.*, at any time, ever.

anā: *see* anus.

ananimus, -a, -um [anus+animus], *adj.*, of one heart or mind, harmonious; sympathizing.

unctus: *see* unguō.

uncus, -a, -um [uncus, a hook], *adj.*, hooked, bent (*in*), crooked, curved; with manus, bent, talon-like.

unda, -ae, *f.*, a wave, a sea billow; freely, water, spray, the waters, the sea. *Fig.*, stream, flood.

unde, *adv. and conj.*, used (1) as interrogative, whence, from what place, from what source, (2) as relative, whence; also = a prep. (usually ex, ā, or dē) with the abl., from whom, from which.

undique, *adv.*, from all sides, from all parts or quarters; on all sides, on every hand, all around, everywhere.

undō, -āre, -āvi, -ātum [unda], *intr.*

properly, wave, i.e. rise in waves or surges, roll in waves, surge, seethe. *Fig.*, of smoke, wave, eddy, rise in whirling eddies; of a caldron, seethe, surge, dance; of reins, fall in waving lines or curves, stream, hang free or loose; of blood, wave, stream.

undōsus, -a, -um [*undā*, *adj.*, wavy, billowy; wave-beaten, wave-washed.

unguis, -is, *m.*, a nail on a finger or toe; a claw, talon of birds or animals.

unguō, -ere, *āxi*, *unctus*, *tr.*, smear, anoint with any fat or oily substance. *unctus*, -a, -um, *pf. pass. princpl. as adj.*, smeared, e.g. with pitch, well greased, well pitched.

unus, -a, -um, *gen. ānūs*, *adj.*, one, one and the same, same; one and one only, single, the sole, the only, alone with intensive force, esp. in connection with a comp. or sup. or, the one (in this sense *unus* is rendered by an adv., *scilicet*, *scilicet*, preeminently, especially); *ad unum*, to a man, or, freely, utterly, completely. *As noun*, *unum*, -i, *n.*, the (one, i.e.) same place; in *unum venire*, to meet, esp. in hostile spirit, meet in combat. *unā* (*abl. sing. f. as adv.*: *sc. viā, parte, or operā*, work, errand, time, occasion), at the same time (with), along (with), together, in company, in unison.

urbs, *urbis*, *f.*, a walled town, a city (a dignified term, applied only to places of importance, esp. to capital cities), a city with its inhabitants.

urgō, -ēre, *ursi*, —, *tr.*, press, press hard or closely; press onwards, drive on, force, drive; press down, weigh down, confine, hem in; press on in pursuit, press closely or sorely, pursue, assail, assault, attack, beset; *intr.* (§ 139), press (one's self) forward, press hotly on. *Fig.*, press down, weigh down, oppress, burden, overwhelm, beset, assail; press on a work, drive on, hurry, hasten, urge forward; urge on, incite, arouse, stimulate.

urna, -ae, *f.*, a water-jar, pitcher; in general, urn, jar.

urō, -ere, *usū*, *astus*, *tr.*, burn, burn up, consume. *Fig.*, of the passions,

burn, inflame, fire, set on fire, consume; gall, torment, vex, harass, disturb, quiet, disturb.

ursa, -ae, *f.*, a she-bear, bear.

usquam, *adv.*, anywhere; at any time, ever.

usque, *adv.*, used (1) *properly of space*, esp. with *ad* or *ab*, all the way, (2) *of time*, ever, always.

1. **usus**: see *utor*.

2. **usus**, -us [*utor*], *m.*, a using, a making use of; use, employment, service; use, profit, enjoyment, benefit, advantage; intercourse, intimacy; *usus est*, with *abl.* (*properly, perhaps, there is service by means of, or, profit is secured by means of*), there is need of.

ut *as* *adv.*, in questions, independent or dependent, how, in what manner. II. *As relative adv. and conj.*, (1) in comparisons, as, even as, just as; *ut . . . sic*, *ut . . . haud aliter*, (just) as . . . so, (2) like English *as*, in temporal clauses, esp. in the combination *ut primum*, as, when, after, as soon as, (3) in purpose clauses, that, in order that, (4) in a wish, that.

utcumque, *adv. and conj.*, in whatever way, however.

uterque, *utroque*, *utrumque*, *pronominal adj.*, each one of two, each; the two, both.

uterus, -i, *m.*, the womb; freely, belly

utl: see *ut*.

utinam, *adv. and conj.*, used in wishes, oh that, would that.

utor, *uti*, *usus sum*, *intr.*, construed with *abl.*, make use of, use, employ; take advantage of, enjoy, experience.

utrimque [*uterque*], *adv.*, from each side, from both sides; on each side, or both sides.

utrōque [*utroque*], *adv.*, to either side, to each side, in both directions.

uxōrius, -a, -um [*uxor*], *adj.*, of or pertaining to a wife; of a husband, excessively devoted to one's wife, uxorious, overfond.

V

vacca, -ae, *f.*, a cow, heifer.

vacō, -āre, -āvi, -ātum, *intr.*, be empty or vacant; be free from, be

without; as *impers. verb.*, esp. with a dependent *inf.* clause, there is freedom or room to do something, there is leisure, there is time, it is permissible or allowable.

vacuus, -a, -um [cf. *vacō*], *adj.*, empty, vacant; open, free, clear, unobstructed; deserted, lonely.

vādō, -ere, —, —, *intr.*, go, walk, proceed; esp., go quickly, rush, hasten. *vāde*, *imper.* as an exhortation, esp. in the combination *vāde* age, up, on! speed thee!

vadum, -i [cf. *vādō*], *n.*, a place through which one can go; esp., a shallow place in water, shallow, shoal, ford; freely, in pl., the waters, the sea, waters; the bottom of the sea, the depths.

vāgīna, -ae, *f.*, a scabbard, a sheath.

vāgītus, -ūs [cf. *vāgiō*, squall], *m.*, a squalling, cry, wailing of young children.

vagor, -āri, -ātus *sum*, *intr.*, go or move to and fro, stroll about, roam, rove, range, stray, wander. *Fig.*, fly abroad, spread abroad.

valēns: see *valeō*.

valeō, -ēre, -ui, -itum, *intr.*, be strong, be vigorous, be sturdy, have strength; be well, have health. *valē*, *imper.* as greeting, be strong, be well (like *English* farewell, = fare well), farewell, adieu, good-by. *Fig.*, be strong, be skillful, excel, have power or force, avail, be of use or service; with *inf.*, have (the) power, be able, can. **valēns**, -entis, *pr. pricip. act. as adj.*, strong, stout, sturdy; powerful.

validus, -a, -um [cf. *valeō*], *adj.*, strong, sturdy, stout, stalwart, vigorous, powerful.

vallēs or **vallis**, -is, *f.*, valley, vale, glen.

vallis: see *vallēs*.

vallum, -i [cf. *vallus*, stake, paling], *n.*, a rampart of earth set with stakes or palings, a stockade, fortification, intrenchment.

vānus, -a, -um, *adj.*, empty; with *gen.*, empty of, void or destitute of. *Fig.*, empty, substanceless, unsubstantial; vain, idle, groundless, fruitless; false, deceitful, lying.

vapor, -ōris, *m.*, steam, vapor; by metonymy, heat, fire.

variō, -āre, -āvi, -ātus [cf. *varius*], *tr.*, make varied, vary, diversify; *intr.* (§ 139), vary, change, shift, wave.

varius, -a, -um, *adj.*, different, diverse, of different sorts or kinds, various, varied; of a single thing, varied, variegated, spotted, mottled, party-colored. *Fig.*, varying, changing, shifting, changeable, inconstant.

vāstātor, -ōris [vāstō], *m.*, a desolator, ravager, destroyer.

vāstō, -āre, -āvi, -ātus [vāstus], *tr.*, make or lay waste, make desolate, destroy.

vāstus, -a, -um, *adj.*, desolate, waste, empty, desert; frequently, like *immanis*, of size that frightens or appalls; hence, vast, huge, immense, enormous, mighty, wide-spread, measureless; of sound, mighty, deafening; also, awful, fearful, dreadful, lightful. **vātēs**, -is, *c.*, a seer, soothsayer, divine prophet, prophetess; a poet (thought of as one inspired), bard.

-ve, *conj.*, or (strictly it does not, like *aut*, mark a sharp difference, but leaves the reader or hearer free to choose between the matters presented; this distinction however, does not always hold in verse); often used where *English* employs *and*; used in questions, where in *English* the connective is usually omitted.

vectō, -āre, -āvi, -ātus [freq. of *vehō*], *tr.*, carry, bear, transport, convey.

vectus: see *vehō*.

vehō, -ere, *vexi*, *vectus*, *tr.*, bear, carry, convey; in *pass.*, with *nāvi*, *nāvibus*, *equō*, etc., expressed or to be understood, (be borne, i.e.) sail, ride, journey, go. *Fig.*, bring, bring in, usher in.

vel [*imper.* of 1. *volō* ?], *conj.*, used to introduce an alternative merely as a matter of choice or preference, properly, choose you, take your choice; or, if you please, or; **vel** . . . **vel**, either . . . or; as intensifying *adv.*, even.

velāmen, -inis [vélō], *n.*, a covering; a garment, robe, a veil.

velātus: *see* **velō**.

Vellinus, -a, -um, *adj.*, of Vellia (*a town on the coast of Lucania, Italy*), Vellian, Veline.

vellivolus, -a, -um [vēlum + 2. volō], *adj.*, properly, of ships, sail-flying; of the sea, sail-flying, sail-covered, studded with sails or ships.

vellō, -ere, **velli**, **vulsus**, *tr.*, pluck, pull, pull out, pluck out, pull up, tear out, tear up; tear or force away, wrench away.

vellus, -eris, *n.*, a fleece, *esp.* as shorn from the sheep; freely, sheepskin (with the fleeces on); by metonymy, of things made of wool, woolen bands, fillets.

velō, -āre, -āvi, -ātus, *tr.*, cover, cover up, wrap up, shroud, veil, clothe (*lit. and fig.*); wreath, deck, adorn. **velātus**, -a, -um, *pf. pass. ptepl. as adj.*, crowned, veiled, decked; filleted (*sc. vittle*) with antennae, sail-clad.

velox, -ōcis, *adj.*, swift, fleet, rapid, speedy.

vēlum, -ī, *n.*, a covering (*e.g. of a tent*), curtain, cloth, canvas; *esp.*, a sail; **vēla dare**, spread the sails, set sail; **vēla facere**, make sail.

velut or **velūti**, *adv. and conj.*, used in comparisons (1) involving a fact, just as, even as, precisely as, as, (2) involving a hypothesis, as = **velut si**, as if, (3) to introduce an illustration of a general statement, so for example, for instance, just so, so.

vēna, -ae, *f.*, a vein, artery. *Fig.*, a vein of stone or metal.

vēnābulum, -ī [vēnor], *n.*, a hunting-spear, long and heavy, not hurled, but held firmly in hand, to receive an animal as it charged.

vēnātor, -ōris [vēnor], *m.*, a hunter, huntsman. *As adj.*, hunting.

vēnātrix, -icis [vēnor], *f.*, a huntress.

vēnātus, -ūs [vēnor], *m.*, hunting, the chase.

vēndō, -ere, -didī, -ditus [vēnum, sale, + dō], *tr.*, put out on sale, sell. *Fig.*, sell, betray.

venēnum, -ī, *n.*, a potion, a drug; *esp.*, poison, venom. *Fig.*, the poison or venom of love and passion.

venerābilis, -e [veneror], *adj.*, worthy of reverence, venerable, reverend, venerated, revered, holy.

veneror, -ārī, -ātus sum, *tr.*, reverence, view with holy or religious awe, worship, adore; (*make worship to in sense of offering prayer to*), beseech, implore, supplicate.

venia, -ae, *f.*, favor, kindness, graciousness, indulgence; pardon, forgiveness; a favor, boon.

veniō, -īre, **vēni**, **ventum**, *intr.*, come or go, in both *lit. and fig. senses*; with *ad, in, or sub, or with acc. of limit of motion* (§127), come to, arrive at, enter, reach, attain; come forth, appear, rise, arise; come from, spring from. **ventūrus**, -a, -um, *ful. ptepl. act. as adj.*, coming, to come, future. *As noun, in n. pl.*, the future.

vēnor, -ārī, -ātus sum, *intr.*, hunt, go on a hunt. **vēnans**, -antis (*pr. ptepl. as noun*), *m.*, hunter, huntsman.

venter, -tris, *m.*, the belly, paunch, maw.

ventōsus, -a, -um [ventus], *adj.*, windy, stormy; of bellows, puffing. *Fig.*, windy, like the wind, puffed up, empty, vain.

ventus, -ī, *m.*, the wind, air; with more or less conscious personification, a wind-god.

Venulus, -ī, *m.*, Venulus, an Italian sent as a messenger to Diomedes at Arpi.

Venus, -eris, *f.*, the goddess Venus (§280); wife of Anchises and mother of Aeneas; by metonymy (§189), love, passion.

veprēs, **vepris**, *m.*, thorn-bush, briar-bush, bramble-bush, bush.

verber, -eris, *n.*, a lash, whip, scourge; a blow, stripe, stroke; a beating, flogging (*of wings*).

verberō, -āre, -āvi, -ātus [verber], *tr.*, lash, scourge, *lit. and fig.*; beat, smite, strike.

verbum, -ī, *n.*, a word, utterance; *esp. in pl.*, (word, i.e.) a speech, address, harangue; mere words, idle or empty talk, talk.

vērē [vērus], *adv.*, truthfully, truly, rightly, correctly; really.

vereor, -ēri, **veritus sum**, *tr.*, feel awe of, fear, dread; *intr.*, or with dependent clause, fear, be concerned, be anxious; with *inf.*, be afraid or fear (to), shrink from doing something.

vergō, -ere, —, —, *tr.*, bend, turn, incline; *intr.* (§ 139), turn, incline, sink.

veritus: *see* **vereor**.

vērō: *see* **vērū**.

verrō, -ere, **verri**, **versus**, *tr.*, sweep, brush, scour. *Fig.*, sweep, sweep along, sweep away, drive (on); with *aequora*, *caerulea*, *vada*, etc., (sweep, drive by the action of oars; hence) churn (up), sweep over, skim over.

versō, -āre, -āvī, -ātus [*freq. of* **vertō**], *tr.*, turn, turn over, twist, whirl (about), roll over or about; with *currum*, roll, wheel, guide, drive; upturn, *lit. and fig.*, overturn, overthrow, ruin. *Fig.*, turn over or revolve in one's mind, think over, ponder, meditate on; plan, devise; with *dolōs*, (shift, shuffle; hence) ply, practice, work out; disturb, agitate, vex.

1. **versus**: *see* **vertō**.

2. **versus**, -ūs (**vertō**), *m.*, properly, the act of turning, a turn; hence, a furrow (a "turn" across a field); in general, line, row; tier or bank of oars.

vertex, -icis (**vertō**), *m.*, a whirl, esp. of water, eddy, whirlpool, maelstrom, vortex; an eddy of flame, whirling or circling flame or fire; the crown or top of the head, the head; by metonymy, the head, top, summit of anything, peak, pinnacle; mountain-top, mountain; with *caeli*, peak, pinnacle, height, vertex, zenith. & *vertice*, from above.

vertō, -ere, **verti**, **versus**, *tr.*, turn, *lit. and fig.*, turn round or about, whirl (round); *terga vertere*, turn one's back in flight, flee; turn away, drive back, drive off or away, rout, vanquish, conquer; (*turn, i.e.*) guide, direct, control, rule, sway; turn up, upturn, overturn, turn over, overthrow, destroy, ruin; change, alter, transform; in *pass.*, with middle force, turn one's self, turn, revolve: of time and similar ideas, roll on, move on,

pass (*by*): move about freely, range widely, be: turn on something as on a pivot, be lodged in, depend on; *intr.* (§ 139), turn.

vert, -ūs, *n.*, a spit for roasting meats.

vērū: *see* **vērū**.

vērū, -a, -um, *adj.*, true, real, genuine, actual, sincere, undisguised. *As noun*, **vērū**, -ī, *n.*, the truth, what is true.

vērō (*abl. sing. of the adj.*; *sc.*, perhaps, *modō*), *adv.*, truly, verily, in truth, in reality, indeed; with *ironical force*, forsooth, surely. **vērū**, *n. sing.*, used first as *adv.*, in truth, truly, then as *conj.*, (as to what is really true), but in truth, but, yet, however.

vēsānus, -a, -um, *adj.*, insane, mad, crazy, frenzied, witless.

vescor, -ī, —, *intr.*, construed with *abl.*, feed on, eat; feast *on*, enjoy; without a dependent case, dine, feast.

vesper, **vesperis** and **vesperi**, *m.*, evening; the evening-star; by metonymy, the West. Personified, **Vesper**, **Vesperis** and **Vesperi**, *m.*, the Evening.

Vesta, -ae, *f.*, the goddess Vesta (§§ 296-298), goddess of household purity and family life.

vester, **vestra**, **vestrum** [originally **voster**; cf. **vōs**], pronominal *adj.*, your, yours.

vestibulum, -ī, *n.*, properly, fore-court, entrance-court (in the more splendid houses or palaces at Rome the main façade, with the entrance, stood back from the street; on either side wings ran out to the street line. The open court between the wings was the **vestibulum**); the word, however, was loosely used of the actual entrance of the building or its front part; hence, entrance, forepart.

vestigium, -ī or -īl, *n.*, footprint, step, footprint; trail, course; freely, track, trace, token; by metonymy, foot.

vestigō, -āre, —, —, *tr.*, track (out), trace; search for, seek after.

vestiō, -īre, -īvi or -īl, -ītus [cf. **vestis**], *tr.*, clothe, dress, *lit. and fig.*; deck, adorn.

vestis, -is, *f.*, a garment, robe, vestment; in *coll. sense*, clothing, raiment

- vesture, apparel; *freely*, coverlet, curtain, tapestry, drapery.
- vetō, -āre, -ui, -itus, tr.**, prohibit, forbid; oppose, advise or counsel against; *with infn.*, forbid, prevent, hinder.
- vetus, -eris, adj.**, *properly*, of things existing now as they have long existed, long-standing, time-honored, ancient, old, aged; = *anticus*, of olden times, old-time, the old, former, ancient.
- vetustās, -ātis [vetus], f.**, length of days, lapse or duration of time, the ages.
- vetustus, -a, -um [vetus], adj.**, time-honored, hoary, ancient, old.
- vexō, -āre, -avi, -ātus [freq. of vāhō, tr.]**, *properly*, carry to and fro, shake, toss. *Fig.*, plague, harass, harry, torment, vex.
- via, -ae, f.**, a way, a road, a path, *lit. and fig.*; *esp.*, a broad path, highway, street; route, passage, course; journey, journeying; (*a way, i.e.*) means, mode, manner, course of action or procedure.
- viātor, -ōris [via], m.**, a wayfarer, traveler.
- vibrō, -āre, -avi, -ātus, tr.**, set in tremulous motion, move rapidly to and fro, shake, swing, brandish; *intr.* (§139), dart to and fro, quiver, tremble. **vibrāns, -antis, pr. prtcl. act. as adj.**, quivering, vibrating, darting, flashing, vibrant or vibrating.
- vicinus, -a, -um [vicus, a quarter, a street], adj.**, belonging to the same quarter or street. near, neighboring, adjoining; near to, adjacent (*to*). *As noun*, in all three genders, construed with *gen.*, neighbor (*of*).
- vicis (gen.), vicem acc., vice abl., vicēs nom. and acc. pl., vicibus dat. and abl. pl., defective noun, f., properly**, reciprocal action or interplay of forces, *etc.*, change, interchange, exchange, alternation, succession; the changes and chances of life, vicissitudes of fortune, fate, fortune, lot; part, rôle, function, duty; (*the interchange, i.e.*) the give and take of close combat, encounter.

- vicissim [vicis], adv.**, in turn, in (*one's his, their*) turn, on the other hand, again.
- victima, -ae, f.**, an animal for sacrifice, a victim, sacrifice, offering.
- victor, -ōris [cf. vincō], m.**, conqueror, victor; *as adj.*, conquering, victorious, triumphant.
- victōria, -ae [victor], f.**, victory, conquest, triumph, success. *Personified*, Victōria, -ae, *f.*, Victory, conceived of as a goddess.
- victrix, -icis [cf. vincō], f.**, a woman who conquers. victor; *as adj.*, conquering. victorious, successful.
- victus: see vincō.**
- victus, -us [vivō], m.**, that which supports life, food, nourishment, sustenance.
- videō, -āre, vidi, visus, tr.**, see, behold, *lit. and fig.*, look upon, mark, observe, note; live to see, witness, experience, undergo; see to something, take care, take heed; *in pass.*, often = seem, appear; *in impers. pass.*, **videtur, visum est, either without case or with dat.**, it seems (*seemed*) good to, one deems (*it*) best, resolves, determines. **visum, -i (pf. pass. prtcl. as noun), n.**, sight, vision, apparition; omen, portent.
- vigēō, -āre, -ui, —, intr.**, be lively, be strong or vigorous, thrive. *Fig.*, flourish, prosper, be in good repute, be held in honor and esteem.
- vigil, -ilis, adj.**, wide awake, wakeful, watchful, alert, sleepless, *lit. and fig.* *As noun*, vigil, -ilis, *m.*, a watchman, sentinel.
- vigilō, -āre, -avi, -ātum [cf. vigil], intr.**, be wide awake, be on watch, be watchful or vigilant; wake, awake.
- viginti, numeral adj.**, indeclinable, twenty.
- vigor, -ōris [cf. vigeō], m.**, liveliness, activity, vigor, force, energy; glow of life, life.
- villus, -i, m.**, a coarse, shaggy hair of an animal, hair, bristle; *in pl.*, the nap of cloth.
- vimen, -inis, n.**, a pliant twig, witha, osier; *freely*, twig, shoot, stem.

vinciō, -īre, **vinci**, **vinctus**, *tr.*, bind, bind up, tie up; fasten, fetter.

vinculum: *see* **vinculum**.

vincō, -ere, **vinci**, **vinctus**, *tr.*, conquer, *lit. and fig.*, vanquish, overcome, overpower, defeat, subdue, surpass, excel, outstrip; *intr.*, be victorious, conquer, win, prevail.

vinctus: *see* **vinciō**.

vinculum or **vinculum**, -ī [**vinciō**], *n.*, a fastening; *esp.*, a bond, fetter, chain; cord, rope, cable, hawser; *by metonymy*, a gauntlet, cestus, as closely binding or wrapping the hand and arm. *Fig.*, bond, tie.

vindicō, -āre, -āvi, -ātus, *tr.*, lay legal claim to a thing; lay legal claim to a person, *esp. to maintain his right to freedom*; hence, set free, rescue, preserve.

vinum, -ī, *n.*, wine.

violābilis, -e [**violō**], *adj.*, that may, can, or ought to be violated, to be violated, violable.

violētia, -ae, *f.*, violence, fury, frenzy, ferocity.

violētus, -a, -um, *adj.*, violent, furious, impetuous.

violō, -āre, -āvi, -ātus, *tr.*, do violence to, outrage, injure. *Fig.*, outrage, profane, pollute, defile, stain.

viperēus, -a, -um [**vipera**, viper, serpent], *adj.*, of a snake, snakey.

vir, **virī**, *m.*, a male person, a man; as a term of honor, a true man, warrior, hero; a husband.

virectum, -ī, *n.*, a grassy spot, a green place, a green sward; *freely*, thicket.

vireō, -ēre, -ui, —, *intr.*, be green, flourish, grow, thrive, bloom, blossom.

virga, -ae, *f.*, a twig, a slender green branch; *by metonymy*, a wand, rod, staff.

virgātus, -a, -um [*cf.* **virga**, in sense of stripe], *adj.*, striped.

virgeus, -a, -um [**virga**], *adj.*, of twigs or rods, of osiers, of brushwood.

virgineus, -a, -um [**virgō**], *adj.*, of a maiden, maiden, virgin.

virgō, -inis, *f.*, a maiden, a maid, a virgin.

virgultum, -ī, *n.*, bush, copse, thicket; a bush, a shrub; a bough, a branch.

viridāns: *see* **viridō**.

viridis, -e, *adj.*, green, verdant, fresh. *Fig.*, green, fresh, blooming, vigorous, sturdy.

viridō, -āre, —, — [**viridis**], *intr.*, be green. **viridāns**, -antis, *pr. particip. act. as adj.*, green, verdant.

virilis, -e [**vir**], *adj.*, of or pertaining to a man, male, masculine; worthy of a man, manly, a true man's.

virtūs, -ūtis [**vir**], *f.*, manliness, manhood; bravery, courage, prowess, heroism, valor; excellence, merit, worth, virtue; *by metonymy* (embodied valor, valor itself, i.e.) a manly, warlike band.

vis, **vis**, *f.*, in *sing.*, physical strength or force, power, might, vigor, and, very often, hostile strength, fury, violence, hence, **vi**, *abl. sing. as adv.*, forcefully, violently, furiously, insistently; in *pl.*, strength, power, might, vigor, energy, ability, prowess.

viscum, -ī, *n.*, the mistletoe.

viscus, -eris, *n.*, usually in *pl.*, the flesh, or, more properly, all that lies between the skin and the bones; the viscera, i.e. the inner parts of an animal body, the inwards, the entrails (*esp. as used in divination: see exta*); the vitals, the heart, the bowels. *Fig.*, bowels, vitals, heart.

visō, -ere, **visi**, **visus** [**videō**], *tr.*, go to see, visit; look at closely, examine, view.

visum: *see* **videō**.

1. **visus**: *see* **videō**.

2. **visus**, -us [**videō**], *m.*, a seeing, looking, gaze, look, glance; the power of sight, sight; something seen, a sight, vision.

vita, -ae [*akin to* **vivō**], *f.*, life, existence; the life-giving principle, the breath of life, the soul; shade, spirit; (*life, i.e.*) career, history, course of life, mode of living.

vitālis, -e [**vital**], *adj.*, of or pertaining to life, vital.

vitō, -āre, -āvi, -ātus, *tr.*, avoid, shun.

vitta, -ae, *f.*, properly, a band or ribbon going around the head, with ends

(called *taeniae*) hanging down on either side, a headband, a fillet (worn also by victims or carried on olive branches).

vitulus, -i, m., a bullock, a (bull) calf.

vividus, -a, -um [vivō], adj., living, full of life, lit. and fig., lively, spirited, vigorous, ardent.

vivō, -ere, **vixi**, **victum**, intr., live, be alive. *Fig.*, live, live on, keep or stay alive, linger, remain.

vivus, -a, -um [cf. vivō], adj., living, alive; = *an adv.*, in life, during life; by metonymy, enduring, lasting, permanent, immortal. *Fig.*, of water, living, running, fresh; of features, living, breathing, speaking; of stones, etc., living, natural. *As noun*, **vivus**, -i, m., a living being, living creature, a mortal.

vix, adv., *prop.*, with difficulty, hardly; *lit.*, feebly, ineffectually; of time, scarcely, scarce, hardly; **vix tandem**, after a long time, at last, at length, finally.

vociferor, -āri, -ātus sum [vōx + ferō], intr., lift one's voice, cry out; tr. (§ 130), cry out, utter aloud, exclaim.

vocō, -āre, -āvi, -ātus, tr., call (in a wide variety of senses, lit. and fig.); summon, invite, welcome; call to, call for; = **convocō**, call together, gather, assemble; call for, demand; call to or upon the gods, pray to, invoke, appeal to; call by name, name.

volātīlis, -e [2. volō], adj., flying, winged. *Fig.*, of a missile, winged, swift, speedy.

Volcēns, -entis, m., Volcens, a leader of the Latin cavalry.

volēns: see 1. volō.

volūtō, -āre, -āvi, -ātum [freq. of 2. volō], intr., flit or fly about, fly to and fro. *Fig.*, of leaves, fly or flutter about; of ashes, whirl (round); of persons, the shades, etc., flit about, move to and fro.

1. **volō**, **velle**, **volui**, —, tr., or with dependent clause as object, wish, desire, seek, will, be willing, be minded, consent, decree, determine, decide, command, ordain; wish (for one's self),

design, purpose; hence, in the phrase **quid vis, vult**, etc. (sc. tibi, sibi, etc.), mean, signify; (wish that a thing shall be so; hence) claim, maintain, assert, declare. **volēns**, -entis, *pr. princpl. act. as adj.*, willing, cheerful, ready, gracious, propitious; = *an adv.*, willingly, graciously, with my (your, etc.) consent.

2. **volō**, -āre, -āvi, -ātum, intr., fly, fly about, flit. *Fig.*, fly, flit, move swiftly or quickly, speed, dart, shoot, hurry, hasten; flutter, wave; (*fly, i.e.*) be thrown, be hurled. *As noun*, **volantēs**, -um, pl. a., flying creatures, birds.

Volscus, -a, -um, adj., of the Volsci, an important people of southern Latium, Volscian. *As noun*, **Volsci**, -ōrum, pl. m., the Volsci, the Volscians.

volucer, -aris, -ore [2. volō], adj., flying, winged. *Fig.*, winged, flying, fleeting, swift, fleet, rapid. *As noun*, **volucris**, -cris, f., a winged creature, a bird.

volūmen, -inis [volvō], a., a roll, fold; coil, esp. of a snake, spire.

voluntās, -ātis [cf. 1. volō], f., wish, will, desire, pleasure; sanction, consent; good will, favor.

voluptās, -ātis, f., pleasure, delight, joy (in), enjoyment; by metonymy (§ 186), source of delight.

volūtō, -āre, -āvi, -ātum [freq. of volvō], tr., roll, roll or turn about; with reflexive pron., or in pass., with middle force, roll about, wallow, writhe, grovel. *Fig.*, cause to roll, roll out or forth, send; (roll or turn over in one's mind), revolve, ponder, consider, meditate (on).

volūtus: see volvō.

volvendus: see volvō.

volvō, -ere, **volvi**, **volūtus**, tr., roll, turn, twist; roll about, turn or tumble about, toss about, buffet; roll on or onwards, drive, force; roll forth or up, toss up, send up; roll out, unroll, unfold (e.g. a book); hence, of the Parcae, (unfold the fates or destiny, i.e.) decree, ordain; intr. (§ 139), or in pass., with

middle force, roll, roll about or over, roll or move on, glide on: *of tears*, roll down, pour down, flow: *of time*, roll on, roll (*round*), pass (*by*): revolve, glide on. *Fig.*, turn over or revolve in *mind*, ponder, consider, meditate (*on*); order, arrange, appoint. *volvendus*, -a, -um, *gerundive as adj.*, rolling, revolving, circling.

vomō, -ere, -ul, -itus, *tr.*, throw up, belch forth, vomit. *Fig.*, vomit, pour out, send forth, spurt forth, shoot forth, discharge.

vorāgō, -inis (*cf.* *vorō*), *f.*, abyss, gulf, whirlpool; watery depths, deep waters, deeps.

vorō, -āre, -āvī, -ātus, *tr.*, swallow up, devour. *Fig.*, swallow (*up*), engulf.

vōs: see *tū*.

vōamet: see *tū*. See also *egomet* under *ego*.

vōtum: see *voveō*.

vōtū: see *voveō*.

voveō, -āre, -āvī, *vōtus*, *tr.*, promise solemnly to a god, either in return for a favor received or on condition that a desired favor be granted by the god, vow; devote, consecrate. *vōtum*, -i, (*pl. pass. princ. as noun*), *n.*, a solemn promise and vow, a vow; a votive offering, offering, sacrifice; a prayer (*as the accompaniment of a vow*); freely, wish, desire.

vōx, *vōcis* (*cf.* *vocō*), *f.*, a voice, cry, call, sound, tone; the voice; a word, an utterance, a speech, a note, a song; speech, language; *vōcem rumpere*, *makes speech break forth*, break into speech, break the silence.

Vulcānius, -a, -um [*Vulcānus*], *adj.*, of or belonging to Vulcan, Vulcan's, Vulcanian; *by metonymy*, fiery.

Vulcānus, -i, *m.*, Vulcan, the god of fire and of the working of metals by fire; see § 284.

1. *vulgō*, -āre, -āvī, -ātus (*cf.* *vulgus*), *tr.*, spread abroad the multitude,

spread abroad, make common property, noise abroad, make known, publish, herald.

2. *vulgō*: see *vulgus*.

vulgus, -i, *n.*, and, rarely, *m.*, the multitude; *esp.*, the common people, the populace, the rabble, the mass, the mob; the rank and file of an army, or, *in fig. sense*, of a herd of deer; *by metonymy*, of any company, crowd, throng, mass. *vulgō*, *abl. sing. as adv.*, properly, in (*throughout*) the multitude, or, perhaps, rather, in a mass, in masses; hence, everywhere, all about, on every hand.

vulnificus, -a, -um [*vulnus*+*faciō*], *adj.*, wound-dealing, wounding, destructive.

vulnus, -eris, *n.*, a wound, *lit. and fig.*; pang, pain, sorrow; (*in -ad, i.e.*) cut, incision in a tree; *by metonymy*, what which deals a wound, blow, stroke, weapon.

vulsus: see *vellō*.

vultur, -uris, *m.*, a vulture.

vultus, -ūs, *m.*, the expression of the face as distinct from the features, look, aspect, mien; the face, visage, the countenance; *in pl.*, the features.

X

Xanthus, -i, *m.*, Xanthus. (1) A river near Troy. (2) A river in Epirus, named by Helenus after the Trojan Xanthus. (3) A river in Lycia, near a town of the same name, a favorite haunt of Apollo.

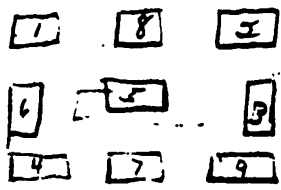
Z

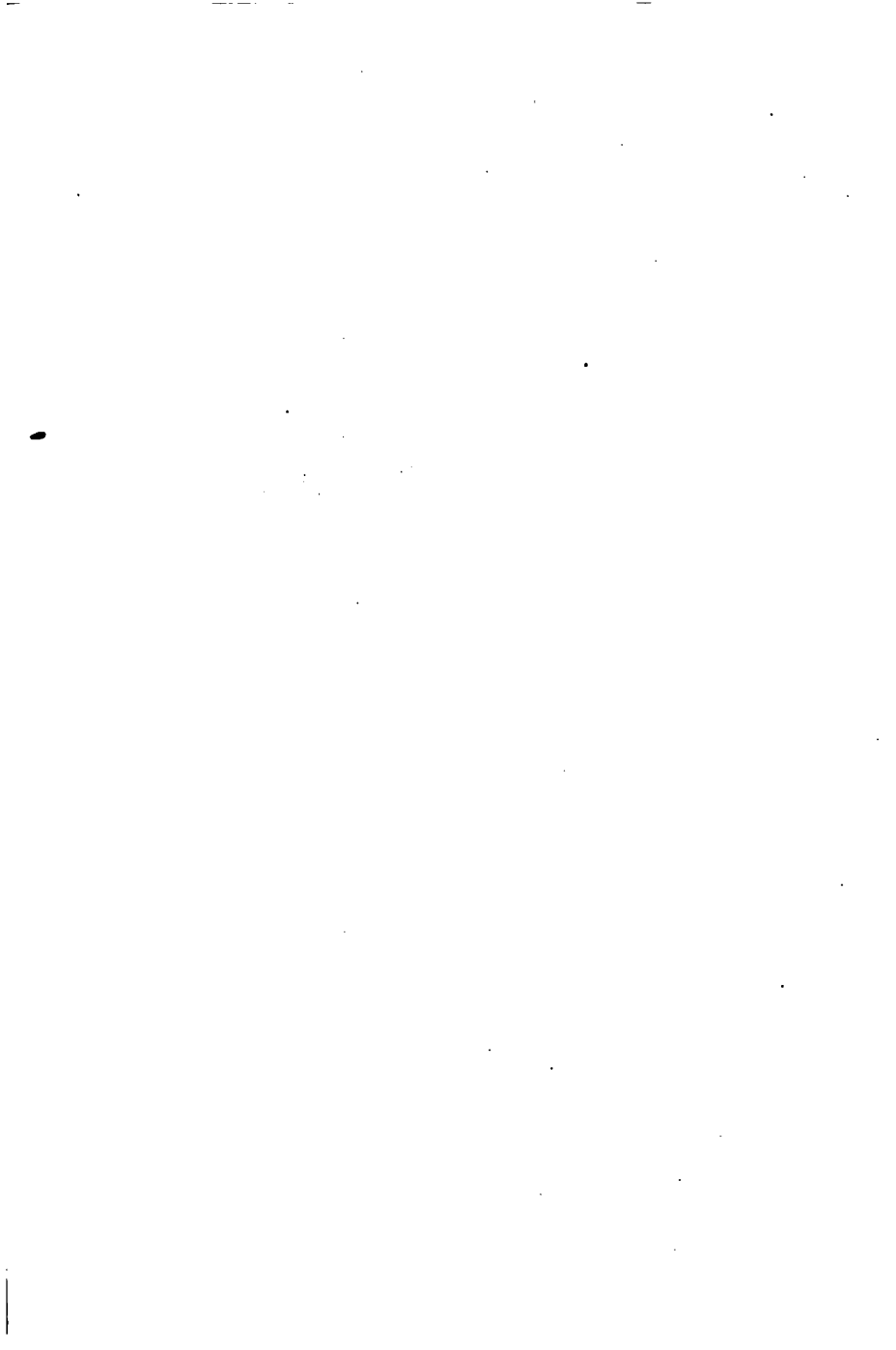
Zacynthos, -i, *f.*, Zacynthos, an island in the Ionian Sea, west of the Peloponnesus.

Zephyrus, -i, *m.*, Zephyrus, the west wind, usually gentle and favorable, but occasionally stormy; freely, either personified or as a common noun, a zephyr, gentle wind, favoring breeze or gale.

Mountain

1. Lady Fern,
2. Kauri,
3. *Podocarpus*,
4. Road for the Fish,
5. Lonsome Pine.
6. Lake Park,
7. Mill ² Pass.
8. Bruin
9. ~~Mountain streams,~~
10. Tower Falls,
11. Fern Lake,
12. Sentinel,
13. A / A ante,





kalendae 1 nonas on 4 in March
nonae 5-7 only Oct. may
Idus 13-15

Nov. 3, 20 B.C.

Hoc ante diem tertium nonas
Novembrii M.C. DCC ~~XXIV~~

Ca. 10 - 1/2

Ca. 10 - 1/2

Ca. 10 - 1/2

diastole
systole
syngensis
ectis
ad

Truesis
axis
copy
Thesis

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~~DUE MAR 3 '21~~

